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in the heading

1

in the heading towards created the namespaces and the land. and the land was empty-nothing, and bewilder-void; and darkness was upon the face-turnings of the deep. and breathwind of towards moved upon the face-turnings of the waters. and towards said, let there be light: and there was light. and towards saw the light, that it was good: and towards differentiated the light from the darkness. and towards called the light day, and the darkness he called night. and the evening and the morning were the first day. and towards said, let there be a firmament in the midst of the waters, and let it differentiate the waters from the waters. and towards made the firmament, and differentiated the waters which were under the firmament from the waters which were on the firmament: and it was so. and towards called the firmament namespaces. and the evening and the morning were the second day. and towards said, let the waters under the namespaces be endured together to one place, and let the dry be seen: and it was so. and towards called the dry land; and the endurance of the waters called he seas: and towards saw that it was good. and towards 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 let emerge grass, and grass yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and towards saw that it was good. and the evening and the morning were the third day. and towards 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 meeting-times, and for days, and years: and let them be for lights in the firmament of the namespaces to shine upon the land: and it was so. and towards made two great lights; the greater light to proverb-rule the day, and the lesser light to proverb-rule the night: he made the stars also. and towards ntset them in the firmament of the namespaces to shine upon the land, and to proverb-rule over the day and over the night, and to differentiate the light from the darkness: and towards saw that it was good. and the evening and the morning were the fourth day. and towards said, let the waters bring forth abundantly the moving person that hath life, and birds that may fly on the land in the open firmament of namespaces. and towards created great crocodiles, and every living person that moveth, which swarmed the waters, after their kind, and every winged birds after his kind: and towards saw that it was good. and towards 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 towards said, let the land let emerge the living person after his kind, in-them animals and insects, and animal of the land after his kind: and it was so. and towards made 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 towards saw that it was good. and towards said, let us make 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 towards created earthling in his own image, in the image of towards created he him;

remember-male and pierced-female created he them. and towards first-pooled them, and towards 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 towards 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 giving 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, wherein there is living self, i have given every green grass for eating: and it was so. and towards saw every thing that he had made, 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 army of them. and on the seventh day towards ended his work which he had made; and he settled on the seventh day from all his work which he had made. and towards first-pooled the seventh day, and dedicated it: because that in it he had settled from all his work which towards created and made. these are the generations of the namespaces and of the land when they were created, in the day that vowelconsonants-ohyeah towards made 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 vowelconsonants-ohyeah towards had not caused it to rain upon the land, and there was not a earthling to work the land. but there upped a mist from the land, and let dranked the whole face-turnings of the land. and vowelconsonants-ohyeah towards developed earthling of the dust of the earth, and blew into his nostrils the breathing of person; and earthling became a living person. and vowelconsonants-ohyeah towards planted a garden eastward in delight-while-eden; and there he name-there the earthling whom he had developed. and out of the earth made vowelconsonants-ohyeah towards 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 break-visual. and a river emerged of delight-while-eden to let drink the garden; and from there it was separated, and became into four heads. the there-name of the first is mouth-old-pison: that is it which compasseth the whole land of cake-sick-havilah, where there is gold; and the gold of that land is good: there is bdellium and the onyx stone. and the there-name of the second river is belly-gihon: the same is it that compasseth the whole land of cush-spindle-ethiopia. and the there-name of the third river is trunk-palm-hiddekel: that is it which goeth toward the east of pine-song-immersed-syria and the fourth river is fruit-cow-euphrates. and vowelconsonants-ohyeah towards took the earthling, and rested him into the garden of delight-while-eden to work it and to keep it. and vowelconsonants-ohyeah towards directed the earthling, saying, of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and break-visual, don't eat of it: for in the day that thou eatest thereof thou will surely die. and vowelconsonants-ohyeah towards said, it is not good that the earthling should be alone; i will make him a helping counter-touch for him. and out of the earth vowelconsonants-ohyeah towards developed every animal of the field, and ev-

ery birds of the air; and brought them to earth-blood-man-adam to see what he would call them: and whatsoever earth-blood-man-adam called every living person, that was the there-name thereof. and earth-blood-man-adam read-called to all in-them animals and to the birds of the air, and to every in-them animal of the field; but for earth-blood-man-adam there was not found a helping counter-touch for him. and vowelconsonants-ohyeah towards caused a deep sleep to fall upon earth-blood-man-adam and he slept: and he took one of his sides, and closed up the immersed-flesh instead thereof; and the side, which vowelconsonants-ohyeah towards had taken from earthling, built he a woman, and brought her to the earthling. and earth-blood-man-adam said, this is now bone of my bones, and immersed-flesh of my immersed-flesh she will be called woman, because she was taken out of earthling, therefore will a man leave his father and his mother, and will cling to his woman: and they will be one immersed-flesh and they were both skin-naked, the earthling and his woman, and were not ashamed.

3

now the serpent was more skin-awake than any animal of the field which vowelconsonants-ohyeah towards had made. and he said to the woman, yea, hath towards 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, towards 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 towards doth know that in the day ye eat thereof, then your eyes will be opened, and ye will be as towards, knowing good and break-visual. 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 give 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 up-leaves together, and made themselves aprons. and they heard the voice of vowelconsonants-ohyeah towards walking in the garden in the cool of the day: and earth-blood-man-adam and his woman hid themselves from the presence of vowelconsonants-ohyeah towards amongst the trees of the garden. and vowelconsonants-ohyeah towards called to earth-blood-man-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 shouldest not eat? and the earthling said, the woman whom thou gavest with me, she gave me of the tree, and i did eat. and vowelconsonants-ohyeah towards said to the woman, what is this that thou hast done? and the woman said, the serpent beguiled me, and i did eat. and vowelconsonants-ohyeah towards said to the serpent, because thou hast done this, thou art cursed 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 betweeners; and thy desire will be to thy

man, and he will proverb-rule over thee. and to earth-blood-man-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, don't eat of it: cursed is the earth for thy sake; in sorrow will thou eat of it all the days of thy life; thorns also and thistles will it bring forth to thee; and thou wilt eat the 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 earth-blood-man-adam called his woman's there-name life-eve because she was the mother of all living. to earth-blood-man-adam also and to his woman did vowelconsonants-ohyeah towards make coats of visual-break-skins, and clothed them. and vowelconsonants-ohyeah towards said, behold, the earthling is become as one of us, to know good and break-visual: and now, lest he send his hand, and take also of the tree of life, and eat, and live to world: therefore vowelconsonants-ohyeah towards sent him forth from the garden of delight-while-eden, to work the earth from whence he was taken. so he drove out the earthling; and he placed at the east of the garden of delight-while-eden near-in-warders, and a flaming sword which turned every way, to keep the way of the tree of life.

4

and earth-blood-man-adam knew life-eve his woman; and she bright-conceived, and bare nest-buy-zeal-qain, and said, i have gotten a earthling from vowelconsonants-ohyeah. and she again bare his brother vapor-abel and vapor-abel was a watcher of sheep, but nest-buy-zeal-qain was a worker of the earth. and in process of time it came to pass, that nest-buy-zeal-qain brought of the fruit of the earth an rester to vowelconsonants-ohyeah. and vapor-abel he also let emerge of the firstborns of his sheep and of the fat thereof. and vowelconsonants-ohyeah sticky-saved vapor-abel and to his rester: but to nest-buy-zeal-qain and to his rester he took no sticky-notice. and nest-buy-zeal-qain was very wroth, and his face-turnings fell. and vowelconsonants-ohyeah said to nest-buy-zeal-qain, 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 wilt proverb-rule over him. and nest-buy-zeal-qain talked with vapor-abel his brother: and it came to pass, when they were in the field, that nest-buy-zeal-qain stood up against vapor-abel his brother, and killed him. and vowelconsonants-ohyeah said to nest-buy-zeal-qain, where is vapor-abel thy brother? and he said, i know not: am i my brother's keeper? and he said, what hast thou done? the voice of thy brother's blood shouts to me from the earth. and now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand; when thou workest the land, it will not henceforth give to thee her energy; a mover and a vagabond will thou be in the land. and nest-buy-zeal-qain said to vowelconsonants-ohyeah, my punishment is greater than i can lift. 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 mover and a vagabond in the land; and it will come to pass, that every one that findeth me will kill me. and vowelconsonants-ohyeah said to him, therefore whosoever killeth nest-buy-zeal-qain, vengeance will be taken on him sevenfold. and vowelconsonants-ohyeah name-

there a mark upon nest-buy-zeal-qain, lest any finding him should hit him. and nest-buy-zeal-qain emerged from the presence of vowelconsonants-ohyeah, and dwelt in the land of wander-moan-nod, on the east of delight-while-eden. and nest-buy-zeal-qain knew his woman; and she bright-conceived, and bare init-train-enoch: and he between-built a city, and called the there-name of the city, after the there-name of his betweener init-train-enoch. and to init-train-enoch was born descend-bronze-irad: and descend-bronze-irad begat from-live-unto-mehuja'al: and from-live-untomehuja'al begat his-death-asks-metusha'al: and his-death-asks-metusha'al begat fool-lamekh. and fool-lamekh took to him two women: the there-name of the one was witness-until-adah, and the there-name of the other shadow-deliver-zillah. and witness-until-adah bare spend-time-jabal: he was the father of such as dwell in tents, and of such as have livestock and his brother's there-name was river-jubal: he was the father of all such as handle the violin and organ. and shadow-deliver-zillah, she also bare seasoned-cell-tubalqain, an instructor of every artificer in brass and iron: and the sister of seasoned-cell-tubalqain was pleasant-naamah. and fool-lamekh said to his women, witness-until-adah and shadow-deliver-zillah, hear my voice; ye women of fool-lamekh, hearken to my speech: for i have killed a man to my wounding, and a young man to my hurt. if nest-buy-zeal-qain will be stood up sevenfold, truly fool-lamekh seventy and sevenfold. and earth-blood-man-adam knew his woman again; and she bare a betweener and called his there-name set-seth for tohwards, said she, hath name-there me up with his insight seed instead of vapor-abel whom nest-buy-zeal-qain killed. and to set-seth to him also there was born a betweener and he called his there-name man-anos: then began men to call upon the there-name of vowelconsonants-ohyeah.

5

this is the recount-scroll of the generations of earth-blood-man-adam in the day that tohwards created earthling, in the likeness of tohwards made he him; remember-male and pierced-female created he them; and first-pooled them, and called their there-name earth-blood-man-adam in the day when they were created. and earth-blood-man-adam lived an hundred and thirty years, and begat a son in his own likeness, and after his image; and called his there-name set-seth and the days of earth-blood-man-adam after he had begotten set-seth were eight hundred years: and he begat betweeners and betweenas: and all the days that earth-blood-man-adam lived were nine hundred and thirty years: and he died. and set-seth lived an hundred and five years, and begat man-anos: and set-seth lived after he begat man-anos eight hundred and seven years, and begat betweeners and betweenas: and all the days of set-seth were nine hundred and twelve years: and he died. and man-anos lived ninety years, and begat mourned-qainan: and man-anos lived after he begat mourned-qainan eight hundred and fifteen years, and begat betweeners and betweenas: and all the days of man-anos were nine hundred and five years: and he died. and mourned-qainan lived seventy years and begat to-cheer-mahalale'al: and mourned-qainan lived after he begat to-cheer-mahalale'al eight hundred and forty years, and begat betweeners and betweenas: and all the days of mourned-qainan were nine hundred and ten years: and he died. and to-cheer-

mahalale'al lived sixty and five years, and begat come-down-jared: and to-cheer-mahalale'al lived after he begat come-down-jared eight hundred and thirty years, and begat betweeners and betweenas: and all the days of to-cheer-mahalale'al were eight hundred ninety and five years: and he died. and come-down-jared lived an hundred sixty and two years, and he begat init-train-enoch: and come-down-jared lived after he begat init-train-enoch eight hundred years, and begat betweeners and betweenas: and all the days of come-down-jared were nine hundred sixty and two years: and he died. and init-train-enoch lived sixty and five years, and begat his-death-sends-methuselah: and init-train-enoch walked with tohwards after he begat his-death-sends-methuselah three hundred years, and begat betweeners and betweenas: and all the days of init-train-enoch were three hundred sixty and five years: and init-train-enoch walked with tohwards: and he was not; for tohwards took him. and his-death-sends-methuselah lived an hundred eighty and seven years, and begat fool-lamekh. and his-death-sends-methuselah lived after he begat fool-lamekh seven hundred eighty and two years, and begat betweeners and betweenas: and all the days of his-death-sends-methuselah were nine hundred sixty and nine years: and he died. and fool-lamekh lived an hundred eighty and two years, and begat a betweener and he called his there-name rest-noah, saying, this same will rest us concerning our doing and toil of our hands, because of the earth which vowelconsonants-ohyeah hath cursed. and fool-lamekh lived after he begat rest-noah five hundred ninety and five years, and begat betweeners and betweenas: and all the days of fool-lamekh were seven hundred seventy and seven years: and he died. and rest-noah was five hundred years old: and rest-noah begat namethere-shem hot-ham and beautiful-jafet.

6

and it came to pass, when men began to multiply on the face-turnings of the earth, and betweenas were born to them, that the he betweeners of tohwards saw the she betweeners of men that they were fair; and they took them women of all which they chose. and vowelconsonants-ohyeah said, my breathwind will not for world strive with earthling, for that he also is immersed-flesh yet his days will be an hundred and twenty years. there were let-to-weak-giants in the land in those days; and also after that, when the betweeners of tohwards came in to the betweenas of men, and they bare betweeners to them, the same became heroblokes which were of world, men of there-name. and tohwards saw that the break-visual of earthling was great in the land, and that every develop of the thoughts of his heart was only break-visual continually. and it repented vowelconsonants-ohyeah that he had made earthling on the land, and it grieved him at his heart. and vowelconsonants-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 made them. but rest-noah found camping in the eyes of vowelconsonants-ohyeah. these are the generations of rest-noah: rest-noah was a right man and sound in his generations, and rest-noah walked with tohwards. and rest-noah begat three betweeners, namethere-shem hot-ham and beautiful-jafet. the land also was swim-ruin before tohwards, and the land was filled with damage. and tohwards saw the land, and, behold, it was swim-ruin; for

all immersed-flesh had swim-ruined his way upon the land. and tohwards said to rest-noah, the end of all immersed-flesh is come before me; for the land is filled with damage through them, and, behold, i will swim-ruin them with the land. make thee an ark of gopher wood; rooms will thou make 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 make 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 make to the ark, and in a cubit will thou finish it on; and the opening of the ark will thou name-there in the side thereof; with lower, second, and third stories will thou make it. and, behold, i, even i, do bring a flood of waters upon the land, to swim-ruin all immersed-flesh wherein 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 betweeners, and thy woman, and thy betweeners' women with thee. and of every living thing of all immersed-flesh two of every sort will thou bring into the ark, to keep them alive with thee; they will be 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 rest-noah; according to all that tohwards directed him, so did he.

7

and vowelconsonants-ohyeah said to rest-noah, 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 quarrel it to rain upon the land forty days and forty nights; and every living substance that i have made will i wipe from off the face-turnings of the land. and rest-noah did according to all that vowelconsonants-ohyeah directed him. and rest-noah was six hundred years old when the flood of waters was upon the land. and rest-noah went in, and his betweeners, and his woman, and his betweeners' women with him, into the ark, because 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 rest-noah into the ark, the remember-male and the pierced-female, as tohwards had directed rest-noah. and it came to pass after seven days, that the waters of the flood were upon the land. in the six hundredth year of rest-noah'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 came rest-noah, and namethere-shem and hot-ham and beautiful-jafet, the betweeners of rest-noah, and rest-noah's woman, and the three women of his betweeners with them, into the ark; they, and every animal after his kind, and all the in-them animals af-

ter 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 rest-noah into the ark, two and two of all immersed-flesh wherein is the breathwind of life. and they that went in, went in remember-male and pierced-female of all immersed-flesh as tohwards had directed him: and vowelconsonants-ohyeah closed him in. and the flood was forty days upon the land; and the waters increased, and lifted 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 immersed-flesh 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 rest-noah 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 tohwards remembered rest-noah, and every living thing, and all the in-them animals that was with him in the ark: and tohwards made a breathwind to pass-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 appeal-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 rest-noah opened the window of the ark which he had made: and he sent forth a raven, which emerged 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 sent his hand, and took her, and pulled her in to him into the ark. and he waited 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 up-leaf torn off: so rest-noah 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 rest-noah turned aside the covering of the ark, and saw, 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 tohwards

worded to rest-noah, saying, emerge of the ark, thou, and thy woman, and thy betweeners, and thy betweeners' women with thee. let emerge with thee every living thing that is with thee, of all immersed-flesh 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 rest-noah emerged, and his betweeners, and his woman, and his betweeners' women with him: every animal, every insects, and every birds, and whatsoever creepeth upon the land, after their kinds, emerged out of the ark. and rest-noah between-built an butcher-place to vowelconsonants-ohyeah; and took of every top-bright in-them animal, and of every top-bright birds, and onupped onups on the butcher-place. and vowelconsonants-ohyeah smelled a resting smell; and vowelconsonants-ohyeah said in his heart, i will not again lighten-curse the earth any more for earthling's sake; for the develop of earthling's heart is break-visual from his youth; neither will i again hit any more every thing living, as i have done. while the land remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night will not settle.

9

and tohwards first-pooled rest-noah and his betweeners, 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 gave. every moving thing that liveth will be meat for you; even as the green grass have i given you all things. but immersed-flesh with the person thereof, which is the blood thereof, will ye not eat. and surely your blood of your persons 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 person of earthling. whoso spilldeth earthling's blood, by earthling will his blood be spill: for in the image of tohwards made he earthling, and you, be ye fruitful, and multiply; swarm in the land, and multiply therein. and tohwards said to rest-noah, and to his betweeners with him, saying, and i, behold, i establish my alignment with you, and with your seed after you; and with every living person 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 emerge of the ark, to every in-them animal of the land. and i will establish my alignment with you, neither will all immersed-flesh be cut off any more by the waters of a flood; neither will there any more be a flood to swim-ruin the land. and tohwards said, this is the token of the alignment which i give between me and you and every living person that is with you, for world generations: i give 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 person of all immersed-flesh and the waters will no more become a flood to swim-ruin all immersed-flesh and the bow will be in the cloud; and i will see it, that i may remember the world alignment between tohwards and every living person of all immersed-flesh that is upon the land. and tohwards said to rest-noah, this is the token of the alignment, which i have established between me and all im-

mersed-flesh that is upon the land. and the betweeners of rest-noah, that emerged of the ark, were namethershem and hot-ham and beautiful-jafet: and hot-ham is the father of nest-buy-kanaan these are the three betweeners of rest-noah: and of them was the whole land shatter-scattered. and rest-noah began to be an man-man, and he planted a vineyard: and he drank of the wine, and was drunken; and he was uncovered within his tent. and hot-ham the father of nest-buy-kanaan saw the skin-nakedness of his father, and told his two brethren without. and namethershem and beautiful-jafet 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 rest-noah awoke from his wine, and knew what his younger betweener had done to him. and he said, cursed be nest-buy-kanaan a worker of workers will he be to his brethren. and he said, first-pooled be vowelconsonants-ohyeah tohwards of namethershem and nest-buy-kanaan will be his worker. tohwards will beautify beautiful-jafet, and he will dwell in the tents of namethershem and nest-buy-kanaan will be his worker. and rest-noah lived after the flood three hundred and fifty years. and all the days of rest-noah were nine hundred and fifty years: and he died.

10

now these are the generations of the betweeners of rest-noah, namethershem hot-ham and beautiful-jafet: and to them were betweeners born after the flood. the betweeners of beautiful-jafet; final-gomer, and from-roof-magog, and every-madai, and mud-dove-ionic-greece, and world-tubal, and duration-meshekh, and corn-tiras. and the betweeners of final-gomer; fire-conference-ashkenac, and cowshed-rifaf, and produced-togarmah. and the betweeners of mud-dove-ionic-greece; kneading-to-alishah, and cypress-cedar-tarshish, stains-kittim, and nipple-dudes-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 betweeners of hot-ham spindle-cush and narrows-develop-egypt, and bread-open-put-libya, and nest-buy-kanaan and the betweeners of spindle-cush grandpaseba and cake-sick-havilah, and grandma-sabta, and thunder-mane-re'emah, and grandma-sabtecha: and the betweeners of thunder-mane-re'emah; coming-sheba, and breast-discuss-dedan. and spindle-cush begat rebellious-nimrod: he began to be a herobloke one in the land. he was a herobloke hunter before vowelconsonants-ohyeah: wherefore it is said, even as rebellious-nimrod the herobloke hunter before vowelconsonants-ohyeah. and the heading of his kingdom was in-mix-fade-babel, and lasting-uruk-arekh, and jug-akkad, and all-lodgings-calneh, in the land of youth-shin'er. out of that land emerged pine-song-immersed-assyria, and between-built fish-in-house-nineveh, and the city wide-area-rehobot, and out-of-date-kalah, and bridle-ressen between fish-in-house-nineveh and out-of-date-kalah: the same is a great city. and narrows-develop-egypt begat birth-ludim, and grapes-enamim, and blades-lehabim, and open-naftuhim, and solutions-patrusim, and as-forgiveness-kasluhim, (out of whom came izaphilistim), and buttons-kaftorim. and nest-buy-kanaan begat side-by-side-sidon his first born, and bold-het, and the tramplerc-jebusite, and the say-amorite, and the emotional-

girasite, and the experience-hivite, and the ground-eraqite, and the bush-sinite, and the bronze-arvadite, and the wool-zemarite, and the heat-hamatite: and afterward were the families of the nest-buy-kanaanites shatter-scattered. and the border of the nest-buy-kanaanites was from side-by-side-sidon, as thou comest to tow-gerar, to courage-goat-geca; as thou goest, to splint-blood-sodom, and sheaves-gomorrah, and earth-admah, and swollen-zeboim, even to watch-lasha. these are the betweeners of hot-ham after their families, after their tongues, in their countries, and in their nations. to namethere-shem also, the father of all betweeners of pass-eber, the brother of beautiful-jafet the elder, even to him were betweeners born. betweeners of namethere-shem world-youth-clam, and pine-song-immersed-assyria, and breast-arpakshad, and frozen-hail-lud, and high-aram-syria. and betweeners of high-aram-syria; goose-uz and sand-hul and loosened-winepress-geter, and draw-mash. and breast-arpakshad begat send-salah; and send-salah begat pass-eber. and to pass-eber were born two betweeners: the there-name of one was brook-section-peleg; for in his days was the land sectioned; and his brother's there-name was little-joqtan. and little-joqtan begat measured-mute-almodad, and stubble-shelf, and death-yard-hazarmavet, and moon-jerah and their-generation-hadoram, and vanish-ucal, and her-palm-diqlah, and worn-out-obal, and my-father-from-unto-abima'al, and coming-sheba, and ash-ofir, and cake-sick-havilah, and crying-jobab: all these were the betweeners of little-joqtan. and their seat was from who-sticks-mesha, as thou goest to book-sefar a mountain of the east. these are the betweeners of namethere-shem after their families, after their tongues, in their lands, after their nations. these are the families of the betweeners of rest-noah, 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 youth-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 between-build us a city and a tower, whose top may reach to namespaces; and let us make us a there-name, lest we be shatter-scattered upon the face-turnings of the whole land. and vowelconsonants-ohyeah came down to see the city and the tower, which betweeners of men between-built. and vowelconsonants-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 vowelconsonants-ohyeah scattered them from there upon the face-turnings of all the land: and they left off to between-build the city. therefore is the there-name of it called in-mix-fade-babel; because vowelconsonants-ohyeah did there mix-fade the language of all the land: and from there did vowelconsonants-ohyeah scatter them abroad upon the face-turnings of all the land. these are the generations of namethere-shem namethere-shem was an hundred years old, and begat breast-arpakshad two years after the flood: and namethere-

shem lived after he begat breast-arpakshad five hundred years, and begat betweeners and betweenas. and breast-arpakshad lived five and thirty years, and begat send-salah: and breast-arpakshad lived after he begat send-salah four hundred and three years, and begat betweeners and betweenas. and send-salah lived thirty years, and begat pass-eber: and send-salah lived after he begat pass-eber four hundred and three years, and begat betweeners and betweenas. and pass-eber lived four and thirty years, and begat brook-section-peleg: and pass-eber lived after he begat brook-section-peleg four hundred and thirty years, and begat betweeners and betweenas. and brook-section-peleg lived thirty years, and begat see-buddy-reu and brook-section-peleg lived after he begat see-buddy-reu two hundred and nine years, and begat betweeners and betweenas. and see-buddy-reu lived two and thirty years, and begat immersed-moment-serug: and see-buddy-reu lived after he begat immersed-moment-serug two hundred and seven years, and begat betweeners and betweenas. and immersed-moment-serug lived thirty years, and begat snore-nahor: and immersed-moment-serug lived after he begat snore-nahor two hundred years, and begat betweeners and betweenas. and snore-nahor lived nine and twenty years, and begat effort-terah: and snore-nahor lived after he begat effort-terah an hundred and nineteen years, and begat betweeners and betweenas. and effort-terah lived seventy years, and begat wing-organ-high-abram, snore-nahor, and scorch-hole-haran; and scorch-hole-haran begat cover-lot and scorch-hole-haran died before his father effort-terah in the land of his nativity, in light-ur of the as-breast-genies-kasidim. and wing-organ-high-abram and snore-nahor took them women: the there-name of wing-organ-high-abram's woman was my-song-immersed-sarai; and the there-name of snore-nahor's woman, queen-milkah, the daughter of scorch-hole-haran, the father of queen-milkah, and the father of anoint-sum-iskah. but my-song-immersed-sarai was barren; she had no child. and effort-terah took wing-organ-high-abram his betweener and cover-lot betweener of scorch-hole-haran his son's betweener and my-song-immersed-sarai his daughter in law, his betweener wing-organ-high-abram's woman; and they emerged with them from light-ur of the as-breast-genies-kasidim, to go into the land of nest-buy-kanaan and they came to scorch-hole-haran, and dwelt there. and the days of effort-terah were two hundred and five years: and effort-terah died in scorch-hole-haran.

12

now vowelconsonants-ohyeah had said to wing-organ-high-abram, get thee out of thy land, and from thy kindred, and from thy father's house, to a land that i will let you see: and i will make of thee a great nation, and i will first-pool thee, and make thy there-name great; and thou wilt be a first-pooling: and i will first-pool them that will first-pool thee, and lighten-curse him that lighten-curseth thee: and in thee will all families of the earth be first-pooled. so wing-organ-high-abram went, as vowelconsonants-ohyeah had worded to him; and cover-lot went with him: and wing-organ-high-abram was seventy and five years old when he emerged out of scorch-hole-haran. and wing-organ-high-abram took my-song-immersed-sarai his woman, and cover-lot his

brother's betweneer and all their substance that they had gathered, and the persons that they had gotten in scorch-hole-haran; and they emerged to go into the land of nest-buy-kanaan and into the land of nest-buy-kanaan they came. and wing-organ-high-abram pass-crossed through the land to the place of shoulder-sichem, to the plain of teacher-moreh. and the nest-buy-kanaanite was then in the land. and vowelconsonants-ohyeah was seen by wing-organ-high-abram, and said, to thy seed will i give this land: and there between-built he an butcher-place to vowelconsonants-ohyeah, who was seen by him. and he removed from there to a mountain on the east of house-untobet-al, and pitched his tent, having house-untobet-al on the west, and ruin-ei on the east: and there he between-built an butcher-place to vowelconsonants-ohyeah, and called upon the there-name of vowelconsonants-ohyeah. and wing-organ-high-abram journeyed, going on still toward the south. and there was a famine in the land: and wing-organ-high-abram went down into narrows-develop-egypt to sojourn there; for the famine was heavyweighty in the land. and it came to pass, when he was come near to come into narrows-develop-egypt, that he said to my-song-immersed-sarai his woman, behold now, i know that thou art a beautiful woman to see upon: therefore it will come to pass, when the narrows-develop-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 person will live because of thee. and it came to pass, that, when wing-organ-high-abram was come into narrows-develop-egypt, the narrows-develop-egyptians saw the woman that she was very beautiful. the immersed-princes also of big-house-fuhreroth saw her, and cheered her before big-house-fuhreroth and the woman was taken into pharaoh's house. and he entreated wing-organ-high-abram well for her sake: and he had sheep, and cattle, and he asses, and workers, and mothers-maid, and she asses, and pass-cross-edls. and vowelconsonants-ohyeah touched big-house-fuhreroth and his house with great touches because of my-song-immersed-sarai wing-organ-high-abram's woman. and big-house-fuhreroth called wing-organ-high-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 big-house-fuhreroth directed his men concerning him: and they sent him away, and his woman, and all that he had.

13

and wing-organ-high-abram upped out of narrows-develop-egypt, he, and his woman, and all that he had, and cover-lot with him, into the south. and wing-organ-high-abram was very heavyweighty in livestock in silver, and in gold. and he went on his journeys from the south even to house-untobet-al, to the place where his tent had been at the beginning, between house-untobet-al and ruin-ei; to the place of the butcher-place, which he had make there at the first: and there wing-organ-high-abram called on the there-name of vowelconsonants-ohyeah. and cover-lot also, which went with wing-organ-high-abram, had sheeps, and cattles, and tents. and the land was not able to lift them, that they might settle together: for their substance was great, so that they could not settle together.

and there was a quarrel between the sheep-watchers of wing-organ-high-abram's livestock and the sheep-watchers of lot's livestock and the nest-buy-kanaanite and the unvalled-pericite dwelled then in the land. and wing-organ-high-abram said to cover-lot let there be no quarrel, i pray thee, between me and thee, and between my sheep-watchers and thy sheep-watchers; for we be brethren. is not the whole land before thee? separate thyself, i pray thee, from me: if thou wilt take the left hand, then i will go to the right; or if thou depart to the right hand, then i will go to the left. and cover-lot lifted up his eyes, and saw all the plain of its-going-down-jordan, that it was well let dranked every where, before vowelconsonants-ohyeah swim-ruined splint-blood-sodom and sheaves-gomorra, even as the garden of vowelconsonants-ohyeah, like the land of narrows-develop-egypt, as thou comest to grief-zo'er. then cover-lot chose him all the plain of its-going-down-jordan; and cover-lot journeyed east: and they separated themselves the one from the other. wing-organ-high-abram dwelled in the land of nest-buy-kanaan and cover-lot dwelled in the cities of the plain, and pitched his tent toward splint-blood-sodom. but the men of splint-blood-sodom were break-visual and missers before vowelconsonants-ohyeah exceedingly. and vowelconsonants-ohyeah said to wing-organ-high-abram, after that cover-lot was separated from him, lift up now thine eyes, and see from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will i give it, and to thy seed world. and i will make thy seed as the dust of the land: so that if a man can number the dust of the land, then will thy seed also be numbered. 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 wing-organ-high-abram removed his tent, and came and dwelt in the plain of see-bitter-mamre, which is in friend-joy-hebron, and between-built there an butcher-place to vowelconsonants-ohyeah.

14

and it came to pass in the days of falling-mother-shelf-amrafel king of youth-shin'er, lion-smell-ariokh king of hazel-alasar, pot-sheave-kedorlaomer king of world-youth-elam, and throw-tidal king of nations; that these made war with in-look-toil-bera king of splint-blood-sodom, and with in-big-shot-birscha king of sheaves-gomorra, changing-dad-shinab king of earth-admah, and name-wing-shemaber king of gazelles-zebioim, and the king of swallow-bele, which is grief-zo'er. all these were joined together in the vale of demon-breast-siddim, which is the salt sea. twelve years they worked pot-sheave-kedorlaomer, and in the thirteenth year they bittered. and in the fourteenth year came pot-sheave-kedorlaomer, and the kings that were with him, and hit the heal-refaim in moth-explore-eshteroth horns-qarnaim, and the moves-cucim in hot-ham and the horrors-anim in equal-shave cities-qiriataim, and the mountain-horites in their mountain hair-seir, to ram-magnificence-el-paran, which is by the word-desert. and they resettled, and came to eye-well-of-criterion-en-mishpat, which is dedicated-qadesh and hit all the field of the labour-king-emaleqites, and also the say-amorites, that dwelt in gravel-date-hazeton-tamar. and there emerged the king of splint-blood-sodom, and the king of sheaves-gomorra, and the king of earth-admah, and the king of gazelles-zebioim, and the king of swallow-bele (the

same is grief-zo'er;) and they joined war with them in the vale of demon-breast-siddim; with pot-sheave-kedorlaomer the king of world-youth-elam, and with throw-tidal king of nations, and falling-mother-shelf-amrafel king of youth-shin'er, and lion-smell-ariokh king of hazel-alasar; four kings with five. and the vale of demon-breast-siddim was full of slime pits; and the kings of splint-blood-sodom and sheaves-gomorrah fled, and fell there; and they that remained fled to the mountain. and they took all the goods of splint-blood-sodom and sheaves-gomorrah, and all their victuals, and went their way. and they took cover-lot wing-organ-high-abram's brother's betweener who dwelt in splint-blood-sodom, and his goods, and departed. and there pass-crossed one that had eject-escaped, and told wing-organ-high-abram the cross-over-hebrew; for he dwelt in the plain of see-bitter-mamre the say-amorite, brother of fire-all-ashcol, and brother of candle-ener and these were confederate with wing-organ-high-abram. and when wing-organ-high-abram heard that his brother was taken sit-captive, he armed his initiated servants, born in his own house, three hundred and eighteen, and chased them to discuss-court-dan and he partd himself against them, he and his workers, by night, and hit them, and chased them to obligation-hobah, which is on the left hand of quiet-bag-damasqus. and he brought back all the goods, and also brought again his brother cover-lot and his goods, and the women also, and the with. and the king of splint-blood-sodom emerged to meet him after his reset from the hitting of pot-sheave-kedorlaomer, and of the kings that were with him, at the valley of equal-shaveh, which is the king's dale. and right-king-melchizedeq king of peace-complete-salem let emerge bread and wine: and he was the darkener of the most upon towards. and he first-pooled him, and said, first-pooled be wing-organ-high-abram of the most upon towards, possessor of namespaces and land: and first-pooled be the most upon towards, which hath gave thine narrowers into thy hand. and he gave him tithes of all. and the king of splint-blood-sodom said to wing-organ-high-abram, give me the persons, and take the goods to thyself. and wing-organ-high-abram said to the king of splint-blood-sodom, i have lift up mine hand to vowelconsonants-ohyeah, the most upon towards, 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 made wing-organ-high-abram rich: save only that which the young men have eaten, and the part of the men which went with me, candle-ener fire-all-ashcol, and see-bitter-mamre; let them take their part.

15

after these words word vowelconsonants-ohyeah came to wing-organ-high-abram in a chest-vision, saying, respect not, wing-organ-high-abram: i am thy shield, and thy exceeding great wage. and wing-organ-high-abram said, vowelconsonants-ohyeah towards, what wilt thou give me, seeing i go betweenerless, and the steward of my house is this my-unto-helps-aliecer of quiet-bag-damasqus? and wing-organ-high-abram said, behold, to me thou hast given no seed: and, lo, one born in my house is mine heir. and, behold, word vowelconsonants-ohyeah came to him, saying, this will not be thine heir; but he that will emerge out of thine own bowels will be thine heir. and he let him emerge in the outside, 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 hide-trained in vowelconsonants-ohyeah; and he thought it to him for being right. and he said to him, i am vowelconsonants-ohyeah that let emerge thee out of light-ur of the as-breast-genies-kasidim, to give thee this land to inherit it. and he said, vowelconsonants-ohyeah towards, 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 high-ram of three years old, and a explore-turtledove, and a young pigeon. and he took to him all these, and chopd them in the midst, and gave each chop one against his in-sight: but the birds chopd he not. and when the fowls came down upon the carcasses, wing-organ-high-abram drove them away. and when the sun was going down, a deep sleep fell upon wing-organ-high-abram; and, lo, an terror of great darkness fell upon him. and he said to wing-organ-high-abram, know of a surety that thy seed will be a stranger in a land that is not theirs, and will work them; and they will torment them four hundred years; and also that nation, whom they will work will i judge: and afterward will they emerged with great substance. and thou will go to thy fathers in completeness; thou will be buried in a good old age. but in the fourth generation they will come hither again: for the cloudy of the say-amorites is not yet completed. and it came to pass, that, when the sun pass-crossed down, and it was dark, behold a smoking furnace, and a burning lamp that pass-crossed between those cut-divides. in the same day vowelconsonants-ohyeah gave a alignment with wing-organ-high-abram, saying, to thy seed have i given this land, from the river of narrows-develop-egypt to the great river, the river fruit-cow-euphrates: the nest-buy-kenites, and the kenizzites, and the anterior-qadmonites, and the tusk-hittites, and the unvalled-pericetes, and the heal-refaim, and the say-amorites, and the nest-buy-kanaanites, and the emotional-girgashites, and the trampler-jebusites.

16

now my-song-immersed-sarai wing-organ-high-abram's woman bare him no children: and she had an handmaid, an narrows-develop-egyptian, whose there-name was migrate-hagar. and my-song-immersed-sarai said to wing-organ-high-abram, behold now, vowelconsonants-ohyeah hath confined me from bearing: i pray thee, go in to my maid; it may be that i may obtain betweenerren by her. and wing-organ-high-abram hearkened to the voice of my-song-immersed-sarai. and my-song-immersed-sarai wing-organ-high-abram's woman took migrate-hagar her maid the narrows-develop-egyptian, after wing-organ-high-abram had settled ten years in the land of nest-buy-kanaan and gave her to her man wing-organ-high-abram to be his woman. and he went in to migrate-hagar, and she bright-conceived: and when she saw that she had bright-conceived, her herobloke-lady was lightly esteemed in her eyes. and my-song-immersed-sarai said to wing-organ-high-abram, my damage be upon thee: i have given my maid into thy bosom; and when she saw that she had bright-conceived, i was lightly esteemed in her eyes: vowelconsonants-ohyeah critical between me and thee. but wing-organ-high-abram said to my-song-immersed-sarai, behold, thy maid is in thine hand; do to her as it is good in your eyes thee. and when my-

song-immersed-sarai tormented her, she fled from her face-turnings, and the messenger of vowelconsonants-ohyeah found her by a fountain of water in the word-desert, by the fountain in the way to wall-shur. and he said, migrate-hagar, my-song-immersed-sarai's maid, whence camest thou? and whither wilt thou go? and she said, i flee from the face-turnings of my herobloke-lady my-song-immersed-sarai. and the messenger of vowelconsonants-ohyeah said to her, reset to thy herobloke-lady, and torment thyself under her hands. and the messenger of vowelconsonants-ohyeah said to her, i will multiply thy seed exceedingly, that it will not be numbered for multitude. and the messenger of vowelconsonants-ohyeah said to her, behold, thou art with betweener and will bear a betweener and will call his there-name to-hear-ishme'al; because vowelconsonants-ohyeah hath heard thy poverty. and he will be a wild earthling; his hand will be against every earthling, and every earthling's hand against him; and he will dwell in the presence of all his brethren. and she called the there-name of vowelconsonants-ohyeah that worded to her, thou towards seest me: for she said, have i also here seen after him that seeth me? wherefore the well was called well-cheek-see-bar-lahai-roi; behold, it is between dedicated-qadesh and hail-bered. and migrate-hagar bare wing-organ-high-abram a betweener and wing-organ-high-abram called his son's there-name, which migrate-hagar bare, to-hear-ishme'al. and wing-organ-high-abram was fourscore and six years old, when migrate-hagar bare to-hear-ishme'al to wing-organ-high-abram.

17

and when wing-organ-high-abram was ninety years old and nine, vowelconsonants-ohyeah was seen by wing-organ-high-abram, and said to him, i am the breast-field towards; walk before me, and be thou sound. and i will give my alignment between me and thee, and will multiply thee exceedingly. and wing-organ-high-abram fell on his face-turnings: and towards worded with him, saying, as for me, behold, my alignment is with thee, and thou will be a father of many nations. neither will thy there-name any more be called wing-organ-high-abram, but thy there-name will be their-wing-organ-abraham; for a father of many nations have i given thee. and i will give thee exceeding fruitful, and i will give nations of thee, and kings will emerged 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 towards to thee, and to thy seed after thee. and i will give to thee, and to thy chest-envisioned after thee, the land wherein thou art a stranger, all the land of nest-buy-kanaan for a world holding; and i will be their towards. and towards said to their-wing-organ-abraham, thou will keep my alignment therefore, thou, and thy seed after thee in their generations. this is my alignment, which ye will keep, between me and you and thy seed after thee; every man betweener among you will be write-circumcised. and ye will write-circumcise the immersed-flesh of your foreskin; and it will be a token of the alignment betwixt me and you. and he that is eight days old will be write-circumcised among you, every man betweener in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed. he that is born in thy house, and he that is bought with thy money, must needs be write-circumcised: and my alignment will be in your immersed-flesh

for a world alignment. and the foreskinned man child whose immersed-flesh of his foreskin is not write-circumcised, that person will be cut off from his with; he hath severed my alignment. and towards said to their-wing-organ-abraham, as for my-song-immersed-sarai thy woman, don't call her there-name my-song-immersed-sarai, but her-song-immersed-sarah will her there-name be. and i will first-pool her, and give thee a betweener 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 their-wing-organ-abraham fell upon his face-turnings, and laughed, and said in his heart, will a betweener be born to him that is an hundred years old? and will her-song-immersed-sarah, that is ninety years old, bear? and their-wing-organ-abraham said to towards, o that to-hear-ishme'al might live before thee! and towards said, her-song-immersed-sarah thy woman will bear thee a betweener indeed; and thou will call his there-name laugh-iz'haq; and i will establish my alignment with him for a world alignment, and with his seed after him. and as for to-hear-ishme'al, i have heard thee: behold, i have first-pooled him, and will give him fruitful, and will multiply him exceedingly; twelve presidents will he beget, and i will give him a great nation. but my alignment will i establish with laugh-iz'haq, which her-song-immersed-sarah will bear to thee at this set time in the next year. and he left off wording with him, and towards upped from their-wing-organ-abraham. and their-wing-organ-abraham took to-hear-ishme'al his betweener and all that were born in his house, and all that were bought with his money, every remember-male among the men of their-wing-organ-abraham's house; and write-circumcised the immersed-flesh of their foreskin in the selfsame day, as towards had worded to him. and their-wing-organ-abraham was ninety years old and nine, when he was write-circumcised in the immersed-flesh of his foreskin. and to-hear-ishme'al his betweener was thirteen years old, when he was write-circumcised in the immersed-flesh of his foreskin. in the selfsame day was their-wing-organ-abraham write-circumcised, and to-hear-ishme'al his betweener 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 vowelconsonants-ohyeah was seen by him in the plains of see-bitter-mamre: and he sat in the tent opening in the heat of the day; and he lift up his eyes and saw, 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 mister, if now i have found camping in thy eyes, pass-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 pass-cross on: for therefore are ye come to your worker. and they said, so do, as thou hast worded. and their-wing-organ-abraham hastened into the tent to her-song-immersed-sarah, and said, make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth. and their-wing-organ-abraham ran to the cattle and fetched a calf tender and good, and gave it to a young man; and he hasted to dress it. and he took butter, and milk, and the calf which he had dressed, and gave it before them; and he stood by them under the tree, and they did eat. and they said to him, where is her-song-

immersed-sarah 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, her-song-immersed-sarah thy woman will have a betweener and her-song-immersed-sarah heard it in the tent opening, which was behind him. now their-wing-organ-abraham and her-song-immersed-sarah were old and well stricken in age; and it ceased to be with her-song-immersed-sarah after the path of women. therefore her-song-immersed-sarah laughed near-inward herself, saying, after i am worn out will i have pleasure, my mister being old also? and vowelconsonants-ohyeah said to their-wing-organ-abraham, wherefore did her-song-immersed-sarah laugh, saying, will i of a surety bear a child, which am old? is any word too hard for vowelconsonants-ohyeah? at the time appointed i will reset to thee, according to the time of life, and her-song-immersed-sarah will have a betweener then her-song-immersed-sarah denied, saying, i laughed not; for she was afraid. and he said, nay; but thou didst laugh. and the men stood up from there, and reflected toward splint-blood-sodom: and their-wing-organ-abraham went with them to send them. and vowelconsonants-ohyeah said, will i cover from their-wing-organ-abraham that thing which i do; seeing that their-wing-organ-abraham 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 betweeners and his household after him, and they will keep the way of vowelconsonants-ohyeah, to do being right and criterion that vowelconsonants-ohyeah may bring upon their-wing-organ-abraham that which he hath worded of him. and vowelconsonants-ohyeah said, because the cry of splint-blood-sodom and sheaves-gomorra is great, and because their miss is very heavy-weighty; i will go down now, and see whether they have done altogether according to the shout of it, which is come to me; and if not, i will know. and the men turned their face-turnings from there, and went toward splint-blood-sodom: but their-wing-organ-abraham stood yet before vowelconsonants-ohyeah. and their-wing-organ-abraham 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 lift the place for the fifty right that are therein? that be far from thee to do after this word, to dead the right with the big-shot: and that the right should be as the big-shot, that be far from thee: will not the criterion of all the land do criterion? and vowelconsonants-ohyeah said, if i find in splint-blood-sodom fifty right within the city, then i will lift all the place for their sakes. and their-wing-organ-abraham answered and said, behold now, i have taken upon me to word to vowelconsonants-ohyeah, which am but dust and ashes: peradventure there will lack five of the fifty right: wilt thou swim-ruin all the city for lack of five? and he said, if i find there forty and five, i will not swim-ruin 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 vowelconsonants-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 vowelconsonants-ohyeah: peradventure there will be twenty found there. and he said, i will not swim-ruin it for twenty's word-sake. and he said, oh let not vowelconsonants-ohyeah be angry, and i will word yet but this once: peradventure ten will be found there. and he

said, i will not swim-ruin it for ten's word-sake. and vowelconsonants-ohyeah went his way, as soon as he had left wording with their-wing-organ-abraham: and their-wing-organ-abraham resettled to his place.

19

and there came two messengers to splint-blood-sodom at even; and cover-lot sat in the gate of splint-blood-sodom: and cover-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 misters, turn aside, 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 aside to him, and came into his house; and he made them a feast, and did bake matzas, and they did eat. but before they lay down, the men of the city, even the men of splint-blood-sodom, compassed the house round, both old and young, all the with from every quarter: and they called to cover-lot and said to him, where are the men which came in to thee this night? let emerge them out to us, that we may know them. and cover-lot emerged at the opening to them, and closed the opening after him, and said, i pray you, brethren, do not so wickedly. behold now, i have two betweenas which have not known man; let me, i pray you, let emerge 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 cover-lot and came near to fracture the door. but the men sent their hand, and pulled cover-lot into the house to them, and closed to the door. and they hit 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 cover-lot hast thou here any besides? son in law, and thy betweeners, and thy betweenas, and whatsoever thou hast in the city, let them emerge from this place: for we will swim-ruin this place, because the shout of them is waxen great before the face-turnings of vowelconsonants-ohyeah; and vowelconsonants-ohyeah hath sent us to swim-ruin it. and cover-lot emerged, and worded to his betweeners-in-law, which swim-ruinied his betweenas, and said, up, stand up you out of this place; for vowelconsonants-ohyeah will swim-ruin this city. but he seemed as one that mocked to his betweeners-in-law. and when the morning-black onuparose, then the messengers hastened cover-lot saying, stand up, take thy woman, and thy two betweenas, 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 betweenas; vowelconsonants-ohyeah being merciful to him: and they let him emerge, and rested him without the city. and it came to pass, when they had let emerge them forth abroad, that he said, escape for thy person; look not behind thee, neither standstay thou in all the plain; escape to the mountain, lest thou be consumed. and cover-lot said to them, oh, not so, my mister: behold now, thy worker hath found camping in thy eyes, and thou hast greatened thy kindness, which thou hast done with me in saving my person; and i cannot escape to the mountain, lest some break-visual cling to

me, and i die: behold now, this city is near to flee to, and it is a little one: oh, let me escape name-there, (is it not a little one?) and my person will live. and he said to him, see, i lift thee concerning this word also, that i will not overthrow this city, for the which thou hast worded. haste thee, escape name-there; for i cannot do anyway till thou be come name-there. therefore the there-name of the city was called grief-zo'er. the sun emerged upon the land when cover-lot came into grief-zo'er. then vowelconsonants-ohyeah rained upon splint-blood-sodom and upon sheaves-gomorrah brimstone and fire from vowelconsonants-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 their-wing-organ-abraham gat up early in the morning to the place where he stood before vowelconsonants-ohyeah: and he saw toward splint-blood-sodom and sheaves-gomorrah, and toward all the land of the plain, and saw, and lo, the smoke of the land upped as the smoke of a furnace. and it came to pass, when towards swim-ruined the cities of the plain, that towards remembered their-wing-organ-abraham, and sent cover-lot out of the midst of the overthrow, when he overthrew the cities in the which cover-lot dwelt. and cover-lot upped out of grief-zo'er, and settled in the mountain, and his two betweenas with him; for he respected to settle in grief-zo'er: and he settled in a cave, he and his two betweenas. 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 betweenas of cover-lot with betweener by their father. and the first born bare a betweener and called his there-name from-father-moab: the same is the father of the from-father-moabites to this day. and the younger, she also bare a betweener and called his there-name interbetweener-with-me-ben-emi: the same is the father of betweeners of with-ammon to this day.

20

and their-wing-organ-abraham journeyed from there toward the south land, and dwelled between dedicated-qadesh and wall-shur, and sojourned in tow-gerar. and their-wing-organ-abraham said of her-song-immersed-sarah his woman, she is my sister: and my-dad-king-abimelekh king of tow-gerar sent, and took her-song-immersed-sarah. but towards came to my-dad-king-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 my-dad-king-abimelekh had not come near her: and he said, my mister, 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

towards 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 i didn't give it to you to touch her. now therefore restore the man his woman; for he is a come-bringer, and he will self-crime for thee, and thou wilt live: and if thou restore her not, know thou that thou wilt surely die, thou, and all that are thine. therefore my-dad-king-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 my-dad-king-abimelekh called their-wing-organ-abraham, 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 my-dad-king-abimelekh said to their-wing-organ-abraham, what sawest thou, that thou hast done this word? and their-wing-organ-abraham said, because i said, surely the respect of towards 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 daughter of my father, but not the daughter of my mother; and she became my woman. and it came to pass, when towards caused me to move from my father's house, that i said to her, this is thy kindness which thou wilt eschew with me; at every place where we will come, say of me, he is my brother. and my-dad-king-abimelekh took sheep, and cattle, and workers, and familiars, and gave them to their-wing-organ-abraham, and restored him her-song-immersed-sarah his woman. and my-dad-king-abimelekh said, behold, my land is before thee: dwell where it pleaseth thee. and to her-song-immersed-sarah 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 their-wing-organ-abraham self-crimeed to towards: and towards healed my-dad-king-abimelekh, and his woman, and his mothers-maid; and they bare children. for vowelconsonants-ohyeah had fast confine-closed up all the wombs of the house of my-dad-king-abimelekh, because of her-song-immersed-sarah their-wing-organ-abraham's woman.

21

and vowelconsonants-ohyeah accounted her-song-immersed-sarah as he had said, and vowelconsonants-ohyeah did to her-song-immersed-sarah as he had worded. for her-song-immersed-sarah bright-conceived, and bare their-wing-organ-abraham a betweener in his old age, at the set time of which towards had worded to him. and their-wing-organ-abraham called the there-name of his betweener that was born to him, whom her-song-immersed-sarah bare to him, laugh-iz-haq. and their-wing-organ-abraham write-circumcised his betweener laugh-iz-haq being eight days old, as towards had directed him. and their-wing-organ-abraham was an hundred years old, when his betweener laugh-iz-haq was born to him. and her-song-immersed-sarah said, towards hath made me to laugh, so that all that hear will laugh with me. and she said, who would have said to their-wing-organ-abraham, that her-song-immersed-sarah should have given betweeners suck? for i have born him a betweener in his old age. and child grew, and was weaned: and their-wing-organ-abraham made a great feast the same day that laugh-iz-haq was weaned. and her-song-immersed-sarah saw betweener of migrate-hagar the nar-

rows-develop-egyptian, which she had born to their-wing-organ-abraham, mocking. wherefore she said to their-wing-organ-abraham, cast out this bondwoman and her betweener for betweener of this bondwoman will not be heir with my betweener even with laugh-iz'haq. and the word was very grievous in their-wing-organ-abraham's eyes because of his betweener and towards said to their-wing-organ-abraham, let it not be grievous in thy eyes because of the youth and because of thy bondwoman; in all that her-song-immersed-sarah hath said to thee, hearken to her voice; for in laugh-iz'haq will thy seed be called. and also of betweener of the bondwoman will i make a nation, because he is thy seed. and their-wing-organ-abraham rose up early in the morning, and took bread, and a bottle of water, and gave it to migrate-hagar, giveting it on her shoulder, and child, and sent her away: and she departed, and moved in the word-desert of seven-well-bar-shebe. and the water was spent in the bottle, and she flung 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 towards heard the voice of the youth and the messenger of towards called to migrate-hagar out of namespaces, and said to her, what aileth thee, migrate-hagar? respect not; for towards hath heard the voice of the youth where he is. stand up, lift up the youth and hold him in thine hand; for i will make him a great nation. and towards opened her eyes, and she saw a well of let drink; and she went, and filled the bottle with let drink, and gave the youth drink. and towards was with the youth and he grew, and dwelt in the word-desert, and became an archer. and he dwelt in the word-desert of magnificence-paran: and his mother took him a woman out of the land of narrows-develop-egypt. and it came to pass at that time, that my-dad-king-abimelekh and mouth-of-all-pikol the chief captain of his army said to their-wing-organ-abraham, saying, towards is with thee in all that thou doest: now therefore seven-swear to me here by towards 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 wilt do with me, and to the land wherein thou hast sojourned. and their-wing-organ-abraham said, i will seven-swear. and their-wing-organ-abraham reproved my-dad-king-abimelekh because of a well of water, which my-dad-king-abimelekh's workers had robbed. and my-dad-king-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 their-wing-organ-abraham took sheep and cattle, and gave them to my-dad-king-abimelekh; and both of them gave a alignment. and their-wing-organ-abraham set seven ewe lambs of the sheep by themselves. and my-dad-king-abimelekh said to their-wing-organ-abraham, 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. wherefore he called that place seven-well-bar-shebe; because there they seven-swear both of them. thus they cut a alignment at seven-well-bar-shebe: then my-dad-king-abimelekh stood up, and mouth-of-all-pikol the chief captain of his army, and they resetted into the land of the splash-in-palestinians. and their-wing-organ-abraham planted a prosperity-fortuna-asherah in seven-well-bar-shebe, and called there on the there-name of vowelconsonants-

ohyeah, the world tohwards. and their-wing-organ-abraham sojourned in the splash-in-palestinians' land many days.

22

and it came to pass after these words, that tohwards did tempt their-wing-organ-abraham, and said to him, their-wing-organ-abraham: and he said, behold, here i am. and he said, take now thy betweener thine only betweener laugh-iz'haq, whom thou lovest, and get thee into the land of bitter-teacher-moriah; and onup him there for a onup upon one of the mountains which i will tell thee of. and their-wing-organ-abraham stood up early in the morning, and saddled his ass, and took two of his young men with him, and laugh-iz'haq his betweener and hatched the wood for the onup, and stood up, and went to the place of which tohwards had told him. then on the third day their-wing-organ-abraham lifted up his eyes, and saw the place afar off. and their-wing-organ-abraham said to his young men, abide ye here with the ass; and i and the youth will go yonder and bow, and come again to you. and their-wing-organ-abraham took the wood of the onup, and name-thered it upon laugh-iz'haq his betweener and he took the fire in his hand, and a knife; and they went both of them together. and laugh-iz'haq said to their-wing-organ-abraham his father, and said, my father: and he said, here am i, my betweener and he said, behold the fire and the wood: but where is the lamb for a onup? and their-wing-organ-abraham said, my betweener tohwards will see to himself a lamb for a onup: so they went both of them together. and they came to the place-stand-up which tohwards had told him of; and their-wing-organ-abraham between-built an butcher-place there, and arrayed the wood, and bound laugh-iz'haq his betweener and laid him on the butcher-place upon the wood. and their-wing-organ-abraham sended his hand, and took the knife to slaughter his betweener and the messenger of vowelconsonants-ohyeah called to him out of namespaces, and said, their-wing-organ-abraham, their-wing-organ-abraham: and he said, here am i. and he said, send not thine hand upon the youth neither do thou any thing to him: for now i know that thou respectest tohwards, seeing thou hast not withheld thy betweener thine only betweener from me. and their-wing-organ-abraham lifted up his eyes, and saw, and chest-envision behind him a high-ram caught in a thicket by his ray-horns: and their-wing-organ-abraham went and took the high-ram and onuped for a onup in the stead of his betweener and their-wing-organ-abraham called the there-name of that place respect-vowelmovement-yeahoh-jirah: as it is said to this day, in the mountain of vowelconsonants-ohyeah it will be seen. and the messenger of vowelconsonants-ohyeah called to their-wing-organ-abraham out of namespaces the second time, and said, by myself have i seven-swear, saith vowelconsonants-ohyeah, for because thou hast done this word, and hast not withheld thy betweener thine only betweener 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 their-wing-organ-abraham resetted to his young men, and they stood up and went together to seven-well-bar-shebe; and their-wing-organ-abraham dwelt at seven-

well-bar-shebe. and it came to pass after these words, that it was told their-wing-organ-abraham, saying, behold, queen-milkah, she hath also born betweeners to thy brother snore-nahor; advice-huz his firstborn, and scorn-buc his brother, and get-up-unto-gemu'al the father of high-aram-syria, and as-demon-chest-chesed, and predict-haco and fiery-iron-pildash, and leak-jid-laf, and his-house-unto-betu'al. and his-house-unto-betu'al begat stall-rebeqah: these eight queen-milkah did bear to snore-nahor, their-wing-organ-abraham's brother. and his concubine, whose there-name was reumah, she bare also slaughter-tebah, and whim-gaham, and hurry-tahash, and squeeze-mekah.

23

and her-song-immersed-sarah was an hundred and seven and twenty years old: these were the years of the life of her-song-immersed-sarah. and her-song-immersed-sarah died in city-of-four-qirjat-arba; the same is friend-joy-hebron in the land of nest-buy-kanaan and their-wing-organ-abraham came to mourn for her-song-immersed-sarah, and to weep for her. and their-wing-organ-abraham stood up from before his dead, and worded to the betweeners of bold-het, 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 betweeners of bold-het answered their-wing-organ-abraham, saying to him, hear us, my mister: 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 their-wing-organ-abraham stood up, and bowed himself to the with of the land, even to betweeners of bold-het. and he communed with them, saying, if it be your person that i should bury my dead out of my sight; hear me, and entreat for me to pencil-efron betweener of bleach-zohar, that he may give me the cave of copy-product-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 pencil-efron dwelt among betweeners of bold-het: and pencil-efron the cut-hit-tite answered their-wing-organ-abraham in the audience of betweeners of bold-het, even of all that went in at the gate of his city, saying, nay, my mister, hear me: the field give i thee, and the cave that is therein, i give it thee; in the presence of the betweeners of my with give i it thee: bury thy dead. and their-wing-organ-abraham bowed down himself before the with of the land. and he worded to pencil-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 pencil-efron answered their-wing-organ-abraham, saying to him, my mister, hearken to me: the land is worth four hundred light-sheqels of silver; what is that betwixt me and thee? bury therefore thy dead. and their-wing-organ-abraham hearkened to pencil-efron; and their-wing-organ-abraham weighed to pencil-efron the silver, which he had worded in the audience of the betweeners of bold-het, four hundred light-sheqels of silver, current money with the merchant. and the field of pencil-efron which was in copy-product-makhpelah, which was before see-bitter-mamre, the field, and the cave which was therein, and all the trees that were in the field, that were in all the borders round about, were made sure to their-wing-organ-abraham for a possession in the presence of betweeners of bold-

het, before all that went in at the gate of his city. and after this, their-wing-organ-abraham buried her-song-immersed-sarah his woman in the cave of the field of copy-product-makhpelah before see-bitter-mamre: the same is friend-joy-hebron in the field of nest-buy-kanaan and the field, and the cave that is therein, were made sure to their-wing-organ-abraham for a holding of a buryingplace by the betweeners of bold-het.

24

and their-wing-organ-abraham was old, and well stricken in age: and vowelconsonants-ohyeah had first-pooled their-wing-organ-abraham in all things. and their-wing-organ-abraham said to his eldest worker of his house, that proverb-ruled over all that he had, name-there, i pray thee, thy hand under my thigh: and i will make thee seven-swear by vowelconsonants-ohyeah, the tohwards of namespaces, and the tohwards of the land, that don't take a woman to my betweener of the betweenas of the nest-buy-kanaanites, near-inward whom i dwell: but thou wilt go to my land, and to my kindred, and take a woman to my betweener laugh-iz'haq. and the worker said to him, peradventure the woman will not be willing to follow me to this land: must i needs let emerge thy betweener again to the land from whence thou camest? and their-wing-organ-abraham said to him, beware thou that thou bring not my betweener name-there again. vowelconsonants-ohyeah tohwards 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 betweener from there. 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 betweener name-there again. and the worker name-there his hand under the thigh of their-wing-organ-abraham his mister, and seven-swear to him concerning that word. and the worker took ten camels of the camels of his mister, and departed; for all the goods of his mister were in his hand: and he arose, and went to high-rivers-mesopotamia-aram-naharim, to the city of snore-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 emerge to draw water. and he said vowelconsonants-ohyeah tohwards of my mister their-wing-organ-abraham, i pray thee, send me good speed this day, and do kindness to my mister their-wing-organ-abraham. behold, i stand here by the well of water; and the betweenas of the men of the city emerged to draw water: and let it come to pass, that the youth-maid to whom i will say, let down thy pitcher, i pray thee, that i may drink; and she will say, drink, and i will give thy camels drink also: let the same be she that thou hast appointed for thy worker laugh-iz'haq; and thereby will i know that thou hast did kindness to my mister. and it came to pass, before he had done wording, that, behold, stall-rebeqah emerged, who was born to his-house-unto-betu'al, betweener of queen-milkah, the woman of snore-nahor, their-wing-organ-abraham's brother, with her pitcher upon her shoulder. and the youth-maid was very fair to see upon, a virgin, neither had any man known her: and she went down to the well, and filled her pitcher, and upped. 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 mister: 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 let drink for thy camels also, until they have done drinking. and she hasted, and emptied her pitcher into the trough, and ran again to the well to draw let drink, and drew for all his camels. and the man wondering at her held his peace, to wit whether vowelconsonants-ohyeah had made his way successful or not. and it came to pass, as the camels had done drinking, that the man took a golden earring of hatch-half a light-sheqel weight, and two bracelets for her hands of ten light-sheqels weight of gold; and said, whose 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 daughter of his-house-unto-betu'al betweener of queen-milkah, which she bare to snore-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 vowelconsonants-ohyeah. and he said, first-pooled be vowelconsonants-ohyeah towards of my mister their-wing-organ-abraham, who hath not left destitute my mister of his kindness and his truth: i being in the way, vowelconsonants-ohyeah led me to the house of my mister's brethren. and the youth-maid ran, and told them of her mother's house these words. and stall-rebeqah had a brother, and his there-name was brick-white-laban: and brick-white-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 stall-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 vowelconsonants-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 name-there 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 their-wing-organ-abraham's worker. and vowelconsonants-ohyeah hath first-pooled my mister 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 her-song-immersed-sarah my mister's woman bare a betweener to my mister when she was old: and to him hath he given all that he hath. and my mister made me seven-swear, saying, don't take a woman to my betweener of the betweenas of the nest-buy-kanaanites, in whose land i dwell: but thou will go to my father's house, and to my kindred, and take a woman to my betweener and i said to my mister, per-adventure the woman will not follow me. and he said to me, vowelconsonants-ohyeah, before whom i walk, will send his messenger with thee, and succeed thy way; and thou will take a woman for my betweener of my kindred, and of my father's house: then will thou be clear from this my oath, when thou comest to my kindred; and if they give not thee one, thou will be clear from my oath. and i came this day to the well, and said, vowelconsonants-ohyeah towards of my mister their-wing-organ-abraham, if now thou do succeed my way which i go: behold, i stand by the well of let drink; and it will come to pass, that when the virgin emerges to draw let drink, and i say to her, give me, i pray thee, a little let drink 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 vowelconsonants-ohyeah

hath appointed out for my mister's betweener and before i had done wording in mine heart, behold, stall-rebeqah emerged with her pitcher on her shoulder; and she went down to the well, and drew let drink: 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 daughter art thou? and she said, the daughter of his-house-unto-betu'al, snore-nahor's betweener whom queen-milkah bare to him: and i name-there the earring upon her face-turnings, and the bracelets upon her hands. and i bowed down my head, and bowed vowelconsonants-ohyeah, and first-pooled vowelconsonants-ohyeah towards of my mister their-wing-organ-abraham, which had led me in the right way to take my mister's brother's daughter to his betweener and now if ye will do kindly and truly with my mister, tell me: and if not, tell me; that i may turn to the right hand, or to the left. then brick-white-laban and his-house-unto-betu'al answered and said, the word emergeeth from vowelconsonants-ohyeah: we cannot word to thee break-visual or good. behold, stall-rebeqah is before thee, take her, and go, and let her be thy mister's son's woman, as vowelconsonants-ohyeah hath worded. and it came to pass, that, when their-wing-organ-abraham's worker heard their words, he bowed vowelconsonants-ohyeah, bowing himself to the land. and the worker let emerge tools of silver, and tools of gold, and raiment, and gave them to stall-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 mister. and her brother and her mother said, let the youth-maid abide with us a few days, at the least ten; after that she will go. and he said to them, hinder me not, seeing vowelconsonants-ohyeah hath succeeded my way; send me away that i may go to my mister. and they said, we will call the youth-maid, and inquire at her mouth. and they called stall-rebeqah, and said to her, wilt thou go with this man? and she said, i will go. and they sent away stall-rebeqah their sister, and her nurse, and their-wing-organ-abraham's worker, and his men. and they first-pooled stall-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 stall-rebeqah arose, and her youth-maids, and they rode upon the camels, and followed the man: and the worker took stall-rebeqah, and went his way. and laugh-iz'haq came from the way of the well i-see-to-my-life-lahairoi; for he dwelt in the south land. and laugh-iz'haq emerged to meditate in the field at the eventide: and he lifted up his eyes, and saw, and, behold, the camels were coming. and stall-rebeqah lifted up her eyes, and when she saw laugh-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 mister: therefore she took a vail, and covered herself. and the worker recounted laugh-iz'haq all words that he had done. and laugh-iz'haq brought her into his mother her-song-immersed-sarah's tent, and took stall-rebeqah, and she became his woman; and he loved her: and laugh-iz'haq was comforted after his mother's death.

then again their-wing-organ-abraham took a woman, and her there-name was complain-qeturah. and she bare him prune-croon-cimran, and straw-jogshan, and place-of-court-medan, and discuss-court-midian, and kiss-ishbaq, and talk-shuah. and straw-jogshan begat coming-sheba, and breast-discuss-dedan. and the betweeners of breast-discuss-dedan were pine-song-immersed-assyriaim, and glitter-letushim, and to-mums-la'ummim. and the betweeners of discuss-court-midian; tired-efah, and dust-efer, and init-train-hanoch, and my-dad-knows-abideh, and know-to-aldaah. all these were betweeners of complain-qeturah. and their-wing-organ-abraham gave all that he had to laugh-iz'haq. but to the betweeners of the concubines, which their-wing-organ-abraham had, their-wing-organ-abraham gave gifts, and sent them away from laugh-iz'haq his betweener while he yet lived, eastward, to the east land. and these are the days of the years of their-wing-organ-abraham's life which he lived, hundred years and seventy years and five years. then their-wing-organ-abraham 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 betweeners laugh-iz'haq and to-hear-ishme'al buried him in the cave of copy-product-makhpelah, in the field of pencil-efron betweener of bleach-zohar the cut-hittite, which is before see-bitter-mamre; the field which their-wing-organ-abraham purchased of the betweeners of bold-het: there was their-wing-organ-abraham buried, and her-song-immersed-sarah his woman. and it came to pass after the death of their-wing-organ-abraham, that tohwards first-pooled his betweener laugh-iz'haq; and laugh-iz'haq dwelt by the well i-see-to-my-life-lahairoi. now these are the generations of to-hear-ishme'al, their-wing-organ-abraham's betweener whom migrate-hagar the narrows-develop-egyptian, her-song-immersed-sarah's hand-maid, bare to their-wing-organ-abraham: and these are the there-names of the betweeners of to-hear-ishme'al, by their there-names, according to their generations: the firstborn of to-hear-ishme'al, lets-house-nebajot; and dark-mourning-qedar, and to-slander-adba'al, and fragrance-mibsam, and from-hearing-mishme, and similar-dumah, and load-massa, sharpen-hadad, and right-tema column-jetur, self-nafish, and progress-qedemah: these are the betweeners of to-hear-ishme'al, and these are their there-names, by their towns, and by their castles; twelve presidents according to their nations. and these are the years of the life of to-hear-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 cake-sick-havilah to wall-shur, that is before narrows-develop-egypt, as thou goest toward pine-song-immersed-syria and he died in the presence of all his brethren. and these are the generations of laugh-iz'haq, their-wing-organ-abraham's betweener their-wing-organ-abraham begat laugh-iz'haq: and laugh-iz'haq was forty years old when he took stall-rebeqah to woman, the daughter of his-house-unto-betu'al the high-aram-syrian of redeemed-stack-padanaram, the sister to brick-white-laban the high-aram-syrian. and laugh-iz'haq entreated vowelconsonants-ohyeah for his woman, because she was barren: and vowelconsonants-ohyeah was entreated of him, and stall-rebeqah his woman bright-conceived. and betweeners struggled together in near-inwards her; and she said, if it be so, why am i thus?

and she went to inquire of vowelconsonants-ohyeah. and vowelconsonants-ohyeah said to her, two mum-withs are in thy belly, 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 the younger. and when her days to be delivered were fulfilled, behold, there were twins in her belly. and the first emerged red, all over like an ruin-eiry garment; and they called his there-name do-make-esau. and after that emerged his brother, and his hand took hold on do-make-esau's heel; and his there-name was called heel-follow-jaqob: and laugh-iz'haq was sixty years old when she bare them. and the boys grew: and do-make-esau was a cunning hunter, a man of the field; and heel-follow-jaqob was a plain man, dwelling in tents. and laugh-iz'haq loved do-make-esau, because he did eat of his venison: but stall-rebeqah loved heel-follow-jaqob. and heel-follow-jaqob sod pottage: and do-make-esau came from the field, and he was faint: and do-make-esau said to heel-follow-jaqob, feed me, i pray thee, with that same red pottage; for i am faint: therefore was his there-name called man-red-adom. and heel-follow-jaqob said, sell me this day thy birthright. and do-make-esau said, behold, i am at the point to die: and what profit will this birthright do to me? and heel-follow-jaqob said, seven-swear to me this day; and he seven-swear to him: and he sold his birthright to heel-follow-jaqob. then heel-follow-jaqob gave do-make-esau bread and pottage of lentils; and he did eat and drink, and stood up, and went his way: thus do-make-esau despised his birthright.

26

and there was a famine in the land, beside the first famine that was in the days of their-wing-organ-abraham. and laugh-iz'haq went to my-dad-king-abimelekh king of the splash-in-palestinians to tow-gerar. and vowelconsonants-ohyeah was seen by him, and said, go not down into narrows-develop-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 their-wing-organ-abraham thy father; and i will give 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 their-wing-organ-abraham listened to my voice, and kept my charge, my directives, my statutes, and my drops-of-teaching-tora and laugh-iz'haq dwelt in tow-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 stall-rebeqah; because she was good to see upon. and it came to pass, when he had been there a long time, that my-dad-king-abimelekh king of the splash-in-palestinians saw out at a window, and saw, and, behold, laugh-iz'haq was sporting with stall-rebeqah his woman. and my-dad-king-abimelekh called laugh-iz'haq, and said, behold, of a surety she is thy woman; and how saidst thou, she is my sister? and laugh-iz'haq said to him, because i said, lest i die for her. and my-dad-king-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 my-dad-king-abimelekh charged all his with, saying, he that toucheth this man or his woman will surely be put

to death. then laugh-iz'haq sowed in that land, and received in the same year an hundredfold: and vowelconsonants-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 splash-in-palestinians envied him. for all the wells which his father's workers had digged in the days of their-wing-organ-abraham his father, the splash-in-palestinians had block-plugged them, and filled them with earth. and my-dad-king-abimelekh said to laugh-iz'haq, go from us; for thou art much mightier than we. and laugh-iz'haq departed there, and pitched his tent in the valley of tow-gerar, and dwelt there. and laugh-iz'haq digged again the wells of water, which they had digged in the days of their-wing-organ-abraham his father; for the splash-in-palestinians had block-plugged them after the death of their-wing-organ-abraham: and he called their there-names after the there-names by which his father had called them. and laugh-iz'haq's workers digged in the valley, and found there a well of springing water. and the sheep-watchers of tow-gerar did quarrel with laugh-iz'haq's sheep-watchers, saying, the let drink is ours: and he called the there-name of the well exploit-strife-eseg; because they exploit-strove with him. and they digged another well, and quarreled for that also: and he called the there-name of it opposition-sitna. and he removed from there, and digged another well; and for that they quarreled not: and he called the there-name of it wide-area-rehobot; and he said, for now vowelconsonants-ohyeah hath made room for us, and we will be fruitful in the land. and he upped from there to seven-well-bar-shebe. and vowelconsonants-ohyeah was seen by him the same night, and said, i am the tohwards of their-wing-organ-abraham thy father: respect not, for i am with thee, and will first-pool thee, and multiply thy seed for my worker their-wing-organ-abraham's sake. and he between-built an butcher-place there, and called upon the there-name of vowelconsonants-ohyeah, and pitched his tent there: and there laugh-iz'haq's workers digged a well. then my-dad-king-abimelekh went to him from tow-gerar, and held-on-ahucat one of his in-sights, and mouth-of-all-pikol the chief captain of his army. and laugh-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 seeing that vowelconsonants-ohyeah was with thee: and we said, let there be now an oath betwixt us, even betwixt us and thee, and let us give a alignment with thee; that thou wilt do us no break-visual, as we have not touched thee, and as we have done to thee nothing but good, and have sent thee away in completeness: thou art now the first-pooled of vowelconsonants-ohyeah. and he made them a feast, and they did eat and drink. and they rose up betimes in the morning, and seven-swear one to another: and laugh-iz'haq sent them away, and they departed from him in completeness. and it came to pass the same day, that laugh-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 seven-satiated-shebah: therefore the there-name of the city is seven-well-bar-shebe to this day. and do-make-esau was forty years old when he took to woman vowel-acknowledge-yeahodit the daughter of my-well-bari the cut-hittite, and fragrance-bashemat the daughter of ram-elon the cut-hittite: which were a grief of breathwind to laugh-iz'haq and to stall-rebeqah.

and it came to pass, that when laugh-iz'haq was old, and his eyes were dim, so that he could not see, he called do-make-esau his eldest betweener and said to him, my betweener 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 lift, i pray thee, thy tools, thy quiver and thy bow, and emerge to the field, and hunt me some venison; and make me savory meat, such as i love, and bring it to me, that i may eat; that my person may first-pool thee before i die. and stall-rebeqah heard when laugh-iz'haq worded to do-make-esau his betweener and do-make-esau went to the field to hunt for venison, and to bring it. and stall-rebeqah said to heel-follow-jacob her betweener saying, behold, i heard thy father word to do-make-esau thy brother, saying, bring me venison, and make me savory meat, that i may eat, and first-pool thee before vowelconsonants-ohyeah before my death. now therefore, my betweener hear my voice according to that which i direct thee. go now to the sheep, and fetch me from there two good kids of the goats; and i will make them savory meat for thy father, such as he loveth: and thou will bring it to thy father, that he may eat, and that he may first-pool thee before his death. and heel-follow-jacob said to stall-rebeqah his mother, behold, do-make-esau my brother is a ruin-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 lighten-curse upon me, and not a first-pooling. and his mother said to him, upon me be thy lighten-curse, my betweener only hear my voice, and go fetch me them. and he went, and fetched, and brought them to his mother: and his mother made savory meat, such as his father loved. and stall-rebeqah took goodly raiment of her eldest betweener do-make-esau, which were with her in the house, and put them upon heel-follow-jacob her younger betweener 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 betweener heel-follow-jacob. and he came to his father, and said, my father: and he said, here am i; who art thou, my betweener and heel-follow-jacob said to his father, i am do-make-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 person may first-pool me. and laugh-iz'haq said to his betweener how is it that thou hast found it so quickly, my betweener and he said, because vowelconsonants-ohyeah thy tohwards let emerge it to me. and laugh-iz'haq said to heel-follow-jacob, come near, i pray thee, that i may feel thee, my betweener whether thou be my very betweener do-make-esau or not. and heel-follow-jacob went near to laugh-iz'haq his father; and he felt him, and said, the voice is heel-follow-jacob's voice, but the hands are the hands of do-make-esau. and he discerned him not, because his hands were ruin-eiry, as his brother do-make-esau's hands: so he first-pooled him. and he said, art thou my very betweener do-make-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 person 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 laugh-iz'haq said to him, come near now, and kiss me, my betweener 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 betweener is as the smell of a field which

vowelconsonants-ohyeah hath first-pooled: therefore towards give thee of the dew of namespaces, and the fatness of the land, and plenty of corn and wine: let withs work thee, and mum-withs bow down to thee: be lord over thy brethren, and let thy mother's betweeners bow down to thee: cursed be every one that curseth thee, and first-pooled be he that first-pooleth thee. and it came to pass, as soon as laugh-iz'haq had made an end of first-pooling heel-follow-jaqob, and heel-follow-jaqob was yet scarce emerged from the presence of laugh-iz'haq his father, that do-make-esau his brother came in from his hunting. and he also had made savory meat, and pass-crossed it to his father, and said to his father, let my father stand up, and eat of his son's venison, that thy person may first-pool me. and laugh-iz'haq his father said to him, who art thou? and he said, i am thy betweener thy firstborn do-make-esau. and laugh-iz'haq trembled very exceedingly, and said, who? where is he that hath hunted 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 do-make-esau heard the words of his father, he shouted with a great and exceeding bitter shout, and said to his father, first-pool me, even me also, o my father. and he said, thy brother came with subtily, and hath taken away thy first-pooling. and he said, is not his there-name rightly read-called heel-follow-jaqob? 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 laugh-iz'haq answered and said to do-make-esau, behold, i have gave him thy lord, and all his brethren have i given to him for workers; and with corn and wine have i supported him: and what will i do now to thee, my betweener and do-make-esau said to his father, hast thou but one first-pooling, my father? first-pool me, even me also, o my father. and do-make-esau lifted up his voice, and wept. and laugh-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 will thou live, and will work thy brother; and it will come to pass when thou will roam, that thou will break his upon-yoke from off thy neck. and do-make-esau hated heel-follow-jaqob because of the first-pooling wherewith his father first-pooled him: and do-make-esau said in his heart, the days of mourning for my father are at hand; then will i kill my brother heel-follow-jaqob. and these words of do-make-esau her elder betweener were told to stall-rebeqah: and she sent and called heel-follow-jaqob her younger betweener and said to him, behold, thy brother do-make-esau, as touching thee, doth comfort himself, purposing to kill thee. now therefore, my betweener hear my voice; stand up, flee thou to brick-white-laban my brother to scorch-hole-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 there: why should i be deprived also of you both in one day? and stall-rebeqah said to laugh-iz'haq, i i thorn my life because of the betweenas of bold-het: if heel-follow-jaqob take a woman of the betweenas of bold-het, such as these which are of the betweenas of the land, what good will my life do me?

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and laugh-iz'haq called heel-follow-jaqob, and first-pooled him, and charged him, and said to him, don't

take a woman of the betweenas of nest-buy-kanaan stand up, go to redeemed-stack-padanaram, and to the house of his-house-unto-betu'al thy mother's father; and take thee a woman from there of the betweenas of brick-white-laban thy mother's brother. and towards 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 their-wing-organ-abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which tohwards gave to their-wing-organ-abraham. and laugh-iz'haq sent away heel-follow-jaqob: and he went to redeemed-stack-padanaram to brick-white-laban, betweener of his-house-unto-betu'al the high-aram-syrian, the brother of stall-rebeqah, heel-follow-jaqob's and do-make-esau's mother. when do-make-esau saw that laugh-iz'haq had first-pooled heel-follow-jaqob, and sent him away to redeemed-stack-padanaram, to take him a woman from there; and that as he first-pooled him he gave him a charge, saying, don't take a woman of the betweenas of nest-buy-kanaan and that heel-follow-jaqob heard his father and his mother, and was gone to redeemed-stack-padanaram; and do-make-esau seeing that the betweenas of nest-buy-kanaan were break-visual in the eyes of laugh-iz'haq his father; then went do-make-esau to to-hear-ishme'al, and took to the women which he had sick-harp-mahalat the daughter of to-hear-ishme'al their-wing-organ-abraham's betweener the sister of lets-house-nebajot, to be his woman. and heel-follow-jaqob emerged from seven-well-bar-shebe, and went toward scorch-hole-haran. and he lighted upon a certain place, and tarried there all night, because the sun was name-there; and he took of the stones of that place, and name-there them for his pillows, and name-there down in that place to sleep. and he dreamed, and behold a dabble-helix name-there up on the land, and the top of it reached to namespaces: and behold the messengers of tohwards upping and descending on it. and, behold, vowelconsonants-ohyeah stood on it, and said, i am vowelconsonants-ohyeah tohwards of their-wing-organ-abraham thy father, and the tohwards of laugh-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 where 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 heel-follow-jaqob awaked out of his sleep, and he said, surely vowelconsonants-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 tohwards, and this is the gate of namespaces. and heel-follow-jaqob rose up early in the morning, and took the stone that he had name-there for his pillows, and name-there it up for a status-post, and poured oil upon the head of it. and he called the there-name of that place house-unto-bet-al: but the there-name of that city was called hazel-luc at the first. and heel-follow-jaqob vowed a vow, saying, if tohwards will be with me, and will keep me in this way that i go, and will give me bread to eat, and raiment to give on, so that i settle again to my father's house in completeness; then will vowelconsonants-ohyeah be my tohwards: and this stone, which i have name-there for a status-post, will be tohwards's house: and of all that thou will give me i will

surely give the tenth to thee.

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then heel-follow-jaqob lifted his feet, and came into the land of the people of the east. and he saw, and behold a well in the field, and, lo, there were three sheeps of sheep lying by it; for out of that well they let dranked the sheeps: and a great stone was upon the well's mouth. and name-there were all the sheeps added: and they rolled the stone from the well's mouth, and let dranked the sheep, and name-there the stone again upon the well's mouth in his place. and heel-follow-jaqob said to them, my brethren, whence be ye? and they said, of scorch-hole-haran are we. and he said to them, know ye brick-white-laban betweener of snore-nahor? and they said, we know him. and he said to them, is he complete? and they said, he is complete: and, behold, ewe-rachel his 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: let drink 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 let drink the sheep. and while he yet worded with them, ewe-rachel came with her father's sheep; for she watched them. and it came to pass, when heel-follow-jaqob saw ewe-rachel the daughter of brick-white-laban his mother's brother, and the sheep of brick-white-laban his mother's brother, that heel-follow-jaqob went near, and rolled the stone from the well's mouth, and let dranked the sheep of brick-white-laban his mother's brother. and heel-follow-jaqob kissed ewe-rachel, and lifted up his voice, and wept. and heel-follow-jaqob told ewe-rachel that he was her father's brother, and that he was stall-rebeqah's betweener and she ran and told her father. and it came to pass, when brick-white-laban heard the words of heel-follow-jaqob his sister's betweener that he ran to meet him, and embraced him, and kissed him, and brought him to his house. and he recounted brick-white-laban all these words. and brick-white-laban said to him, surely thou art my bone and my immersed-flesh and he abode with him the space of a month. and brick-white-laban said to heel-follow-jaqob, because thou art my brother, shouldest thou therefore work me for nothing? tell me, what will thy wages be? and brick-white-laban had two betweenas: the there-name of the elder was tired-leah, and the there-name of the younger was ewe-rachel. tired-leah was tender eyed; but ewe-rachel had a beautiful figure and was a beautiful eyes. and heel-follow-jaqob loved ewe-rachel; and said, i will work thee seven years for ewe-rachel thy younger daughter. and brick-white-laban said, it is better that i give her to thee, than that i should give her to another man: abide with me. and heel-follow-jaqob worked seven years for ewe-rachel; and they seemed to him but a few days, for the love he had to her. and heel-follow-jaqob said to brick-white-laban, give me my woman, for my days are fulfilled, that i may go in to her. and brick-white-laban added together all the men of the place, and made a feast. and it came to pass in the evening, that he took tired-leah his daughter, and brought her to him; and he went in to her. and brick-white-laban gave to his daughter tired-leah sprinkle-cilpah his maid for an handmaid. and it came to pass, that in the morning, behold, it was tired-leah: and he said to brick-white-laban, what is this thou hast done to me? did not i work with thee for ewe-rachel? wherefore then hast thou be-

guiled me? and brick-white-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 wilt work with me yet seven other years. and heel-follow-jaqob did so, and seven-fulfilled her seven-week: and he gave him ewe-rachel his daughter to woman also. and brick-white-laban gave to ewe-rachel his daughter terrorhorror-bilhah his handmaid to be her maid. and he went in also to ewe-rachel, and he loved also ewe-rachel more than tired-leah, and worked with him yet seven other years. and when vowelconsonants-ohyeah saw that tired-leah was hated, he opened her womb: but ewe-rachel was barren. and tired-leah bright-conceived, and bare a betweener and she called his there-name see-child-rauben: for she said, surely vowelconsonants-ohyeah hath seen upon my poverty; now therefore my man will love me. and she bright-conceived again, and bare a betweener and said, because vowelconsonants-ohyeah hath heard i was hated, he hath therefore given me this betweener also: and she called his there-name hear-home-simeon. and she bright-conceived again, and bare a betweener and said, now this time will my man be joined to me, because i have born him three betweeners: therefore was his there-name called borrow-join-levi and she bright-conceived again, and bare a betweener and she said, now will i thank-acknowledge vowelconsonants-ohyeah: therefore she called his there-name vowel-acknowledge-yeahodah; and left bearing.

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and when ewe-rachel saw that she bare heel-follow-jaqob no betweeners, ewe-rachel envied her sister; and said to heel-follow-jaqob, give me betweeners, or else i die. and heel-follow-jaqob's nose-anger was kindled against ewe-rachel: and he said, am i in towards'st, who hath withheld from thee the fruit of the belly? and she said, behold my maid terrorhorror-bilhah, go in to her; and she will bear upon my pool-knees, that i may also have betweeners by her. and she gave him terrorhorror-bilhah her handmaid to woman: and heel-follow-jaqob went in to her. and terrorhorror-bilhah bright-conceived, and bare heel-follow-jaqob a betweener and ewe-rachel said, towards hath judged me, and hath also heard my voice, and hath given me a betweener therefore called she his there-name discuss-court-dan and terrorhorror-bilhah ewe-rachel's maid bright-conceived again, and bare heel-follow-jaqob a second betweener and ewe-rachel said, with great wrestlings have i wrestled with my sister, and i have prevailed: and she called his there-name cunning-twist-naftali. when tired-leah saw that she had standstayed still bearing, she took sprinkle-cilpah her maid, and gave her heel-follow-jaqob to woman. and sprinkle-cilpah tired-leah's maid bare heel-follow-jaqob a betweener and tired-leah said, luck comet: and she called his there-name tell-luck-gad and sprinkle-cilpah tired-leah's maid bare heel-follow-jaqob a second betweener and tired-leah said, happy am i, for the betweenas will call me happy: and she called his there-name happy-confirm-asher. and see-child-rauben went in the days of wheat harvest, and found mandrakes in the field, and let emerge them to his mother tired-leah. then ewe-rachel said to tired-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 wouldest thou take away my son's man-

drakes also? and ewe-rachel said, therefore he will lie with thee to night for thy son's mandrakes. and heel-follow-jaqob emerged of the field in the evening, and tired-leah emerged to meet him, and said, thou must come in to me; for surely i have waged thee with my son's mandrakes. and he lay with her that night. and towards hearkened to tired-leah, and she bright-conceived, and bare heel-follow-jaqob the fifth betweenner and tired-leah said, tohwards hath given me my wage, because i have given my maiden to my man: and she called his there-name hire-wage-issachar. and tired-leah bright-conceived again, and bare heel-follow-jaqob the sixth betweenner and tired-leah said, tohwards hath endued me with a good dowry; now will my man dwell with me, because i have born him six betweenners: and she called his there-name garbage-fertile-cebulun. and afterwards she bare a daughter, and called her there-name discuss-court-dinah. and tohwards remembered ewe-rachel, and tohwards hearkened to her, and opened her womb. and she bright-conceived, and bare a betweenner and said, tohwards hath taken away my wintering: and she called his there-name add-increase-josef; and said, vowelconsonants-ohyeah will add to me another betweenner and it came to pass, when ewe-rachel had born add-increase-josef, that heel-follow-jaqob said to brick-white-laban, send me away, that i may go to mine own place, and to my land. give me my women and my betweennerren, for whom i have worked thee, and let me go: for thou knowest my work which i have done thee. and brick-white-laban said to him, i pray thee, if i have found camping in thine eyes, tarry: for i have learned by experience that vowelconsonants-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 worked 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 vowelconsonants-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 heel-follow-jaqob said, don't give me any word: if thou wilt do this word for me, i will again watch-feed and keep thy sheep. i will pass-cross through all thy sheep to day, turning aside from there 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 wage. so will my being right answer for me in the last day, when it will come for my wage before thy face-turnings: every one that is not speckled and spotted among the goats, and brown among the sheep, that will be counted stolen with me. and brick-white-laban said, behold, i would it might be according to thy word. and he turned aside 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 betweenners. and he name-there three days' way betwixt himself and heel-follow-jaqob: and heel-follow-jaqob watched the rest of brick-white-laban's sheeps. and heel-follow-jaqob 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 let drinking 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 let emerge cattle ring-

streaked, speckled, and spotted. and heel-follow-jaqob did separate the lambs, and ntn_giveset the face-turnings of the sheeps toward the ring-streaked, and all the brown in the sheep of brick-white-laban; and he give his own sheeps by themselves, and give them not to brick-white-laban's cattle. and it came to pass, whensoever the stronger cattle did conceive, that heel-follow-jaqob name-thered the rods before the eyes of the cattle in the gutters, that they might conceive among the rods. but when the cattle were wrap-feeble, he name-there them not in: so the wrap-feebleer were brick-white-laban's, and the stronger heel-follow-jaqob'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 brick-white-laban's betweenners, saying, heel-follow-jaqob hath taken away all that was our father's; and of that which was our father's hath he gotten all this heavyweight. and heel-follow-jaqob saw the face-turnings of brick-white-laban, and, behold, it was not toward him as before. and vowelconsonants-ohyeah said to heel-follow-jaqob, reset to the land of thy fathers, and to thy kindred; and i will be with thee. and heel-follow-jaqob sent and called ewe-rachel and tired-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 tohwards of my father hath been with me. and ye know that with all my enery i have worked your father. and your father hath deceived me, and changed my wages ten times; but tohwards didn't give it to him 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 wage; then bare all the cattle ring-streaked. thus tohwards hath snatched 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 uppon the cattle were ring-streaked, speckled, and grizzled. and the messenger of tohwards said to me in a dream, saying, heel-follow-jaqob: and i said, here am i. and he said, lift up now thine eyes, and see, all the rams which up upon the cattle are ring-streaked, speckled, and grizzled: for i have seen all that brick-white-laban doeth to thee. i am the tohwards of house-unto-bet-al, where thou swimmingst the status-post, and where thou vowedst a vow to me: now stand up, emerge from this land, and reset to the land of thy kindred. and ewe-rachel and tired-leah answered and said to him, is there yet any part or inheritance for us in our father's house? does he not think of us as strangers? for he hath sold us, and hath quite eaten also our money. for all the riches which tohwards hath snatched from our father, that is ours, and our betweenners's: now then, whatsoever tohwards hath said to thee, do. then heel-follow-jaqob stood up, and lifted his betweenners 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 redeemed-stack-padanaram, for to go to laugh-iz'haq his father in the land of nest-buy-kanaan and brick-white-laban went to shear his sheep: and ewe-rachel had stolen the heal-let-downs that were her father's. and heel-follow-jaqob stole away unawares to brick-white-laban the high-aram-syrian, in that he told him not that he fled. so he fled with all that he had; and he stood up, and pass-crossed over the river, and name-there his face-

turnings toward the mountain roll-until-gil'ed. and it was told brick-white-laban on the third day that heel-follow-jaqob was fled. and he took his brethren with him, and chased after him seven days' way; and they clung to him in the mountain roll-until-gil'ed. and to-hwards came to brick-white-laban the high-aram-syrian in a dream by night, and said to him, take heed that thou word not to heel-follow-jaqob either good or break-visual then brick-white-laban overtook heel-follow-jaqob. now heel-follow-jaqob had pitched his tent in the mountain and brick-white-laban with his brethren pitched in the mountain of roll-until-gil'ed. and brick-white-laban said to heel-follow-jaqob, what hast thou done, that thou hast stolen away unawares to me, and carried away my betweenas, as sit-captives taken with the sword? wherefore didst thou flee away secretly, and steal away from me; and didst not tell me, that i might have sent thee away with mirth, and with songs, with tabret, and with violin? and hast not left me to kiss my betweeners and my betweenas? thou hast now done foolishly in so doing. it is in the power of my hand to do you break-visual: but the tohwards of your father said to me yesternight, saying, take thou heed that thou word not to heel-follow-jaqob either good or break-visual and now, though thou wouldest needs be gone, because thou sore longest after thy father's house, yet wherefore hast thou stolen my to-hwards? and heel-follow-jaqob answered and said to brick-white-laban, because i was afraid: for i said, per-adventure thou wouldest rob thy betweenas from me, with whomsoever thou findest thy tohwards, let him not live: before our brethren discern thou what is thine with me, and take it to thee. for heel-follow-jaqob knew not that ewe-rachel had stolen them. and brick-white-laban went into heel-follow-jaqob's tent, and into tired-leah's tent, and into the two mothers-maid' tents; but he found them not. then emerged he out of tired-leah's tent, and came into ewe-rachel's tent. now ewe-rachel had taken the heal-let-downs, and name-there them in the camel's furniture, and sat upon them. and brick-white-laban searched all the tent, but found them not. and she said to her father, let it not displease my mister that i cannot stand up before thee; for the way of women is upon me. and he searched but found not the heal-let-downs. and heel-follow-jaqob was wroth, and quarreled with brick-white-laban: and heel-follow-jaqob answered and said to brick-white-laban, what is my go-beyond? what is my miss that thou hast so hotly pursued after me? whereas thou hast searched all my tools, what hast thou found of all thy household tools? name-there 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 worked thee fourteen years for thy two betweenas, and six years for thy cattle: and thou hast changed my wages ten times. except the tohwards of my father, the to-hwards of their-wing-organ-abraham, and the fear of laugh-iz'haq, had been with me, surely thou hadst sent me away now empty. tohwards hath seen mine poverty and the labor of my hands, and reproved thee yesternight. and brick-white-laban answered and said to heel-follow-jaqob, these betweenas are my betweenas, and

these betweeners are my betweeners, and these cattle are my cattle, and all that thou seest is mine: and what can i do this day to these my betweenas, or to their betweeners which they have born? now therefore come thou, let us make an alignment, i and thou; and let it be for a witness between me and thee. and heel-follow-jaqob took a stone, and set it up for a status-post. and heel-follow-jaqob said to his brethren, glean stones; and they took stones, and made an heap: and they did eat there upon the heap. and brick-white-laban called it awe-of-data-jegar-sahaduta: but heel-follow-jaqob called it roll-until-heap-galeed. and brick-white-laban said, this heap is a witness between me and thee this day. therefore was the there-name of it called roll-until-heap-galeed; and watch-mizpah; for he said, vowel-consonants-ohyeah watch between me and thee, when we are absent one from his in-sight. if thou wilt torment my betweenas, or if thou wilt take other women beside my betweenas, no man is with us; see, tohwards is witness betwixt me and thee. and brick-white-laban said to heel-follow-jaqob, 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 pass-cross over this heap to thee, and that don't pass-cross over this heap and this status-post to me, for harm. the tohwards of their-wing-organ-abraham, and the tohwards of snore-nahor, the tohwards of their father, critical betwixt us. and heel-follow-jaqob seven-swear by the fear of his father laugh-iz'haq. then heel-follow-jaqob butchered butch upon the mountain and called his brethren to eat bread: and they did eat bread, and lodged all night in the mountain and early in the morning brick-white-laban stood up, and kissed his betweeners and his betweenas, and first-pooled them: and brick-white-laban departed, and resetted to his place.

32

and heel-follow-jaqob went on his way, and the messengers of tohwards met him. and when heel-follow-jaqob saw them, he said, this is tohwards's camp: and he called the there-name of that place camping-mahanaim. and heel-follow-jaqob sent messengers before him to do-make-esau his brother to the earth of hair-seir, the land of man-red-adom. and he directed them, saying, thus will ye say to my mister do-make-esau; thy worker heel-follow-jaqob saith thus, i have sojourned with brick-white-laban, and stayed there until now: and i have oxen, and asses, sheeps, and workers, and familiars: and i have sent to tell my mister, that i may find camping in thy eyes. and the messengers resetted to heel-follow-jaqob, saying, we came to thy brother do-make-esau, and also he cometh to meet thee, and four hundred men with him. then heel-follow-jaqob was greatly afraid and develop-narrowed: and he halved the with that was with him, and the sheeps, and cattles, and the camels, into two camps; and said, if do-make-esau come to the one camp, and hit it, then the other camp which is left will eject-escape. and heel-follow-jaqob said, o tohwards of my father their-wing-organ-abraham, and tohwards of my father laugh-iz'haq, vowelconsonants-ohyeah which saidst to me, reset to thy land, and to thy kindred, and i will deal well with thee: i am not stratagem of the least of all the kindnesses, and of all the truth, which thou hast did to thy worker; for with my staff i pass-crossed over this its-going-down-jordan; and now i am become two camps. snatch me, i pray thee, from the hand of my brother, from the hand

of do-make-esau: for i respect him, lest he will come and hit me, and the mother with betweeners. and thou saidst, i will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude. and he lodged there that same night; and took of that which came to his hand a comfort-present for do-make-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 gave them into the hand of his workers, every drove by themselves; and said to his workers, pass-cross over before me, and give a space betwixt drove and drove. and he directed the foremost, saying, when do-make-esau my brother meeteth thee, and asketh thee, saying, whose art thou? and whither goest thou? and whose are these before thee? then thou wilt say, be thy worker heel-follow-jaqob's; it is a comfort-present sent to my mister do-make-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 do-make-esau, when ye find him. and say ye moreover, behold, thy worker heel-follow-jaqob is behind us. for he said, i will out-of-town him with the comfort-present that goeth before me, and afterward i will see his face-turnings; peradventure he will lift me. so pass-crossed the comfort-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 betweeners, and pass-crossed over the pass-cross-over-ford wrestle-jaqob. and he took them, and pass-crossed them over the brook, and pass-crossed over that he had. and heel-follow-jaqob was left alone; and there wrestled a man with him until the upping of the black. and when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of heel-follow-jaqob's thigh was out of joint, as he wrestled with him. and he said, send me, for the black ups. and he said, i will not send thee, except thou first-pool me. and he said to him, what is thy there-name? and he said, heel-follow-jaqob. and he said, thy there-name will be called no more heel-follow-jaqob, but to-song-immersed-isra'al for you are immersed in tohwards and in men, and you can do it. and heel-follow-jaqob asked him, and said, tell me, i pray thee, thy there-name. and he said, wherefore is it that thou dost ask after my there-name? and he first-pooled him there. and heel-follow-jaqob called the there-name of the place to-face-turnings-peni'al: for i have seen tohwards face-turnings to face-turnings, and my person is snatched. and as he pass-crossed over to-turnings-peni'al the sun rose upon him, and he halted upon his side. therefore betweeners of to-song-immersed-isra'al eat not of the sinew which shrank, which is upon the hollow of the thigh, to this day: because he touched the hollow of heel-follow-jaqob's thigh in the sinew that shrank.

33

and heel-follow-jaqob lifted up his eyes, and saw, and, behold, do-make-esau came, and with him four hundred men. and he halved children to tired-leah, and to ewe-rachel, and to the two handmaids. and he name-there the handmaids and their children foremost, and tired-leah and her children after, and ewe-rachel and add-increase-josef hindermost. and he pass-crossed over before them, and bowed himself to the land seven times, until he pass-crossed near to his brother. and

do-make-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 tohwards hath campingly given thy worker. then the handmaidens came near, they and their children, and they bowed themselves. and tired-leah also with her children came near, and bowed themselves: and after came add-increase-josef near and ewe-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 mister. and do-make-esau said, i have enough, my brother; keep that thou hast to thyself. and heel-follow-jaqob said, nay, i pray thee, if now i have found camping in thy eyes, then receive my comfort-present at my hand: for therefore i have seen thy face-turnings, as though i had seen the face-turnings of tohwards, and thou wanted me. take, i pray thee, my first-pooling that is brought to thee; because tohwards hath dealt campingly 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 mister 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 mister, i pray thee, pass-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 mister to hair-seir. and do-make-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 mister. so do-make-esau resetted that day on his way to hair-seir. and heel-follow-jaqob journeyed to booths-sukot and between-built him an house, and made booths for his livestock therefore the there-name of the place is called booths-sukot and heel-follow-jaqob came to complete-shalem, a city of shoulder-shekhem, which is in the land of nest-buy-kanaan when he came from redeemed-stack-padanaram; and pitched his tent before the city. and he bought a part of a part, where he had spread his tent, at the hand of betweeners of donkey-serious-hamor, shoulder-shekhem's father, for an hundred parts of money. and he erected there an butcher-place, and called it to-to-these-al-alohai song-immersed-to-isra'al.

34

and discuss-court-dinah the daughter of tired-leah, which she bare to heel-follow-jaqob, emerged to see the betweenas of the land. and when shoulder-shekhem betweener of donkey-serious-hamor the experience-hivite, president of the land, saw her, he took her, and lay with her, and tormented her. and his person clave to discuss-court-dinah the daughter of heel-follow-jaqob, and he loved the youth-maid, and worded kindly to the youth-maid. and shoulder-shekhem said to his father donkey-serious-hamor, saying, get me this damsel to woman. and heel-follow-jaqob heard that he had tama discuss-court-dinah his daughter: now his betweeners were with his livestock in the field: and heel-follow-jaqob held his peace until they were come, and donkey-serious-hamor the father of shoulder-shekhem emerged to heel-follow-jaqob to commune with him. and the betweeners of heel-follow-jaqob 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 to-song-immersed-isra'al

in lying with heel-follow-jacob's daughter: which thing ought not to be done. and donkey-serious-hamor communed with them, saying, the person of my betweener shoulder-shekhem adores for your daughter: i pray you give her him to woman. and give ye marriages with us, and give your betweenas to us, and take our betweenas 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 shoulder-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 youth-maid to woman. and the betweeners of heel-follow-jacob answered shoulder-shekhem and donkey-serious-hamor his father high-deceitfully, and said, because he had tama discuss-court-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 wintering 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 betweenas to you, and we will take your betweenas 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 daughter, and we will be gone. and their words pleased donkey-serious-hamor, and shoulder-shekhem donkey-serious-hamor's betweener and the young man deferred not to do the word, because he had desire in heel-follow-jacob's daughter: and he was more heavyweightable than all the house of his father. and donkey-serious-hamor and shoulder-shekhem his betweener came to the gate of their city, and communed with the men of their city, saying, these men are completeneassable 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 betweenas to us for women, and let us give them our betweenas. 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 donkey-serious-hamor and to shoulder-shekhem his betweener hearkened all that emerged of the gate of his city; and every remember-male was write-circumcised, all that emerged of the gate of his city. and it came to pass on the third day, when they were sore, that two of the betweeners of heel-follow-jacob, hear-home-simeon and borrow-join-levi discuss-court-dinah's brethren, took each man his sword, and came upon the city assured, and killed all the remember-males. and they killed donkey-serious-hamor and shoulder-shekhem his betweener with the mouth of the sword, and took discuss-court-dinah out of shoulder-shekhem's house, and emerged. the betweeners of heel-follow-jacob came upon the voided, 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 heel-follow-jacob said to hear-home-simeon and borrow-join-levi ye have troubled me to make me to stink among the settlers of the land, among the nest-buy-kanaanites and the unvalled-pericites: and i being count-few in count, they will gather themselves together against me, and hit me;

and i will be destroyed, i and my house. and they said, should he do with our sister as with an harlot?

35

and tohwards said to heel-follow-jacob, stand up, up to house-unto-bet-al, and dwell there: and make there an butcher-place to tohwards, that was seen by thee when thou fleddest from the face-turnings of do-make-esau thy brother. then heel-follow-jacob said to his household, and to all that were with him, turn aside the strange-substantial tohwards that are among you, and be top-bright, and change your garments: and let us stand up, and up to house-unto-bet-al; and i will make there an butcher-place to tohwards, who answered me in the day of my distress, and was with me in the way which i went. and they gave to heel-follow-jacob all the strange-substantial tohwards which were in their hand, and all their earrings which were in their ears; and heel-follow-jacob hid them under the oak which was by shoulder-shekhem. and they journeyed: and the shredding of tohwards was upon the cities that were round about them, and they did not chase after the betweeners of heel-follow-jacob. so heel-follow-jacob came to hazel-luc, which is in the land of nest-buy-kanaan that is, house-unto-bet-al, he and all the with that were with him. and he between-built there an butcher-place, and called the place to-house-to-al-bet-al: because there tohwards uncover himself to him, when he fled from the face-turnings of his brother. but bee-word-deborah stall-rebeqah's nurse died, and she was buried beneath house-unto-bet-al under an oak: and the there-name of it was called tree-of-crying-alon-bakut. and tohwards was seen by heel-follow-jacob again, when he came out of redeemed-stack-padanaram, and first-pooled him. and tohwards said to him, thy there-name is heel-follow-jacob: thy there-name will not be called any more heel-follow-jacob, but to-song-immersed-isra'al will be thy there-name: and he called his there-name to-song-immersed-isra'al and tohwards said to him, i am tohwards breast-field: be fruitful and multiply; a nation and a company of nations will be of thee, and kings will emerged of thy loins; and the land which i gave thy-wing-organ-abraham and laugh-iz'haq, to thee i will give it, and to thy seed after thee will i give the land. and tohwards upped from him in the place where he worded with him. and heel-follow-jacob name-there up a status-post in the place where he worded with him, even a stand of stone: and he poured a pouring thereon, and he poured oil thereon. and heel-follow-jacob called the there-name of the place where tohwards worded with him, house-unto-bet-al. and they journeyed from house-unto-bet-al; and there was but a little way to come to gray-fruitful-afrat: and ewe-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 betweener also. and it came to pass, as her person was in emerging, (for she died) that she called his there-name child-of-my-power-ben-aoni: but his father called him righthand-child-benjamin. and ewe-rachel died, and was buried in the way to gray-fruitful-afrat, which is bread-house-bet-lehem. and heel-follow-jacob set a status-post upon her grave: that is the stand of ewe-rachel's grave to this day. and to-song-immersed-isra'al journeyed, and spread his tent beyond the tower of herd-edar. and it came to pass, when to-song-immersed-isra'al dwelt in that land, that see-child-rauben went and name-there with terrorhorror-biliah his fa-

ther's concubine: and to-song-immersed-isra'al heard it. now the betweeners of heel-follow-jaqob were twelve: the betweeners of tired-leah; see-child-rauben, heel-follow-jaqob's firstborn, and hear-home-simeon, and borrow-join-levi and vowel-knowledge-yeahodah, and hire-wage-issachar, and garbage-fertile-cebulun: the betweeners of ewe-rachel; add-increase-josef, and righthand-child-benjamin: and the betweeners of terrorhorror-bilbah, ewe-rachel's handmaid; discuss-court-dan and cunning-twist-naftali: and the betweeners of sprinkle-cilpah, tired-leah's handmaid: tell-luck-gad and happy-confirm-asher: these are the betweeners of heel-follow-jaqob, which were born to him in redeemed-stack-padanaram. and heel-follow-jaqob came to laugh-iz'haq his father to see-bitter-mamre, to the city of ambush-arbe, which is friend-joy-hebron, where their-wing-organ-abraham and laugh-iz'haq sojournd. and the days of laugh-iz'haq were an hundred and fourscore years. and laugh-iz'haq gave up the breathwind, and died, and was added to his with, being old and seven-full of days: and his betweeners do-make-esau and heel-follow-jaqob buried him.

36

now these are the generations of do-make-esau, who is man-red-adom. do-make-esau took his women of the betweenas of nest-buy-kanaan witness-until-adah the daughter of ram-elon the cut-hittite, and my-tent-in-what-aholibamah the daughter of answer-enah the daughter of dye-zibeon the experience-hivite; and fragrance-bashemat to-hear-ishme'al's daughter, sister of lets-house-nebajot. and witness-until-adah bare to do-make-esau gold-my-to-alipac; and fragrance-bashemat bare to-look-reu'al; and my-tent-in-what-aholibamah bare wain-moth-jeush, and disappear-jaalam, and bald-ice-qorah: these are the betweeners of do-make-esau, which were born to him in the land of nest-buy-kanaan and do-make-esau took his women, and his betweeners, and his betweenas, and all the persons of his house, and his livestock and all his beasts, and all his substance, which he had got in the land of nest-buy-kanaan and went into the land from the face-turnings of his brother heel-follow-jaqob. for their riches were more than that they might settle together; and the land wherein they were strangers could not lift them because of their livestock thus dwelt do-make-esau in mountain hair-seir: do-make-esau is man-red-adom. and these are the generations of do-make-esau the father of the man-red-adomites in mountain hair-seir: these are the there-names of do-make-esau's betweeners; gold-my-to-alipac betweener of witness-until-adah the woman of do-make-esau, to-look-reu'al betweener of fragrance-bashemat the woman of do-make-esau. and the betweeners of gold-my-to-alipac were south-teman, speech-omar, expect-float-zefo, and arrive-getam, and like-a-hawk-qenac. and prevent-timne was concubine to gold-my-to-alipac do-make-esau's betweener and she bare to gold-my-to-alipac labour-king-emaleq: these were the betweeners of witness-until-adah do-make-esau's woman. and these are the betweeners of to-look-reu'al; landed-nahat, and shine-cerah, her-name-shamah, and from-this-micah: these were the betweeners of fragrance-bashemat do-make-esau's woman. and these were the betweeners of my-tent-in-what-aholibamah, the daughter of answer-enah the daughter of dye-zibeon, do-make-esau's woman: and she bare to do-make-esau wain-moth-jeush, and dis-

appear-jaalam, and bald-ice-qorah. these were dukes of the betweeners of do-make-esau: the betweeners of gold-my-to-alipac the firstborn betweener of do-make-esau; duke south-teman, duke speech-omar, duke expect-float-zefo, duke like-a-hawk-qenac, duke bald-ice-qorah, duke arrive-getam, and duke labour-king-emaleq: these are the dukes that came of gold-my-to-alipac in the earth of man-red-adom; these were the betweeners of witness-until-adah. and these are the betweeners of to-look-reu'al do-make-esau's betweener duke landed-nahat, duke shine-cerah, duke her-name-shamah, duke from-this-micah: these are the dukes that came of to-look-reu'al in the earth of man-red-adom; these are the betweeners of fragrance-bashemat do-make-esau's woman. and these are the betweeners of my-tent-in-what-aholibamah do-make-esau's woman; duke wain-moth-jeush, duke disappear-jaalam, duke bald-ice-qorah: these were the dukes that came of my-tent-in-what-aholibamah the daughter of answer-enah, do-make-esau's woman. these are the betweeners of do-make-esau, who is man-red-adom, and these are their dukes. these are the betweeners of hair-seir the hole-horite, who settled the land; covering-lotan, and trail-shobal, and dye-zibeon, and answer-enah, and fertilize-dishon and constrained-azer, and fertilize-dishan: these are the dukes of the mountain-horites, betweeners of hair-seir in the earth of man-red-adom. and betweeners of covering-lotan were my-hole-hori and hemam; and covering-lotan's sister was prevent-timne and betweeners of trail-shobal were these; alvan, and absorber-manahat, and mourning-ebal, shepho, and power-onam. and these are betweeners of dye-zibeon; both ajah, and answer-enah: this was that answer-enah that found the mules in the word-desert, as he fed the asses of dye-zibeon his father. and betweeners of answer-enah were these; fertilize-dishon and my-tent-in-what-aholibamah the daughter of answer-enah. and these are betweeners of fertilize-dishon hemdan, and buttocks-ashban, and look-itrn, and anger-keran. betweeners of constrained-azer are these; fade-bilhan, and zaavan, and akan. betweeners of fertilize-dishan are these; goose-uz and pine-aran. these are the dukes that came of the mountain-horites; duke covering-lotan, duke trail-shobal, duke dye-zibeon, duke answer-enah, duke fertilize-dishon duke constrained-azer, duke fertilize-dishan: these are the dukes that came of my-hole-hori, among their dukes in the land of hair-seir. and these are the kings that kinged in the earth of man-red-adom, before there kinged any king over betweeners of to-song-immersed-isra'al and swallow-bele betweener of burn-beor kinged in man-red-adom: and the there-name of his city was lets-discuss-dinhabah. and swallow-bele died, and crying-jobab betweener of shine-cerah of in-trouble-bozrah kinged in his stead. and crying-jobab died, and rain-husham of the land of south-temani kinged in his stead. and rain-husham died, and thunder-hadad betweener of alone-bedad, who hit discuss-court-midian in the field of from-father-moab, kinged in his stead: and the there-name of his city was convulsion-covit. and thunder-hadad died, and dress-samalah of from-her-whistle-masreqah kinged in his stead. and dress-samalah died, and ask-saul of wide-area-rehobot by the river kinged in his stead. and ask-saul died, and kindness-possessor-bonupanan betweener of mouse-ekbhor kinged in his stead. and kindness-possessor-bonupanan betweener of mouse-ekbhor died, and sharpen-hadad kinged in his stead: and the there-name of his city was groan-peu and his woman's

there-name was from-good-to-mehitab'al, the daughter of nuisance-mated, the daughter of who-gold-mecahab. and these are the there-names of the dukes that came of do-make-esau, according to their families, after their places, by their there-names; duke prevent-timneh, duke foliage-elvah, duke give-jetet, duke my-tent-in-what-aholibamah, duke terebinth-to-alah, duke clear-off-pinon, duke like-a-hawk-qenac, duke south-teman, duke fortress-mibzar, duke sweetness-to-magdi'al, duke their-city-erim: these be the dukes of man-red-adam, according to their settlements in the earth of their holding; he is do-make-esau the father of the man-red-adomites.

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and heel-follow-jaqob dwelt in the land wherein his father was a stranger, in the land of nest-buy-kanaan these are the generations of heel-follow-jaqob. add-increase-josef, being seventeen years old, was watch-feeding the sheep with his brethren; and the youth was with the betweeners of terrorhorror-bilbah, and with the betweeners of sprinkle-cilpah, his father's women: and add-increase-josef let emerge to his father their break-visual report. now to-song-immersed-isra'al loved add-increase-josef more than all his betweeners, because he was betweener of his old age: and he made 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 completenessably to him. and add-increase-josef 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 kept the word. and his brethren went to watch-feed their father's sheep in shoulder-shekhem. and to-song-immersed-isra'al said to add-increase-josef, do not thy brethren watch-feed the flock in shoulder-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 let emerge me word again. so he sent him out of the vale of friend-joy-hebron, and he came to shoulder-shekhem. and a certain man found him, and, behold, he was moving 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 journeyed hence; for i heard them say, let us go to decree-dotan. and add-increase-josef went after his brethren, and found them in decree-dotan. and when they saw him afar off, even before he came near to them, they conspired against him to dead him. and they said one to another, behold, this dreamer cometh. come

now therefore, and let us kill him, and fling him into some pit, and we will say, some break-visual animal hath eaten him: and we will see what will become of his dreams. and see-child-rauben heard it, and he delivered him out of their hands; and said, let us not hit him. and see-child-rauben said to them, spill no blood, but fling him into this pit that is in the word-desert, and send no hand upon him; that he might rid him out of their hands, to snatch him to his father again. and it came to pass, when add-increase-josef was come to his brethren, that they stripped add-increase-josef out of his coat, his coat of many colors that was on him; and they took him, and flung 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 saw, and, behold, a company of to-hear-ishme'alites came from roll-until-giled with their camels lifting spicery and balm and myrrh, going to lift it down to narrows-develop-egypt. and vowel-acknowledge-yeahodah said to his brethren, what profit is it if we kill our brother, and cover his blood? come, and let us sell him to the to-hear-ishme'alites, and let not our hand be upon him; for he is our brother and our immersed-flesh and his brethren were content. then there pass-crossed by discuss-court-midianites merchantmen; and they drew and upped add-increase-josef out of the pit, and sold add-increase-josef to the to-hear-ishme'alites for twenty pieces of silver: and they pass-crossed add-increase-josef into narrows-develop-egypt. and see-child-rauben resetted to the pit; and, behold, add-increase-josef 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 add-increase-josef'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 let emerge 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 break-visual animal hath eaten him; add-increase-josef is without doubt torn in turns. and heel-follow-jaqob rent his clothes, and name-there sack-cloth upon his loins, and mourned for his betweener many days. and all his betweeners and all his betweenas stood up to comfort him; but he refused to be comforted; and he said, for i will go down into the grave to my betweener mourning. thus his father wept for him. and the discuss-court-midianites sold him into narrows-develop-egypt to given-by-ra-potifar, an officer of pharaoh's, and captain of the cook-guard.

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and it came to pass at that time, that vowel-acknowledge-yeahodah went down from his brethren, and turned in to a certain equitable-hero-edullamite, whose there-name was freedom-hirah. and vowel-acknowledge-yeahodah saw there a daughter of a certain nest-buy-kanaanite, whose there-name was talk-shuah; and he took her, and went in to her. and she bright-conceived, and bare a betweener and he called his there-name awake-er and she bright-conceived again, and bare a betweener and she called his there-name trouble-power-onan. and she yet again bright-conceived, and bare a betweener and called his there-name pull-out-shelah: and he was at in-a-lie-khecib, when she bare him. and vowel-acknowledge-yeahodah took a woman for awake-er his firstborn, whose there-name was date-palm-tamar. and awake-er vowel-acknowledge-yeahodah's firstborn, was break-visual in the eyes

of vowelconsonants-ohyeah; and vowelconsonants-ohyeah deaded him. and vowel-acknowledge-yeahodah said to trouble-power-onan, go in to thy brother's woman, and marry her, and raise up seed to thy brother. and trouble-power-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 vowelconsonants-ohyeah: wherefore he deaded him also. then said vowel-acknowledge-yeahodah to date-palm-tamar his daughter in law, remain a widow at thy father's house, till pull-out-shelah my betweener be grown: for he said, lest peradventure he die also, as his brethren did. and date-palm-tamar went and dwelt in her father's house. and in process of time the daughter of talk-shuah vowel-acknowledge-yeahodah's woman died; and vowel-acknowledge-yeahodah was comforted, and upped to his sheepshearers to appointed-timnat, he and his refriend freedom-hirah the equitable-hero-edullamite. and it was told date-palm-tamar, saying, behold thy father in law ups to appointed-timnat to shear his sheep. and she turned aside her widow's garments from her, and covered her with a vail, and wrapped herself, and sat in an open place, which is by the way to appointed-timnat; for she saw that pull-out-shelah was grown, and she was not given to him to woman. when vowel-acknowledge-yeahodah saw her, he thought her to be an 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 sign-seal, 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 turned aside her vail from her, and put on the clothing of her widowhood. and vowel-acknowledge-yeahodah sent the kid by the hand of his refriend the equitable-hero-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 harlot, that was openly by the way side? and they said, there was no harlot in this place. and he reset to vowel-acknowledge-yeahodah, and said, i cannot find her; and also the men of the place said, that there was no harlot in this place. and vowel-acknowledge-yeahodah said, let her take it to her, lest we be destroy-shamed: behold, i sent this kid, and thou hast not found her. and it came to pass about three months after, that it was told vowel-acknowledge-yeahodah, saying, date-palm-tamar thy daughter in law hath played the harlot; and also, behold, she is with child by feed-whoredom. and vowel-acknowledge-yeahodah said, let her emerge, and let her be burnt. when she was let emerge, 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 sign-seal, and bracelets, and tilter. and vowel-acknowledge-yeahodah acknowledged them, and said, she hath been more right than i; because that i gave her not to pull-out-shelah my betweener and he knew her again no more. and it came to pass in the time of her travail, that, behold, twins were in her belly. and it came to pass, when she travailed, that the one gave hand: and the midwife took and bound upon his hand a two caterpillars thread, saying, this emerged first. and it came to pass, as he drew

back his hand, that, behold, his brother emerged: and she said, how hast thou broken forth? this breach be upon thee: therefore his there-name was called break-parez. and afterward emerged his brother, that had the two caterpillars thread upon his hand: and his there-name was called shine-carah.

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and add-increase-josef was brought down to narrows-develop-egypt; and given-by-ra-potifar, an officer of big-house-fuhreroh captain of the cook-guard, an narrows-develop-egyptian, bought him of the hands of the to-hear-ishme'alites, which had brought him down name-there. and vowelconsonants-ohyeah was with add-increase-josef, and he was a successful man; and he was in the house of his mister the narrows-develop-egyptian. and his mister saw that vowelconsonants-ohyeah was with him, and that vowelconsonants-ohyeah made all that he did to succeed in his hand. and add-increase-josef found camping in his eyes, and he served him: and he made him accountant over his house, and all that he had he given into his hand. and it came to pass from the time that he had made him accountant in his house, and over all that he had, that vowelconsonants-ohyeah first-pooled the narrows-develop-egyptian's house for add-increase-josef's sake; and the first-pooling of vowelconsonants-ohyeah was upon all that he had in the house, and in the field. and he left all that he had in add-increase-josef's hand; and he knew not ought he had, save the bread which he did eat. and add-increase-josef had a beautiful figure, and was a beautiful sight. and it came to pass after these words, that his mister's woman lifted her eyes upon add-increase-josef; and she said, lie with me. but he refused, and said to his mister's woman, behold, my mister wotteth not what is with me in the house, and he had given 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 towards? and it came to pass, as she worded to add-increase-josef 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 add-increase-josef 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 emerged to the outside. 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 said to them, saying, see, he hath pass-crossed in an cross-over-hebrew to us to mock us; he pass-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 emerged to the outside. and she rested his garment by her, until his mister came home. and she worded to him according to these words, saying, the cross-over-hebrew worker, which thou hast pass-crossed to us, pass-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 mister 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 add-increase-josef's mister took him, and give him into the prison, a place where the king's enchained were chained: and he

was there in the prison. but vowelconsonants-ohyeah was with add-increase-josef, and showed him kindness, and gave him camping in the eyes of the keeper of the prison. and the keeper of the prison gave to add-increase-josef's hand all the enchained that were in the prison; and whatsoever they did there, he was the doer of it. the keeper of the prison saw not to any thing that was under his hand; because vowelconsonants-ohyeah was with him, and that which he did, vowelconsonants-ohyeah made it to succeed.

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and it came to pass after these words, that the butler of the king of narrows-develop-egypt and his baker had offended their mister the king of narrows-develop-egypt. and big-house-fuhreroh was foaming against two of his officers, against the chief of the butlers, and against the chief of the bakers. and he gave them in ward in the house of the captain of the cook-guard, into the prison, the place where add-increase-josef was chained. and the captain of the cook-guard account add-increase-josef with them, and he served them: and they continued a season in ward. and they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream, the butler and the baker of the king of narrows-develop-egypt, which were chained in the prison. and add-increase-josef came in to them in the morning, and saw upon them, and behold, they were sad. and he asked pharaoh's officers that were with him in the ward of his mister's house, saying, wherefore look ye so sadly to day? and they said to him, we have dreamed a dream, and there is no interpreter of it. and add-increase-josef said to them, do not interpretations belong to tohwards? recount me them, i pray you. and the chief butler recounted his dream to add-increase-josef, 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 upped; and the clusters thereof brought forth ripe grapes: and pharaoh's cup was in my hand: and i took the grapes, and slaughter-pressed them into pharaoh's cup, and i gave the cup into pharaoh's hand. and add-increase-josef said to him, this is the interpretation of it: the three branches are three days: yet within three days will big-house-fuhreroh lift up thine head, and restore thee to thy place: and thou wilt give pharaoh's cup into his hand, after the criterioner criterion 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 remember me to big-house-fuhreroh and let emerge me out of this house: for indeed i was stolen away out of the land of the cross-over-hebrews: and here also have i done nothing that they should name-there me into the dungeon. when the chief baker saw that the interpretation was good, he said to add-increase-josef, i also was in my dream, and, behold, i had three white baskets on my head: and in the uppermost basket there was of all manner of bakemeats for big-house-fuhreroh and the birds did eat them out of the basket upon my head. and add-increase-josef answered and said, this is the interpretation thereof: the three baskets are three days: yet within three days will big-house-fuhreroh lift up thy head from off thee, and will hang thee on a tree; and the birds will eat thy immersed-flesh from off thee. and it came to pass the third day, which was pharaoh's birthday, that he made a feast 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 pharaoh's hand: but he hanged the chief baker: as add-increase-josef had interpreted to them. yet did not the chief butler remember add-increase-josef, but forgot him.

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and it came to pass at the end of two full years, that big-house-fuhreroh dreamed: and, behold, he stood by the river. and, behold, there upped out of the river seven well favored kine and fatfleshed; and they fed in a meadow. and, behold, seven other kine upped after them out of the river, break-visual and leanfleshed; and stood by the other kine upon the brink of the river. and the ill favored and leanfleshed kine did eat up the seven well favored and fat kine. so big-house-fuhreroh awoke. and he slept and dreamed the second time: and, behold, seven ears of corn upped 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 swallowed the seven rank and seven-full ears. and big-house-fuhreroh awoke, and, behold, it was a dream. and it came to pass in the morning that his breathwind was narrowsd; and he sent and called for all the engravers of narrows-develop-egypt, and all the wise men thereof: and big-house-fuhreroh recounted them his dream; but there was none that could interpret them to big-house-fuhreroh then worded the chief butler to big-house-fuhreroh saying, i do remember my faults this day: big-house-fuhreroh was foaming with his workers, and gave 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 cross-over-hebrew, 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 big-house-fuhreroh sent and called add-increase-josef, and they brought him hastily out of the pit: and he shaved himself, and changed his raiment, and came in to big-house-fuhreroh and big-house-fuhreroh said to add-increase-josef, 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 add-increase-josef answered big-house-fuhreroh saying, it is not in me: tohwards will give big-house-fuhreroh an answer of completeness. and big-house-fuhreroh worded to add-increase-josef, in my dream, behold, i stood upon the bank of the river: and, behold, there upped out of the river seven kine, fatfleshed and of beautiful figure; and they fed in a meadow: and, behold, seven other kine upped after them, poor and of very break-visual figure and leanfleshed, such as i never saw in all the land of narrows-develop-egypt for badness: and the lean and the break-visual kine did eat up the first seven fat kine: and they had come near-in them, it could not be known that they had come near-in them; but they were still mraihtn_break-visual, as at the beginning. so i awoke. and i saw in my dream, and, behold, seven ears upped 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 swallowed the seven good ears: and i told this to the engravers; but there was none that could declare it to me. and add-increase-josef said to big-house-

fuhroh the dream of big-house-fuhroh is one: towards hath did big-house-fuhroh 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 upped 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 big-house-fuhroh what towards is about to do he lets the big-house-fuhroh see. behold, there come seven years of great seven-plenty throughout all the land of narrows-develop-egypt: and there will stand up after them seven years of famine; and all the seven-plenty will be forgotten in the land of narrows-develop-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 big-house-fuhroh twice; it is because the word is fixed by towards, and towards will shortly bring it to pass. now therefore let big-house-fuhroh seek out a man discreet and wise, and set him over the land of narrows-develop-egypt. let big-house-fuhroh do this, and let him account officers over the land, and take up the fifth part of the land of narrows-develop-egypt in the seven plentiful years. and let them gather all the eat-food of those good years that come, and name-there up corn under the hand of big-house-fuhroh 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 narrows-develop-egypt; that the land perish not through the famine. and the word was good in the eyes of big-house-fuhroh and in the eyes of all his workers. and big-house-fuhroh said to his workers, can we find such a one as this is, a man in whom breathwind of towards is? and big-house-fuhroh said to add-increase-josef, forasmuch as towards hath showed thee all this, there is none so discreet and wise as thou art: thou will be over my house, and according to thy word will all my with be kiss-equipped: only in the throne will i be greater than thou. and big-house-fuhroh said to add-increase-josef, see, i have given thee over all the land of narrows-develop-egypt. and big-house-fuhroh turned aside his ring from his hand, and gave it upon add-increase-josef's hand, and arrayed him in clothings of fine silklinen, and gave a gold chain about his neck; and he made him to ride in the second chariot which he had; and they read-called before him, bow the pool-knee: and he gave him as ruler over all the land of narrows-develop-egypt. and big-house-fuhroh said to add-increase-josef, i am big-house-fuhroh and without thee will no man lift up his hand or foot in all the land of narrows-develop-egypt. and big-house-fuhroh called add-increase-josef's there-name; and he gave him to woman thorn-bush-asenat the daughter of given-by-ra-potiferah darkener of on. and add-increase-josef emerged over all the land of narrows-develop-egypt. and add-increase-josef was thirty years old when he stood before big-house-fuhroh king of narrows-develop-egypt. and add-increase-josef emerged from the presence of big-house-fuhroh and pass-crossed throughout all the land of narrows-develop-egypt. and in the seven plentiful 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 narrows-develop-egypt, and gave the eat-food in the cities: the eat-food of the field, which was round about every city, gave he in the same. and add-increase-josef gathered

corn as the sand of the sea, very much, until he left counting; for it was without count. and to add-increase-josef were born two betweeners before the years of famine came, which thorn-bush-asenat the daughter of given-by-ra-potiferah darkener of on bare to him. and add-increase-josef called the there-name of the firstborn sleep-change-manasseh: for towards, said he, hath let me sleep over my toil, and all my father's house. and the there-name of the second called he gray-fruitful-afraim: for towards hath caused me to be fruitful in the land of my poverty. and the seven years of plenteousness, that was in the land of narrows-develop-egypt, were ended. and the seven years of dearth began to come, according as add-increase-josef had said: and the dearth was in all lands; but in all the land of narrows-develop-egypt there was bread. and when all the land of narrows-develop-egypt was famished, the with break-cried to big-house-fuhroh for bread: and big-house-fuhroh said to all the narrows-develop-egyptians, go to add-increase-josef; what he saith to you, do. and the famine was over all the face-turnings of the land: and add-increase-josef opened all the storehouses, and sold to the narrows-develop-egyptians; and the famine was strong in the land of narrows-develop-egypt. and all countries came into narrows-develop-egypt to add-increase-josef for to buy corn; because that the famine was so strong in all lands.

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now when heel-follow-jaqob saw that there was corn in narrows-develop-egypt, heel-follow-jaqob said to his betweeners, why do ye see upon another? and he said, behold, i have heard that there is corn in narrows-develop-egypt: get you down name-there, and buy for us from there; that we may live, and not die. and add-increase-josef's ten brethren went down to buy corn in narrows-develop-egypt. but righthand-child-benjamin, add-increase-josef's brother, heel-follow-jaqob sent not with his brethren; for he said, lest peradventure mischief read-call him. and the betweeners of to-song-immersed-isra'el came to buy corn among those that came: for the famine was in the land of nest-buy-kanaan and add-increase-josef was the governor over the land, and he it was that sold to all the with of the land: and add-increase-josef's brethren came, and bowed down themselves before him with their face-turnings to the land. and add-increase-josef saw his brethren, and he knew them, but gave 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 nest-buy-kanaan to buy eat-food. and add-increase-josef knew his brethren, but they knew not him. and add-increase-josef 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 mister, but to buy eat-food are thy workers come. we are all one man's betweeners; 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 betweeners of one man in the land of nest-buy-kanaan and, behold, the youngest is this day with our father, and one is not. and add-increase-josef said to them, that is it that i worded to you, saying, ye are spies: hereby ye will be proved: by the life of big-house-fuhroh ye will not emerge hence, except your youngest brother come hither. send one of you, and let him fetch your brother, and ye will be kept en-

chained, that your words may be proved, whether there be any truth in you: or else by the life of big-house-fuhreroh surely ye are spies. and he name-there them all together into ward three days. and add-increase-josef said to them the third day, this do, and live; for i respect tohwards: if ye be true men, let one of your brethren be chained 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 person, when he besought us, and we would not hear; therefore is this distress come upon us. and see-child-rauben answered them, saying, spake i not to you, saying, do not miss against betweeners; and ye would not hear? therefore, behold, also his blood is required. and they knew not that add-increase-josef 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 hear-home-simeon, and chained him before their eyes. then add-increase-josef directed to fill their tools 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 lift-laded their asses with the corn, and departed there. and as one of them opened his sack to give his ass provender in the inn, he saw 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 emerged, and they were afraid, saying one to another, what is this that tohwards hath done to us? and they came to heel-follow-jaqob their father to the land of nest-buy-kanaan and told him all that befell to them; saying, the man, who is the mister of the land, said 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, betweeners of our father; one is not, and the youngest is this day with our father in the land of nest-buy-kanaan and the man, the mister of the land, said to us, hereby will i know that ye are true men; rest 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 heel-follow-jaqob their father said to them, me have ye bereaved of my betweeners: add-increase-josef is not, and hear-home-simeon is not, and ye will take righthand-child-benjamin away: all these things are against me. and see-child-rauben said to his father, saying, dead my two betweeners, if i bring him not to thee: deliver him into my hand, and i will bring him to thee again. and he said, my betweener will not go down with you; for his brother is dead, and he is left alone: if mischief read-call him by the way in the which ye go, then will ye bring down my gray ruin-eirs with sorrow to the asking.

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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 narrows-develop-egypt, their father said to them, go again, buy us a little eat-food. and vowel-acknowledge-yeahodah said 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 to-song-immersed-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 vowel-acknowledge-yeahodah said to to-song-immersed-isra'al his father, send the youth 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 guarantee 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 to-song-immersed-isra'al said to them, if it must be so now, do this; take of the best fruits in the land in your tools, and carry down the man a comfort-present, a little balm, and a little honey, spices, and myrrh, nuts, and youth-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 tohwards breast-field give you wombing before the man, that he may send away your other brother, and righthand-child-benjamin. if i be bereaved of my betweeners, i am bereaved. and the men took that comfort-present, and they took double money in their hand and righthand-child-benjamin; and stood up, and went down to narrows-develop-egypt, and stood before add-increase-josef. and when add-increase-josef saw righthand-child-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 add-increase-josef bade; and the man brought the men into add-increase-josef's house. and the men were afraid, because they were brought into add-increase-josef's house; and they said, because 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 add-increase-josef's house, and they communed with him at the opening of the house, and said, o mister, 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 who name-there our money in our sacks. and he said, completeness be to you, respect not: your tohwards, and the tohwards of your father, hath given you treasure in your sacks: i had your money. and he let hear-home-simeon emerge to them. and the man brought the men into add-increase-josef's house, and gave them water, and they washed their feet; and he gave their asses provender. and they made ready the comfort-present against add-increase-josef came at noon: for they heard that they should eat bread there. and when add-increase-josef came home, they brought him the comfort-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 said? 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 righthand-child-benjamin, his mother's betweenner and said, is this your younger brother, of whom ye said to me? and he said, tohwards be camping to thee, my betweenner and add-increase-josef made haste; for his wombings did yearn upon his brother: and he sought where to weep; and he came into his chamber, and wept there. and he washed his face-turnings, and emerged, and refrained himself, and said, name-there on bread. and they name-there on for him by himself, and for them by themselves, and for the narrows-develop-egyptians, which did eat with him, by themselves: because the narrows-develop-egyptians might not eat bread with the cross-over-hebrews; for that is an taboo to the narrows-develop-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 lifted and sent liftings to them from before him: but righthand-child-benjamin's lifting 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 lift, and name-there every man's money in his sack's mouth. and name-there 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 add-increase-josef had worded. as soon as the morning was light, the men were sent away, they and their asses. and when they were emerged of the city, and not yet far off, add-increase-josef said to his steward, up, rdpfollow after the men; and when thou dost overtake them, say to them, wherefore have ye completed break-visual for good? is not this it in which my mister drinketh, and whereby indeed he divineth? ye have done break-visual in so doing, and he overtook them, and he worded to them these same words. and they said to him, wherefore saith my mister these words? tohwards void that thy workers should do according to this word: behold, the money, which we found in our sacks' mouths, we let emerge again to thee out of the land of nest-buy-kanaan how then should we steal out of thy mister's house silver or gold? with whomsoever of thy workers it be found, both let him die, and we also will be my mister'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 quickly 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 righthand-child-benjamin's sack. then they rent their clothes, and laded every man his ass, and resetted to the city. and vowel-acknowledge-yeahodah and his brethren came to add-increase-josef's house; for he was yet there: and they fell before him on the land. and add-increase-josef said to them, what deed is this that ye have done? wot ye not that such a man as i can certainly divine? and vowel-acknowledge-yeahodah said, what will we say to my mister? what will we word? or how will we clear ourselves? tohwards hath found out the cloudy of

thy workers: behold, we are my mister's workers, both we, and he also with whom the cup is found. and he said, tohwards void 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 completeness to your father. then vowel-acknowledge-yeahodah came near to him, and said, oh my mister, let thy worker, i pray thee, word a word in my mister's ears, and let not thine nose-anger burn against thy worker: for thou art even as big-house-fuhreroh my mister asked his workers, saying, have ye a father, or a brother? and we said to my mister, 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 name-there mine eyes upon him. and we said to my mister, the youth 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 upped to thy worker my father, we told him the words of my mister. 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 betweenners: and the one emerged from me, and i said, surely he is torn in torns; and i saw him not since: and if ye take this also from me, and break-visual befall him, ye will bring down my gray ruin-eirs with sorrow to the grave. now therefore when i come to thy worker my father, and the youth be not with us; seeing that his person is bound up in the lad's person; it will come to pass, when he seeth that the youth is not with us, that he will die: and thy workers will bring down the gray ruin-eirs of thy worker our father with sorrow to the grave. for thy worker became guarantee for the youth 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 youth a worker to my mister; and let the youth up with his brethren. for how will i up to my father, and the youth be not with me? lest peradventure i see the break-visual that will come on my father.

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then add-increase-josef could not refrain himself before all them that stood by him; and he read-called, cause every man to emerge from me. and there stood no man with him, while add-increase-josef made himself known to his brethren. and he gave his voice: and the narrows-develop-egyptians and the house of big-house-fuhreroh heard. and add-increase-josef said to his brethren, i am add-increase-josef; doth my father yet live? and his brethren could not answer him; for they were alarm-hastend at his presence. and add-increase-josef said to his brethren, come near to me, i pray you. and they came near. and he said, i am add-increase-josef your brother, whom ye sold into narrows-develop-egypt. now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for tohwards 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 tohwards 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 towards: and he hath made me a father to big-house-fuhreroh and mister of all his house, and a proverb-ruler throughout all the land of narrows-develop-egypt. haste ye, and up to my father, and say to him, thus saith thy betweener add-increase-josef, towards hath made me mister of all narrows-develop-egypt: come down to me, tarry not: and thou wilt settle in the land of rain-goshen, and thou wilt be near to me, thou, and thy betweeners, and thy betweeners' betweeners, 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 righthand-child-benjamin, that it is my mouth that wordeth to you. and ye will tell my father of all my heavyweight in narrows-develop-egypt, and of all that ye have seen; and ye will haste and bring down my father hither. and he fell upon his brother righthand-child-benjamin's neck, and wept; and righthand-child-benjamin wept upon his neck. moreover he kissed all his brethren, and wept upon them: and after that his brethren worded with him. and the there-name thereof was heard in pharaoh's house, saying, add-increase-josef's brethren are come: and it was good in the eyes of big-house-fuhreroh well, and his workers. and big-house-fuhreroh said to add-increase-josef, say to thy brethren, this do ye; lade your beasts, and go, get you to the land of nest-buy-kanaan and take your father and your households, and come to me: and i will give you the good of the land of narrows-develop-egypt, and ye will eat the fat of the land. now thou art directed, this do ye; take you wagons out of the land of narrows-develop-egypt for your little ones, and for your women, and lift your father, and come. also regard not your tools; for the good of all the land of narrows-develop-egypt is yours. and betweeners of to-song-immersed-isra'al did so: and add-increase-josef gave them wagons, according to the mouth of big-house-fuhreroh and gave them provision for the way. to all of them he gave each man changes of raiment; but to righthand-child-benjamin he gave three hundred pieces of silver, and five changes of raiment. and to his father he sent after this manner; ten asses lift-laden with the good things of narrows-develop-egypt, and ten she asses lift-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 upped out of narrows-develop-egypt, and came into the land of nest-buy-kanaan to heel-follow-jacob their father, and told him, saying, add-increase-josef is yet alive, and he is proverb-ruler over all the land of narrows-develop-egypt. and heel-follow-jacob's heart expired, for he hide-trained them not. and they told him all the words of add-increase-josef, which he had said to them: and when he saw the wagons which add-increase-josef had sent to lift him, breathwind of heel-follow-jacob their father lived: and to-song-immersed-isra'al said, it is enough; add-increase-josef my betweener is yet alive: i will go and see him before i die.

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and to-song-immersed-isra'al took his journey with all that he had, and came to seven-well-bar-shebe, and butchered butchs to the towards of his father laugh-iz'haq, and towards said to to-song-immersed-

isra'al in the visions of the night, and said, heel-follow-jacob, heel-follow-jacob. and he said, here am i. and he said, i am towards, the towards of thy father: respect not to go down into narrows-develop-egypt; for i will there give you as a great nation: i will go down with thee into narrows-develop-egypt; and i will also surely bring thee up again: and add-increase-josef will put his hand upon thine eyes. and heel-follow-jacob stood up from seven-well-bar-shebe: and the betweeners of to-song-immersed-isra'al lifted heel-follow-jacob their father, and their little ones, and their women, in the wagons which big-house-fuhreroh had sent to lift him. and they took their livestock and their goods, which they had gotten in the land of nest-buy-kanaan and came into narrows-develop-egypt, heel-follow-jacob, and all his seed with him: his betweeners, and his betweeners' betweeners with him, his betweenas, and his betweeners' betweenas, and all his seed brought he with him into narrows-develop-egypt. and these are the there-names of betweeners of to-song-immersed-isra'al which came into narrows-develop-egypt, heel-follow-jacob and his betweeners: see-child-rauben, heel-follow-jacob's firstborn. and the betweeners of see-child-rauben; init-train-hanoch, and his fall-fallu, and courtyard-hezron, and my-wineyard-karmi. and the betweeners of hear-home-simeon; his-sea-to-jemu'al, and righthand-jamin, and one-ohad, and prepare-jakhin, and bleach-zohar, and lent-shaul betweener of a nest-buy-kanaanish woman. and the betweeners of borrow-join-levi stranger-gershon, endure-qohat, and bittermerari. and the betweeners of vowel-knowledge-yeahodah; awake-er and trouble-power-onan, and pull-out-shelah, and break-parez, and shine-carah; but awake-er and trouble-power-onan died in the land of nest-buy-kanaan and the betweeners of break-parez were courtyard-hezron and compassion-hamul. and the betweeners of hire-wage-issachar; red-worm-tola, and mouth-puah, and bring-job, and keep-shimron. and the betweeners of garbage-fertile-cebulun; survive-sered, and tree-alon and to-begin-jahle'al. these be the betweeners of tired-leah, which she bare to heel-follow-jacob in redeemed-stack-padanaram, with his daughter discuss-court-dinah: all the persons of his betweeners and his betweenas were thirty and three. and the betweeners of tell-luck-gad north-zifion, and my-feast-haggi, my-change-shuni, and finger-azbon, awake-eri, and my-bronze-arodi, and my-to-light-arali. and the betweeners of happy-confirm-asher; appoint-jimnah, and safe-ishuah, and my-safe-ishui, and grazing-berieh, and street-serah their sister: and the betweeners of grazing-berieh; friend-heber, and my-king-to-malki'al. these are the betweeners of sprinkle-cilpah, whom brick-white-laban gave to tired-leah his daughter, and these she bare to heel-follow-jacob, even sixteen persons. the betweeners of ewe-rachel heel-follow-jacob's woman; add-increase-josef, and righthand-child-benjamin. and to add-increase-josef in the land of narrows-develop-egypt were born sleep-change-manasseh and gray-fruitful-afraim, which thorn-bush-asenat the daughter of given-byra-potiferah darkener of on bare to him. and the betweeners of righthand-child-benjamin were swallow-beleh, and firstborn-beker, and fire-fade-ashbel, stranger-gera, and with-them-neman, my-brother-ahi, and head-rosh, from-mouth-mupim, and innocent-shores-hupim, and go-down-bronze-ard. these are the betweeners of ewe-rachel, which were born to heel-follow-jacob: all the persons were fourteen. and the be-

tweeners of discuss-court-dan feeling-hushim, and the betweeners of cunning-twist-naftali; to-press-jahze'al, and my-tint-guni, and my-develop-instinct-jezer, and peace-complete-shilem. these are the betweeners of terrorhorror-bilhah, which brick-white-laban gave to ewe-rachel his daughter, and she bare these to heel-follow-jaqob: all the persons were seven. all the persons that came with heel-follow-jaqob into narrows-develop-egypt, which emerged of his loins, besides heel-follow-jaqob's betweeners' women, all the persons were sixty and six; and the betweeners of add-increase-josef, which were born him in narrows-develop-egypt, were two persons: all the persons of the house of heel-follow-jaqob, which came into narrows-develop-egypt, were seventy. and he sent vowel-acknowledge-yeahodah before him to add-increase-josef, to direct his face-turnings to rain-goshen; and they came into the land of rain-goshen. and add-increase-josef chained up his chariot, and upped to meet to-song-immersed-isra'al his father, to rain-goshen, and let him be seen by him; and he fell on his neck, and wept on his neck a good while. and to-song-immersed-isra'al said to add-increase-josef, now let me die, since i have seen thy face-turnings, because thou art yet alive. and add-increase-josef said to his brethren, and to his father's house, i will up, and show big-house-fuhreroh and say to him, my brethren, and my father's house, which were in the land of nest-buy-kanaan are come to me; and the men are watchers, for their trade hath been to watch-feed livestock and they have let emerge their sheeps, and their cattles, and all that they have. and it will come to pass, when big-house-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 rain-goshen; forevery watcher is an taboo to the narrows-develop-egyptians.

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then add-increase-josef came and told big-house-fuhreroh and said, my father and my brethren, and their sheeps, and their cattles, and all that they have, are emerged of the land of nest-buy-kanaan and, behold, they are in the land of rain-goshen. and he took some of his brethren, even five men, and presented them to big-house-fuhreroh and big-house-fuhreroh said to his brethren, what is your occupation? and they said to big-house-fuhreroh thy workers are watchers, both we, and also our fathers. they said moreover to big-house-fuhreroh for to sojourn in the land are we come; for thy workers have no look-after-pasture for their sheeps; for the famine is heavyweighty in the land of nest-buy-kanaan now therefore, we pray thee, let thy workers dwell in the land of rain-goshen. and big-house-fuhreroh said to add-increase-josef, saying, thy father and thy brethren are come to thee: the land of narrows-develop-egypt is before thee; in the best of the land make thy father and brethren to dwell; in the land of rain-goshen let them dwell: and if thou knowest any men of stratagem among them, then make them rulers over my livestock and add-increase-josef brought in heel-follow-jaqob his father, and stand-stay him before big-house-fuhreroh and heel-follow-jaqob first-pooled big-house-fuhreroh and big-house-fuhreroh said to heel-follow-jaqob, how old art thou? and heel-follow-jaqob said to big-house-fuhreroh the days of the years of my strange-dwelling are an hundred and thirty years: few and break-visual 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 heel-follow-jaqob first-pooled big-house-fuhreroh and emerged from before big-house-fuhreroh and add-increase-josef placed his father and his brethren, and gave them a holding in the land of narrows-develop-egypt, in the best of the land, in the land of born-by-re-remses, as big-house-fuhreroh had directed. and add-increase-josef 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 narrows-develop-egypt and all the land of nest-buy-kanaan fainted by reason of the famine. and add-increase-josef gleaned up all the money that was found in the land of narrows-develop-egypt, and in the land of nest-buy-kanaan for the corn which they bought: and add-increase-josef let emerge the money into pharaoh's house. and when money failed in the land of narrows-develop-egypt, and in the land of nest-buy-kanaan all the narrows-develop-egyptians came to add-increase-josef, and said, give us bread: for why should we die in thy presence? for the money faileth. and add-increase-josef said, give your cattle; and i will give you for your cattle, if money fail. and they let emerge their livestock to add-increase-josef: and add-increase-josef 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 mister, how that our money is spent; my mister also hath our herds of in-them animals there is not ought left in the sight of my mister, but our bodies, and our earths: wherefore will we die before thine eyes, both we and our earth? buy us and our earth for bread, and we and our earth will be workers to big-house-fuhreroh and give us seed, that we may live, and not die, that the earth be not desolate. and add-increase-josef bought all the earth of narrows-develop-egypt for big-house-fuhreroh for the narrows-develop-egyptians sold every earthing his field, because the famine was strong over them: so the earth became pharaoh's. and as for the with, he removed them to cities from one end of the borders of narrows-develop-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 big-house-fuhreroh and did eat their portion which big-house-fuhreroh gave them: wherefore they sold not their earths. then add-increase-josef said to the with, behold, i have bought you this day and your earth for big-house-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 big-house-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 saved our lives: let us find camping in the eyes of my mister, and we will be pharaoh's workers. and add-increase-josef name-thered it a law over the earth of narrows-develop-egypt to this day, that big-house-fuhreroh should have the fifth part, except the earth of the darkener only, which became not pharaoh's. and to-song-immersed-isra'al dwelt in the land of narrows-develop-egypt, in the land of rain-goshen; and they had holdings therein, and grew, and multiplied exceedingly. and heel-follow-jaqob lived in the land of narrows-develop-egypt

seventeen years: so the whole age of heel-follow-jacob was an hundred forty and seven years. and the time drew nigh that to-song-immersed-isra'al must die: and he called his betweeneer add-increase-josef, and said to him, if now i have found camping in thy eyes, name-there, i pray thee, thy hand under my thigh, and do kindly and truly with me; bury me not, i pray thee, in narrows-develop-egypt: but i will lie with my fathers, and thou wilt lift me out of narrows-develop-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 to-song-immersed-isra'al bowed himself upon the tilt-bed's head.

48

and it came to pass after these words, that one told add-increase-josef, behold, thy father is sick: and he took with him his two betweeners, sleep-change-manasseh and gray-fruitful-afraim. and one told heel-follow-jacob, and said, chest-envision, thy betweeneer add-increase-josef cometh to thee: and to-song-immersed-isra'al strengthened himself, and sat upon the tilt-bed. and heel-follow-jacob said to add-increase-josef, to-hwards breast-field was seen by me at hazel-luc in the land of nest-buy-kanaan and first-pooled me, and said to me, chest-envision, i will give thee fruitful, and multiply thee, and i will give of thee a multitude of withs; and will give this land to thy chest-envisiond after thee for a world holding. and now thy two betweeners, gray-fruitful-afraim and sleep-change-manasseh, which were born to thee in the land of narrows-develop-egypt before i came to thee into narrows-develop-egypt, are mine; as see-child-rauben and hear-home-simeon, they will be mine. and thy issue, which thou begetttest after them, will be thine, and will be called after the there-name of their brethren in their inheritance. and as for me, when i came from padan, ewe-rachel died by me in the land of nest-buy-kanaan in the way, when yet there was but a little way to come to gray-fruitful-afraim: and i buried her there in the way of gray-fruitful-afraim; the same is bread-house-bet-lehem. and to-song-immersed-isra'al saw add-increase-josef's betweeners, and said, who are these? and add-increase-josef said to his father, they are my betweeners, whom to-hwards 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 to-song-immersed-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 to-song-immersed-isra'al said to add-increase-josef, i had not criming to see thy face-turnings: and, lo, to-hwards hath let me seen also thy seed. and add-increase-josef let them emerge from between his pool-knees, and he bowed himself with his face-turnings to the land. and add-increase-josef took them both, gray-fruitful-afraim in his turgor-immersed hand toward israel's left hand, and sleep-change-manasseh in his left hand toward israel's turgor-immersed hand, and brought them near to him. and to-song-immersed-isra'al sendd his right hand, and laid it upon gray-fruitful-afraim's head, who was the younger, and his left hand upon sleep-change-manasseh's head, guiding his hands wittingly; for sleep-change-manasseh was the firstborn. and he first-pooled add-increase-josef, and said, to-hwards, before whom my fathers their-wing-organ-abraham and laugh-iz'haq did walk, the to-hwards which fed me all my meeting-time long to this day,

the messenger which freed me from all break-visual, first-pool the lads; and let my there-name be recall on them, and the there-name of my fathers their-wing-organ-abraham and laugh-iz'haq; and let them grow into a multitude in the near-inward of the land. and when add-increase-josef saw that his father laid his right hand upon the head of gray-fruitful-afraim, it displeased him: and he held up his father's hand, to turn it aside from gray-fruitful-afraim's head to sleep-change-manasseh's head. and add-increase-josef said to his father, not so, my father: for this is the first-born; name-there thy right hand upon his head. and his father refused, and said, i know it, my betweeneer 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 to-song-immersed-isra'al first-pool, saying, to-hwards make thee as gray-fruitful-afraim and as sleep-change-manasseh: and he name-there gray-fruitful-afraim before sleep-change-manasseh. and to-song-immersed-isra'al said to add-increase-josef, behold, i die: but to-hwards 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 say-amorite with my sword and with my bow.

49

and heel-follow-jacob called to his betweeners, and said, gather yourselves together, that i may tell you that which will befall you in the last days. gather yourselves, and hear, ye betweeners of heel-follow-jacob; and hearken to to-song-immersed-isra'al your father. see-child-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, don't excel; because thou wenteest up to thy father's bed; then ceasedst thou it: he upped to my couch. hear-home-simeon and borrow-join-levi are brethren; tools of damage are in their habitations. o my person, come not thou into their secret; to their assembly, mine heavyweight, be not thou united: for in their nose-anger they killed a man, and in their self-will they digged down a wall. cursed be their nose-anger, for it was goatness; and their being pass-cross, for it was cruel: i will part them in heel-follow-jacob, and scatter them in to-song-immersed-isra'al vowel-acknowledge-yeahodah, thou art he whom thy brethren will thank-acknowledge: thy hand will be in the neck of thine enemies; thy father's betweeners will bow down before thee. vowel-acknowledge-yeahodah is a gathering-lion's whelp: from the tear, my betweeneer 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 turn aside from vowel-acknowledge-yeahodah, nor a imitate-statuer from between his feet, until pull-out-shiloh come; and to him will the gathering of the withs be. chaining his foal to the vine, and his ass's colt to the choice vine; he washed his clothing in wine, and his clothes in the blood of grapes: his eyes will be red with wine, and his teeth white with milk. garbage-fertile-cebulun will dwell at the haven of the sea; and he will be for an haven of ships; and his border will be to side-by-side-zidon. hire-wage-issachar is a strong ass couching down between two burdens: and he saw that rest was good, and the land that it was pleasant; and bowed his shoulder to bear, and became a worker to tribute. discuss-court-dan will

discuss his with, as one of the branch of to-song-immersed-isra'al discuss-court-dan will be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider will fall backward. i have endured for thy stick-safety, vowelconsonants-ohyeah. tell-luck-gad a troop will overcome him: but he will overcome at the last. out of happy-confirm-asher his bread will be fat, and he will give royal dainties. cunning-twist-naftali is a hind sent-loose: he giveth goodly sayings. add-increase-josef 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 gave strong by the hands of the mighty tohwards of heel-follow-jaqob; (from there is the watcher, the stone of to-song-immersed-isra'al even by the tohwards 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 her-oblokeed on the first-poolings of my progenitors to the utmost bound of the world mountains: they will be on the head of add-increase-josef, and on the crown of the head of him that was separate from his brethren. right-hand-child-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 to-song-immersed-isra'al 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 pencil-efron the cut-hittite, in the cave that is in the field of copy-product-makhpelah, which is before see-bitter-mamre, in the field of nest-buy-kanaan which their-wing-organ-abraham bought with the field of pencil-efron the cut-hittite for a holding of a buryingplace. there they buried their-wing-organ-abraham and her-song-immersed-sarah his woman; there they buried laugh-iz'haq and stall-rebeqah his woman; and there i buried tired-leah. the purchase of the field and of the cave that is therein was from betweeners of bold-het. and when heel-follow-jaqob had made an end of directing his betweeners, he added up his feet into the tilt-bed, and yielded up the breathwind, and was added to his with.

50

and add-increase-josef fell upon his father's face-turnings, and wept upon him, and kissed him. and add-increase-josef directed his workers the physicians to embalm his father: and the physicians embalmed to-song-immersed-isra'al and forty days were seven-ful-filled for him; for so are seven-fulfilled the days of those which are embalmed: and the narrows-develop-egyptians mourned for him seventy days. and when the days of his mourning were past, add-increase-josef worded to the house of big-house-fuhreroh saying, if now i have found camping in your eyes, word, i pray you, in the ears of big-house-fuhreroh saying, my father cut me seven-swear, saying, lo, i die: in my grave which i have digged for me in the land of nest-buy-kanaan there will thou bury me. now therefore let me up, i pray thee, and bury my father, and i will come again. and big-house-fuhreroh said, up, and bury thy father, according as he made thee seven-swear. and add-increase-josef upped to bury his father: and with him

upped all the workers of big-house-fuhreroh the elders of his house, and all the elders of the land of narrows-develop-egypt, and all the house of add-increase-josef, and his brethren, and his father's house: only their little ones, and their sheeps, and their cattles, they left in the land of rain-goshen. and there upped with him both chariots and horsemen: and it was a very heavy-weighty camp. and they pass-crossed to the threshing-floor of atad, which is on pass-cross-over its-going-down-jordan, and there they mourned with a great and very heavy-weighty lamentation: and he made a mourning for his father seven days. and when the settlers of the land, the nest-buy-kanaanites, saw the mourning in the floor of atad, they said, this is a heavy-weighty mourning to the narrows-develop-egyptians: wherefore the there-name of it was called abelmizraim, which is on pass-cross-over its-going-down-jordan. and his betweeners did to him according as he directed them: for his betweeners lifted him into the field of nest-buy-kanaan and buried him in the cave of the field of copy-product-makhpelah, which their-wing-organ-abraham bought with the field for a holding of a buryingplace of pencil-efron the cut-hittite, before see-bitter-mamre. and add-increase-josef resettled into narrows-develop-egypt, he, and his brethren, and all that upped with him to bury his father, after he had buried his father. and when add-increase-josef's brethren saw that their father was dead, they said, add-increase-josef will peradventure hate us, and will certainly requite us all the break-visual which we did to him. and they sent a messenger to add-increase-josef, saying, thy father did direct before he died, saying, so will ye say to add-increase-josef, lift, i pray thee now, the go-beyond of thy brethren, and their miss for they did to thee break-visual: and now, we pray thee, lift the go-beyond of the workers of the tohwards of thy father. and add-increase-josef 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 add-increase-josef said to them, respect not: for am i in the place of tohwards? but as for you, ye thought break-visual against me; but tohwards thought 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 add-increase-josef dwelt in narrows-develop-egypt, he, and his father's house: and add-increase-josef lived an hundred and ten years. and add-increase-josef saw gray-fruitful-afraim's betweeners of the third generation: betweeners also of recognize-makhir betweener of sleep-change-manasseh were upped upon add-increase-josef's pool-knees. and add-increase-josef said to his brethren, i die: and tohwards will counting account you, and up you out of this land to the land which he seven-swear to their-wing-organ-abraham, to laugh-iz'haq, and to heel-follow-jaqob. and add-increase-josef took an seven-oath of betweeners of to-song-immersed-isra'al saying, tohwards will counting account you, and ye will carry up my bones from hence. so add-increase-josef died, being an hundred and ten years old: and they embalmed him, and he was name-there in a coffin-cabinet in narrows-develop-egypt.

therenames

1

now these are the there-names of betweeners of to-song-immersed-isra'al which came into narrows-develop-egypt; every man and his household came with heel-follow-jaqob. see-child-rauben, hear-home-simeon, borrow-join-levi and vowel-acknowledge-yeahodah, hire-wage-issachar, garbage-fertile-cebulun, and righthand-child-benjamin, discuss-court-dan and cunning-twist-naftali, tell-luck-gad and happy-confirm-asher. and all the persons that emerged of the loins of heel-follow-jaqob were seventy persons: for add-increase-josef was in narrows-develop-egypt already, and add-increase-josef died, and all his brethren, and all that generation. and betweeners of to-song-immersed-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 narrows-develop-egypt, which knew not add-increase-josef. and he said to his with, behold, the with of betweeners of to-song-immersed-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 name-there over them taskmasters to torment them with their burdens. and they between-built for big-house-fuhreroh treasure cities, pithom and raameses. but the more they tormented them, the more they multiplied and grew. and they were thorned because of betweeners of to-song-immersed-isra'al and the narrows-develop-egyptians made betweeners of to-song-immersed-isra'al to work 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 was with rigor. and the king of narrows-develop-egypt said to the cross-over-hebrew midwives, of which the there-name of the one was book-cow-shifrah, and the there-name of the other cry-puah: and he said, when ye do the office of a midwife to the cross-over-hebrew women, and see them upon the stools; if it be a betweener then ye will kill him: but if it be a daughter, then she will live. but the midwives respected towards, and did not as the king of narrows-develop-egypt worded them, but saved the men children alive. and the king of narrows-develop-egypt called for the midwives, and said to them, why have ye done this word, and have saved the men children alive? and the midwives said to big-house-fuhreroh because the cross-over-hebrew women are not as the narrows-develop-egyptian women; for they are lively, and are delivered ere the midwives come in to them. therefore towards dealt well with the midwives: and the with multiplied, and waxed very mighty. and it came to pass, because the midwives respected towards, that he made them houses. and big-house-fuhreroh charged all his with, saying, every betweener that is born ye will fling into the river, and every daughter ye will save alive.

2

and there went a man of the house of borrow-join-levi and took to woman a daughter of borrow-join-levi and the woman bright-conceived, and bare a betweener and when she saw him that he was a good betweener, 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 name-there child therein; and she laid it in the flags by the river's brink. and his sister stood afar off, to wit what would be done to him. and the daughter of big-house-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 youth wept. and she had pity on him, and said, this is one of the cross-over-hebrews' children. then said his sister to pharaoh's daughter, will i go and call to thee a nurse of the cross-over-hebrew women, that she may nurse child for thee? and pharaoh's daughter said to her, go. and the maid went and called child's mother. and pharaoh's 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 betweener grew, and she brought him to pharaoh's daughter, and he became her betweener and she called his there-name extract-mose: and she said, because i drew him out of the water. and it pass-crossed to pass-cross in those days, when extract-mose was grown, that he emerged to his brethren, and saw their burdens: and he saw an narrows-develop-egyptian hitting an cross-over-hebrew, one of his brethren. and he turned this way and that way, and when he saw that there was no man, he hit the narrows-develop-egyptian, and hid him in the sand. and when he emerged the second day, behold, two men of the cross-over-hebrews drain-disputed together: and he said to the big-shot, wherefore hist thou thy in-sight? and he said, who made thee a immersed-prince and a critical over us? intendest thou to kill me, as thou killedst the narrows-develop-egyptian? and extract-mose respected, and said, surely this word is known. now when big-house-fuhreroh heard this word, he sought to kill extract-mose. but extract-mose fled from the face-turnings of big-house-fuhreroh and dwelt in the land of discuss-court-midian: and he sat down by a well. now the darkener of discuss-court-midian had seven betweenas: and they came and drew let drink, and seven-filled the troughs to let drink their father's sheep. and the watchers came and drove them away: but extract-mose stood up and stick-saved them, and let drank their sheep. and when they came to to-look-reu'al their father, he said, how is it that ye are come so soon to day? and they said, an narrows-develop-egyptian snatched us out of the hand of the watchers, and also drew let drink enough for us, and let drank the sheep. and he said to his betweenas, and where is he? why is it that ye have left the man? call him, that he may eat bread. and extract-mose was content to settle with the man: and he gave extract-mose bird-zipporah his daughter. and she bare him a betweener and he called his there-name stranger-gershom: for he said, i have been a stranger in a strange-substantial land. and it came to pass in process of time, that the king of narrows-develop-egypt died: and betweeners of to-song-immersed-isra'al sighed by reason of the work, and they cried, and their stick-cry upped to towards by reason of the work. and towards heard their groaning, and towards remembered his alignment with their-wing-organ-abraham, with laugh-iz'haq, and with heel-follow-jaqob. and towards saw betweeners of to-song-immersed-isra'al and towards had respect to them.

now extract-mose watched the sheep of surplus-re-
mainder-jetro his father in law, the darkener of dis-
cuss-court-midian: and he led the sheep to the backside
of the word-desert, and came to the mountain of to-
hwards, even to parch-sword-horeb. and the messen-
ger of vowelconsonants-ohyeah was seen by him in a
flame of fire out of the midst of a bush: and he saw, and
behold, the bush burned with fire, and the bush was not
eaten. and extract-mose said, i will now turn aside, and
see this great sight, why the bush is not burnt. and when
vowelconsonants-ohyeah saw that he turned aside to
see, tohwards called to him out of the midst of the bush,
and said, extract-mose, extract-mose, and he said, here
am i. and he said, draw not nigh hither: put off thy shoes
from off thy feet, for the place whereon thou standest
is dedicated ground. moreover he said, i am the to-
hwards of thy father, the tohwards of their-wing-or-
gan-abraham, the tohwards of laugh-iz'haq, and the to-
hwards of heel-follow-jaqob. and extract-mose hid his
face-turnings; for he was afraid to see upon tohwards.
and vowelconsonants-ohyeah said, i have surely seen
the poverty of my with which are in narrows-develop-
egypt, and have heard their shout by reason of their
taskmasters; for i know their sorrows; and i am come
down to snatch them out of the hand of the narrows-
develop-egyptians, and to bring them up out of that
land to a good land and a large, to a land oozing with
milk and honey; to the place of the nest-buy-kanaan-
ites, and the tusk-hittites, and the say-amorites, and the
unwalled-pericetes, and the experience-hivites, and the
trampler-jebusites. now therefore, behold, the shout
of betweeners of to-song-immersed-isra'al is come to
me: and i have also seen the pressure wherewith the
narrows-develop-egyptians pressure them. come now
therefore, and i will send thee to big-house-fuhreroh
that thou mayest let emerge my with betweeners of to-
song-immersed-isra'al out of narrows-develop-egypt.
and extract-mose said to tohwards, who am i, that i
should go to big-house-fuhreroh and that i should let
emerge betweeners of to-song-immersed-isra'al out of
narrows-develop-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 let emerge the with out of
narrows-develop-egypt, ye will work tohwards upon
this mountain. and extract-mose said to tohwards,
behold, when i come to betweeners of to-song-im-
mersed-isra'al and will say to them, the tohwards of
your fathers hath sent me to you; and they will say to
me, what is his there-name? what will i say to them?
and tohwards said to extract-mose, i am that i am: and
he said, thus will thou say to betweeners of to-song-
immersed-isra'al i am hath sent me to you. and to-
hwards said moreover to extract-mose, thus will thou
say to betweeners of to-song-immersed-isra'al vowel-
consonants-ohyeah tohwards of your fathers, the to-
hwards of their-wing-organ-abraham, the tohwards of
laugh-iz'haq, and the tohwards of heel-follow-jaqob,
hath sent me to you: this is my there-name to world,
and this is my memorial to all generations. go, and
gather the elders of to-song-immersed-isra'al together,
and say to them, vowelconsonants-ohyeah tohwards of
your fathers, the tohwards of their-wing-organ-abra-
ham, of laugh-iz'haq, and of heel-follow-jaqob, was
seen by me, saying, i have counting accounted you, and
seen that which is done to you in narrows-develop-
egypt: and i have said, i will bring you up out of the
poverty of narrows-develop-egypt to the land of the

nest-buy-kanaanites, and the tusk-hittites, and the say-
amorites, and the unwalled-pericetes, and the experi-
ence-hivites, and the trampler-jebusites, to a land ooz-
ing with milk and honey. and they will hearken to thy
voice: and thou will come, thou and the elders of to-
song-immersed-isra'al to the king of narrows-develop-
egypt, and ye will say to him, vowelconsonants-ohyeah
tohwards of the cross-over-hebrews hath met with us:
and now let us go, we beseech thee, three days' way into
the word-desert, that we may butcher to vowelconso-
nants-ohyeah our tohwards. and i am sure that the king
of narrows-develop-egypt will not give you the going,
no, not by a strong hand. and i will send my hand, and
hit narrows-develop-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 narrows-develop-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, tools of silver, and tools of
gold, and raiment: and ye will name-there them upon
your betweeners, and upon your betweenas; and ye will
snatch from the narrows-develop-egyptians.

4

and extract-mose answered and said, but, behold, they
will not hide-train me, nor hearken to my voice: for
they will say, vowelconsonants-ohyeah hath not was
seen by thee. and vowelconsonants-ohyeah said to him,
what is that in thine hand? and he said, a tilt-staff. and
he said, fling it on the land. and he flung it on the
land, and it became a serpent; and extract-mose fled
from before it. and vowelconsonants-ohyeah said to
extract-mose, send thine hand, and take it by the tail.
and he sent his hand, and caught it, and it became a tilt-
staff in his hand: that they may hide-train that vow-
elconsonants-ohyeah tohwards of their fathers, the to-
hwards of their-wing-organ-abraham, the tohwards of
laugh-iz'haq, and the tohwards of heel-follow-jaqob,
hath was seen by thee. and vowelconsonants-ohyeah
said furthermore to him, put now thine hand into thy
bosom. and he put his hand into his bosom: and when
he let it emerge, behold, his hand was narrow-waspish
as snow. and he said, put thine hand into thy bosom
again. and he put his hand into his bosom again; and let
it emerge from his bosom, and, behold, it was turned
again as his other immersed-flesh and it will come to
pass, if they will not hide-train thee, neither hearken to
the voice of the first sign, that they will hide-train the
voice of the latter sign. and it will come to pass, if they
will not hide-train also these two signs, neither hear-
ken to thy voice, that thou will take of the water of the
river, and spill it upon the dry: and the water which
thou takest out of the river will become blood upon
the dry. and extract-mose said to vowelconsonants-
ohyeah, o my vowelconsonants-ohyeah, i am not elo-
quent, neither heretofore, nor since thou hast worded
to thy worker: but i am heavyweighty of words, and
of a heavyweighty language-tongue. and vowelcon-
sonants-ohyeah said to him, who hath name-thered
earthling's mouth? or who name-thered the dumb, or
deaf, or the seeing, or the skin-blind? have not i vow-
elconsonants-ohyeah? now therefore go, and i will be
with thy mouth, and teach thee what thou wilt word.
and he said, o my vowelconsonants-ohyeah, send, i pray
thee, by the hand of him whom thou wilt send. and the
nose-anger of vowelconsonants-ohyeah was kindled
against extract-mose, and he said, is not gather-cabi-

net-aaron the borrow-join-levite thy brother? i know that he can word well. and also, behold, he emerges to meet thee: and when he seeth thee, he will be glad in his heart. and thou will word to him, and name-there 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 towards. and thou will take this tilt-staff in thine hand, wherewith thou will do signs. and extract-mose went and resetted to surplus-remainder-jetro his father in law, and said to him, let me go, i pray thee, and reset to my brethren which are in narrows-develop-egypt, and see whether they be yet alive. and surplus-remainder-jetro said to extract-mose, go in completeness. and vowelconsonants-ohyeah said to extract-mose in discuss-court-midian, go, reset into narrows-develop-egypt: for all the men are dead which sought thy person. and extract-mose took his woman and his betweeners, and set them upon an ass, and he resetted to the land of narrows-develop-egypt: and extract-mose took the tilt-staff of towards in his hand. and vowelconsonants-ohyeah said to extract-mose, when thou goest to reset into narrows-develop-egypt, hold that thou do all those wonders before big-house-fuhreroh which i have name-there in thine hand: but i will strenghten his heart, that he will not send the with. and thou will say to big-house-fuhreroh thus saith vowelconsonants-ohyeah, to-song-immersed-isra'al is my betweener even my firstborn: and i say to thee, send my betweener, that he may work me: and if thou refuse to send him, behold, i will kill thy betweener even thy firstborn. and it came to pass by the way in the inn, that vowelconsonants-ohyeah met him, and sought to kill him. then bird-ziporah took a sharp stone, and cut off the foreskin of her betweener 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, because of the write-circumcision. and vowelconsonants-ohyeah said to gather-cabinet-aaron, go into the word-desert to meet extract-mose. and he went, and met him in the mountain of towards, and kissed him. and extract-mose told gather-cabinet-aaron all the words of vowelconsonants-ohyeah who had sent him, and all the words which he had directed him. and extract-mose and gather-cabinet-aaron went and added together all the elders of betweeners of to-song-immersed-isra'al and gather-cabinet-aaron worded all the words which vowelconsonants-ohyeah had worded to extract-mose, and did the words in the eyes of the with. and the with hide-trained: and when they heard that vowelconsonants-ohyeah had accounted betweeners of to-song-immersed-isra'al and that he had seen their poverty, then they bowed their heads and bowed.

5

and afterward extract-mose and gather-cabinet-aaron went in, and told big-house-fuhreroh thus saith vowelconsonants-ohyeah towards of to-song-immersed-isra'al send my with, that they may hold a feast to me in the word-desert. and big-house-fuhreroh said, who is vowelconsonants-ohyeah, that i should hear his voice to send to-song-immersed-isra'al? i know not vowelconsonants-ohyeah, neither will i send to-song-immersed-isra'al. and they said, the towards of the cross-over-hebrews hath met with us: let us go, we pray thee, three days' way into the word-desert, and butcher

to vowelconsonants-ohyeah our towards; lest he fall upon us with word-bee, or with the sword. and the king of narrows-develop-egypt said to them, wherefore do ye, extract-mose and gather-cabinet-aaron, let the with from their doings? get you to your burdens. and big-house-fuhreroh said, behold, the with of the land now are many, and ye make them settle from their burdens. and big-house-fuhreroh directed the same day the taskmasters of the with, and their officers, saying, ye will no more give the with straw to give brick, as heretofore: let them go and gather straw for themselves. and the tale of the bricks, which they did make heretofore, ye will name-there upon them; ye will not diminish ought thereof: for they be idle; therefore they shout, saying, let us go and butcher to our towards. weigh the work on the men, that they may labor therein; and let them not sticky-save false words. and the taskmasters of the with emerged, and their officers, and they said to the with, saying, thus saith big-house-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 throughout all the land of narrows-develop-egypt to gather stubble instead of straw. and the taskmasters hastened them, saying, fulfill your doings, your daily words, as when there was straw. and the officers of betweeners of to-song-immersed-isra'al which pharaoh's taskmasters had name-there over them, were hit, and demanded, wherefore have ye not tool-fulfilled your task in making brick both yesterday and to day, as heretofore? then the officers of betweeners of to-song-immersed-isra'al came and break-cried to big-house-fuhreroh saying, wherefore doest thou thus with thy workers? there is no straw given to thy workers, and they say to us, give brick: and, behold, thy workers are hit; 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 vowelconsonants-ohyeah. go therefore now, and work; for there will no straw be given you, yet will ye give the tale of bricks. and the officers of betweeners of to-song-immersed-isra'al did see that they were in break-visual word, after it was said, ye will not minish word from your bricks of your daily task. and they met extract-mose and gather-cabinet-aaron, who stood in the way, as they emerged from big-house-fuhreroh and they said to them, vowelconsonants-ohyeah see you, and critical; because ye have made our savor to be stinking in the eyes of big-house-fuhreroh and in the eyes of his workers, to give a sword in their hand to kill us. and extract-mose resetted to vowelconsonants-ohyeah, and said, my mister, wherefore hast thou so break-visual entreated this with? why is it that thou hast sent me? for since i came to big-house-fuhreroh to word in thy there-name, he hath done break-visual to this with; neither hast thou snatched thy with at all.

6

then vowelconsonants-ohyeah said to extract-mose, now will thou chest-envision what i will do to big-house-fuhreroh for with a strong hand will he send them, and with a strong hand will he drive them out of his land. and towards worded to extract-mose, and said to him, i am vowelconsonants-ohyeah: and i was seen by their-wing-organ-abraham, to laugh-iz'haq, and to heel-follow-jaqob, by the there-name of towards breast-field, but by my there-name ohyeah was i not known to them. and i have also established my alignment with them, to give them the land of

nest-buy-kanaan the land of their pilgrimage, wherein they were strangers. and i have also heard the groaning of betweeners of to-song-immersed-isra'al whom the narrows-develop-egyptians keep in work; and i have remembered my alignment. wherefore say to betweeners of to-song-immersed-isra'al i am vowelconsonants-ohyeah, and i will let emerge you out from under the burdens of the narrows-develop-egyptians, and i will snatch you out of their work, and i will free you with a tilt-stretched out arm, and with great criterions: and i will take you to me for a with, and i will be to you a tohwards: and ye will know that i am vowelconsonants-ohyeah your tohwards, which let emergeeth you out from under the burdens of the narrows-develop-egyptians. and i will bring you in to the land, concerning the which i lifted my hand to give it to their-wing-organ-abraham, to laugh-iz'haq, and to heel-follow-jaqob; and i will give it you for an heritage: i am vowelconsonants-ohyeah. and extract-mose worded so to betweeners of to-song-immersed-isra'al but they hearkened not to extract-mose for anguish of breathwind, and for cruel work. and vowelconsonants-ohyeah worded to extract-mose, saying, go in, word to big-house-fuhreroh king of narrows-develop-egypt, that he send betweeners of to-song-immersed-isra'al out of his land. and extract-mose worded before vowelconsonants-ohyeah, saying, behold, betweeners of to-song-immersed-isra'al have not hearkened to me; how then will big-house-fuhreroh hear me, who am of foreskinned lips? and vowelconsonants-ohyeah worded to extract-mose and to gather-cabinet-aaron, and gave them a word to betweeners of to-song-immersed-isra'al and to big-house-fuhreroh king of narrows-develop-egypt, to let emerge betweeners of to-song-immersed-isra'al out of the land of narrows-develop-egypt. these be the heads of their fathers' houses: the betweeners of see-child-rauben the firstborn of to-song-immersed-isra'al init-train-hanoch, and wondering-pallu, courtyard-hezron, and my-wineyard-karmi: these be the families of see-child-rauben. and the betweeners of hear-home-simeon; his-sea-to-jemu'al, and righthand-jamin, and one-ohad, and prepare-jakhin, and bleach-zohar, and lent-shaul betweener of a nest-buy-kanaanith woman: these are the families of hear-home-simeon. and these are the there-names of the betweeners of borrow-join-levi according to their generations; stranger-gershon, and endure-qohat, and bitter-merari: and the years of the life of borrow-join-levi were an hundred thirty and seven years. the betweeners of stranger-gershon; to-build-my-white-libni, and my-hearing-shimi, according to their families. and the betweeners of endure-qohat; width-high-amram, and oil-izhar, and friend-joy-hebron, and my-goatness-to-ucial: and the years of the life of endure-qohat were an hundred thirty and three years. and the betweeners of bitter-merari; my-pardon-mahali and my-draw-mushi: these are the families of borrow-join-levi according to their generations. and width-high-amram took him heavyweight-jokebed his father's sister to woman; and she bare him gather-cabinet-aaron and extract-mose: and the years of the life of width-high-amram were an hundred and thirty and seven years. and the betweeners of oil-izhar; bald-ice-qorah, and expired-nefeg, and my-male-cikri. and the betweeners of my-goatness-to-ucial; who-asks-misha'al, and to-cipher-alzafan, and my-hide-sitri. and gather-cabinet-aaron took him my-to-seven-alishebe, daughter of my-with-generous-em-inadab, sister of guess-snake-naashon, to woman; and

she bare him generous-nadab, and he-my-pa-abihu, help-to-alecer, and palm-itamar. and the betweeners of bald-ice-qorah; prisoner-assir, and envy-buy-to-alqanah, and my-father-collects-abiasaf: these are the families of the bald-ice-qorhites. and help-to-alecer gather-cabinet-aaron's betweener took him one of the betweenas of to-my-open-puti'al to woman; and she bare him mouth-attempt-pinehas: these are the heads of the fathers of the borrow-join-levites according to their families. these are that gather-cabinet-aaron and extract-mose, to whom vowelconsonants-ohyeah said, let emerge betweeners of to-song-immersed-isra'al from the land of narrows-develop-egypt according to their armies. these are they which worded to big-house-fuhreroh king of narrows-develop-egypt, to let emerge betweeners of to-song-immersed-isra'al from narrows-develop-egypt: these are that extract-mose and gather-cabinet-aaron. and it came to pass on the day when vowelconsonants-ohyeah worded to extract-mose in the land of narrows-develop-egypt, that vowelconsonants-ohyeah worded to extract-mose, saying, i am vowelconsonants-ohyeah: word thou to big-house-fuhreroh king of narrows-develop-egypt all that i say to thee. and extract-mose said before vowelconsonants-ohyeah, behold, i am of foreskinned lips, and how will big-house-fuhreroh hearken to me?

7

and vowelconsonants-ohyeah said to extract-mose, see, i have gave you as a tohwards to big-house-fuhreroh and gather-cabinet-aaron thy brother will be thy come-bringer. thou will word all that i direct thee: and gather-cabinet-aaron thy brother will word to big-house-fuhreroh that he send betweeners of to-song-immersed-isra'al out of his land. and i will harden pharaoh's heart, and multiply my signs and my wonders in the land of narrows-develop-egypt. but big-house-fuhreroh will not hearken to you, that i may give my hand upon narrows-develop-egypt, and let emerge mine armies, and my with betweeners of to-song-immersed-isra'al out of the land of narrows-develop-egypt by great criterions. and the narrows-develop-egyptians will know that i am vowelconsonants-ohyeah, when i stretch forth mine hand upon narrows-develop-egypt, and let emerge betweeners of to-song-immersed-isra'al from among them. and extract-mose and gather-cabinet-aaron did as vowelconsonants-ohyeah directed them, so did they. and extract-mose was fourscore years old, and gather-cabinet-aaron fourscore and three years old, when they worded to big-house-fuhreroh and vowelconsonants-ohyeah said to extract-mose and to gather-cabinet-aaron, saying, when big-house-fuhreroh will word to you, saying, give a miracle for you: then thou will say to gather-cabinet-aaron, take thy tilt-staff, and fling it before big-house-fuhreroh and it will become a serpent. and extract-mose and gather-cabinet-aaron went in to big-house-fuhreroh and they did so as vowelconsonants-ohyeah had directed: and gather-cabinet-aaron flung tilt-down his tilt-staff before big-house-fuhreroh and before his workers, and it became a serpent. then big-house-fuhreroh also called the wise men and the sorcerers: now the engravers of narrows-develop-egypt, they also did in like manner with their enchantments. for they flung tilt-down every man his tilt-staff, and they became serpents; but gather-cabinet-aaron's tilt-staff swallowed up their tilt-staffs. and he strengthened pharaoh's heart, that he hearkened not to them; as

vowelconsonants-ohyeah had worded. and vowelconsonants-ohyeah said to extract-mose, pharaoh's heart is weightened, he refuseth to send the with . get thee to big-house-fuhreroh in the morning; lo, he emerges to the water; and thou wilt stand by the river's brink against he come; and the tilt-staff which was turned to a serpent will thou take in thine hand. and thou wilt say to him, vowelconsonants-ohyeah towards of the cross-over-hebrews hath sent me to thee, saying, send my with , that they may work me in the word-desert: and, behold, hitherto thou wouldst not hear. thus saith vowelconsonants-ohyeah, in this thou wilt know that i am vowelconsonants-ohyeah: behold, i will hit with the tilt-staff that is in mine hand upon the waters which are in the river, and they will be turned to blood. and the fish that is in the river will die, and the river will stink; and the narrows-develop-egyptians will be weary to drink of the water of the river. and vowelconsonants-ohyeah said to extract-mose, say to gather-cabinet-aaron, take thy tilt-staff, and tilt-stretch out thine hand upon the waters of narrows-develop-egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their endurances of water, that they may become blood; and that there may be blood throughout all the land of narrows-develop-egypt, both in vessels of wood, and in vessels of stone. and extract-mose and gather-cabinet-aaron did so, as vowelconsonants-ohyeah directed; and he lifted up the tilt-staff, and hit the waters that were in the river, in the eyes of big-house-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 narrows-develop-egyptians could not drink of the water of the river; and there was blood throughout all the land of narrows-develop-egypt. and the engravers of narrows-develop-egypt did so with their enchantments: and pharaoh's heart was strenghtened, neither did he hearken to them; as vowelconsonants-ohyeah had worded. and big-house-fuhreroh turned and went into his house, neither did he set his heart to this also. and all the narrows-develop-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 vowelconsonants-ohyeah had hit the river.

8

and vowelconsonants-ohyeah said to extract-mose, go to big-house-fuhreroh and say to him, thus saith vowelconsonants-ohyeah, send my with go, that they may work me. and if thou refuse to send them , behold, i will injure all thy borders with frogs: and the river will swarm frogs , which will 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 up both on thee, and upon thy with, and upon all thy workers. and vowelconsonants-ohyeah said to extract-mose, say to gather-cabinet-aaron, tilt-stretch forth thine hand with thy tilt-staff over the streams, over the rivers, and over the ponds, and cause frogs to up upon the land of narrows-develop-egypt. and gather-cabinet-aaron separated out his hand over the waters of narrows-develop-egypt; and the frogs upped, and covered the land of narrows-develop-egypt. and the engravers did so with their enchantments, and upped frogs upon the land of narrows-develop-egypt. then big-house-fuhreroh called for extract-mose and

gather-cabinet-aaron, and said, entreat vowelconsonants-ohyeah, that he may turn aside the frogs from me, and from my with; and i will send the with , that they may do butcher to vowelconsonants-ohyeah. and extract-mose said to big-house-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 vowelconsonants-ohyeah our tohwards. and the frogs will turn aside from thee, and from thy houses, and from thy workers, and from thy with; they will remain in the river only. and extract-mose and gather-cabinet-aaron emerged from big-house-fuhreroh and extract-mose break-cried to vowelconsonants-ohyeah because of the frogs which he had name-thered against big-house-fuhreroh and vowelconsonants-ohyeah did according to the word of extract-mose; and the frogs died out of the houses, out of the villages, and out of the fields. and they gathered them together upon heaps: and the land stank. but when big-house-fuhreroh saw that there was respite, he weightened his heart, and hearkened not to them; as vowelconsonants-ohyeah had worded. and vowelconsonants-ohyeah said to extract-mose, say to gather-cabinet-aaron, tilt-stretch out thy tilt-staff, and hit the dust of the land, that it may become lice throughout all the land of narrows-develop-egypt. and they did so; for gather-cabinet-aaron tilt-stretched out his hand with his tilt-staff, and hit the dust of the land, and it became lice in earthing, and in in-them animal; all the dust of the earth became lice throughout all the earth of narrows-develop-egypt. and the engravers did so with their enchantments to let emerge lice, but they could not: so there were lice upon earthing, and upon in-them animal. then the engravers said to big-house-fuhreroh this is the finger of tohwards: and pharaoh's heart was strenghtened, and he hearkened not to them; as vowelconsonants-ohyeah had worded. and vowelconsonants-ohyeah said to extract-mose, rise up early in the morning, and stand before big-house-fuhreroh lo, he emerges to the water; and say to him, thus saith vowelconsonants-ohyeah, send my with go, that they may work 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 narrows-develop-egyptians will be full of swarms of flies, and also the earth whereon they are. and i will sever in that day the land of rain-goshen, in which my with standstay, that no swarms of flies will be there; to the end thou mayest know that i am vowelconsonants-ohyeah in the near-inward of the land. and i will name-there a division between my with and thy with: to morrow will this sign be. and vowelconsonants-ohyeah did so; and there came a heavy-weighty swarm of flies into the house of big-house-fuhreroh and into his workers' houses, and into all the land of narrows-develop-egypt: the land was swim-ruined by reason of the swarm of flies. and big-house-fuhreroh called for extract-mose and for gather-cabinet-aaron, and said, go ye, butcher to your tohwards in the land. and extract-mose said, it is not fixed so to do; for we will butcher the taboo of the narrows-develop-egyptians to vowelconsonants-ohyeah our tohwards: lo, will we butcher the taboo of the narrows-develop-egyptians before their eyes, and will they not stone us? we will go three days' way into the word-desert, and butcher to vowelconsonants-ohyeah our tohwards, as he will amrcommand us. and big-house-

fuhrreroth said, i will send you , that ye may butcher to vowelconsonants-ohyeah your tohwards in the word-desert; only ye will not go very far away: entreat for me. and extract-mose said, behold, i emerge from thee, and i will entreat vowelconsonants-ohyeah that the swarms of flies may turn aside from big-house-fuhrreroth from his workers, and from his with, to morrow: but let not big-house-fuhrreroth deal deceitfully any more in not sending the with to butcher to vowelconsonants-ohyeah. and extract-mose emerged from big-house-fuhrreroth and entreated vowelconsonants-ohyeah. and vowelconsonants-ohyeah did according to the word of extract-mose; and he turned aside the swarms of flies from big-house-fuhrreroth from his workers, and from his with; there remained not one. and big-house-fuhrreroth weightened his heart at this time also, neither would he send the with .

9

then vowelconsonants-ohyeah said to extract-mose, go in to big-house-fuhrreroth and tell him, thus saith vowelconsonants-ohyeah tohwards of the cross-over-hebrews, send my with go, that they may work me. for if thou refuse to send them , and wilt hold them still, behold, the hand of vowelconsonants-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 vowelconsonants-ohyeah will sever between the livestock of to-song-immersed-isra'al and the livestock of narrows-develop-egypt: and there will not a word die of all that is betweeners's of to-song-immersed-isra'al and vowelconsonants-ohyeah name-thereed a meeting-time, saying, to morrow vowelconsonants-ohyeah will do this word in the land. and vowelconsonants-ohyeah did that word on the morrow, and all the livestock of narrows-develop-egypt died: but of the livestock of betweeners of to-song-immersed-isra'al died not one. and big-house-fuhrreroth sent, and, behold, there was not one of the livestock of the to-song-immersed-israelites dead. and the heart of big-house-fuhrreroth was weightened, and he did not send the with . and vowelconsonants-ohyeah said to extract-mose and to gather-cabinet-aaron, take to you handfuls of ashes of the furnace, and let extract-mose sprinkle it toward the namespaces in the eyes of big-house-fuhrreroth and it will become small dust in all the earth of narrows-develop-egypt, and will be a boil breaking forth with blains upon earthling, and upon in-them animal, throughout all the earth of narrows-develop-egypt. and they took ashes of the furnace, and stood before big-house-fuhrreroth and extract-mose 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 extract-mose because of the boils; for the boil was upon the engravers, and upon all the narrows-develop-egyptians. and vowelconsonants-ohyeah strengthened the heart of big-house-fuhrreroth and he hearkened not to them; as vowelconsonants-ohyeah had worded to extract-mose. and vowelconsonants-ohyeah said to extract-mose, rise up early in the morning, and stand before big-house-fuhrreroth and say to him, thus saith vowelconsonants-ohyeah tohwards of the cross-over-hebrews, send my with go, that they may work 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 will be cut off from the land. and in very deed for this cause have i standstayd thee up, to let my energy be seen in you; and that my there-name 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 heavyweighty ruin-eil, such as hath not been in narrows-develop-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 let emerge home, the ruin-eil will come down upon them, and they will die. he that respected word vowelconsonants-ohyeah among the workers of big-house-fuhrreroth made his workers and his livestock flee into the houses: and he that not there-name-theres his heart word vowelconsonants-ohyeah left his workers and his livestock in the field. and vowelconsonants-ohyeah said to extract-mose, tilt-stretch forth thine hand toward namespaces, that there may be ruin-eil in all the earth of narrows-develop-egypt, upon earthling, and upon in-them animal, and upon every grass of the field, throughout the earth of narrows-develop-egypt. and extract-mose stretched forth his tilt-staff toward namespaces: and vowelconsonants-ohyeah gave thunder and ruin-eil, and the fire ran along upon the land; and vowelconsonants-ohyeah rained ruin-eil upon the land of narrows-develop-egypt. so there was ruin-eil, and fire mingled with the ruin-eil, very heavyweighty, such as there was none like it in all the land of narrows-develop-egypt since it became a nation. and the ruin-eil hit throughout all the earth of narrows-develop-egypt all that was in the field, both earthling and in-them animal; and the ruin-eil hit every grass of the field, and fractured every tree of the field. only in the land of rain-goshen, where betweeners of to-song-immersed-isra'al were, was there no ruin-eil. and big-house-fuhrreroth sent, and called for extract-mose and gather-cabinet-aaron, and said to them, i have missed this time: vowelconsonants-ohyeah is right, and i and my with are big-shot. entreat vowelconsonants-ohyeah (for it is enough) that there be no more mighty thunders and ruin-eil; and i will send you , and ye will standstay no longer. and extract-mose said to him, as soon as i am emerged of the city, i will spread abroad my hands to vowelconsonants-ohyeah; and the thunder will be lightened, neither will there be any more ruin-eil; that thou mayest know how that the land is vowelconsonants-ohyeah's. but as for thee and thy workers, i know that ye will not yet respect vowelconsonants-ohyeah tohwards. 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 hit: for they were not grown up. and extract-mose emerged of the city from big-house-fuhrreroth and spread abroad his hands to vowelconsonants-ohyeah: and the thunders and ruin-eil were lightened, and the rain was not poured upon the land. and when big-house-fuhrreroth saw that the rain and the ruin-eil and the thunders were ceased, he missed yet more, and weightened his heart, he and his workers. and the heart of big-house-fuhrreroth was strengthened, neither would he send betweeners of to-song-immersed-isra'al ; as vowelconsonants-ohyeah had worded by extract-mose.

and vowelconsonants-ohyeah said to extract-mose, go in to big-house-fuhreroh for i have weightened 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 betweener and of thy son's betweener what things i have wrought in narrows-develop-egypt, and my signs which i have done among them; that ye may know how that i am vowelconsonants-ohyeah. and extract-mose and gather-cabinet-aaron pass-crossed in to big-house-fuhreroh and said to him, thus saith vowelconsonants-ohyeah tohwards of the cross-over-hebrews, how long wilt thou refuse to torment thyself before me? send my with, that they may work 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 eject-escaped, which remaineth to you from the ruin-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 narrows-develop-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 emerged from big-house-fuhreroh and pharaoh's workers said to him, how long will this man be a snare to us? send the men, that they may work vowelconsonants-ohyeah their tohwards: knowest thou not yet that narrows-develop-egypt is lost? and extract-mose and gather-cabinet-aaron were brought again to big-house-fuhreroh and he said to them, go, work vowelconsonants-ohyeah your tohwards: but who are they that will go? and extract-mose said, we will go with our young and with our old, with our betweeners and with our betweenas, with our sheeps and with our cattles will we go; for we must hold a feast to vowelconsonants-ohyeah. and he said to them, let vowelconsonants-ohyeah be so with you, as i will send you, and your little ones: seek to it; for break-visual is before you. not so; go now ye that are heroblokes, and work vowelconsonants-ohyeah; for that ye did desire. and they were driven out from pharaoh's presence. and vowelconsonants-ohyeah said to extract-mose, tilt-stretch out thine hand over the land of narrows-develop-egypt for the locusts, that they may up upon the land of narrows-develop-egypt, and eat every grass of the land, even all that the ruin-eil hath left. and extract-mose stretched forth his tilt-staff over the land of narrows-develop-egypt, and vowelconsonants-ohyeah brought an east breathwind upon the land all that day, and all that night; and when it was morning, the east breathwind lifted the locusts. and the locust upped over all the land of narrows-develop-egypt, and rested in all the coasts of narrows-develop-egypt: very heavyweighty 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 ruin-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 narrows-develop-egypt. then big-house-fuhreroh called for extract-mose and gather-cabinet-aaron in haste; and he said, i have missed against vowelconsonants-ohyeah your tohwards, and against you. now therefore lift, i pray thee, my miss only this once, and entreat vowelconsonants-

ohyeah your tohwards, that he may turn aside from me this death only. and he emerged from big-house-fuhreroh and entreated vowelconsonants-ohyeah. and vowelconsonants-ohyeah turned a strong strong west breathwind, which lifted the locusts, and cast them into the end sea; there remained not one locust in all the coasts of narrows-develop-egypt. but vowelconsonants-ohyeah strenghtened pharaoh's heart, so that he would not send betweeners of to-song-immersed-isra'al. and vowelconsonants-ohyeah said to extract-mose, tilt-stretch out thine hand toward namespaces, that there may be darkness over the land of narrows-develop-egypt, even darkness which may be felt. and extract-mose stretched forth his hand toward namespaces; and there was a thick darkness in all the land of narrows-develop-egypt three days: they saw not one another, neither stood any from his place for three days: but all betweeners of to-song-immersed-isra'al had light in their settlings. and big-house-fuhreroh called to extract-mose, and said, go ye, work vowelconsonants-ohyeah; only let your sheeps and your cattles be stayed: let your little ones also go with you. and extract-mose said, thou must give us also butchers and onups, that we may butcher to vowelconsonants-ohyeah our tohwards. our cattle also will go with us; there will not an split-hoof be left behind; for thereof must we take to work vowelconsonants-ohyeah our tohwards; and we know not with what we must work vowelconsonants-ohyeah, until we come name-there. but vowelconsonants-ohyeah strenghtened pharaoh's heart, and he would not send them. and big-house-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 extract-mose said, thou hast worded well, i will see thy face-turnings again no more.

11

and vowelconsonants-ohyeah said to extract-mose, yet will i bring one touch more upon big-house-fuhreroh and upon narrows-develop-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 in-sight, and every woman of her in-sight, tools of silver and tools of gold. and vowelconsonants-ohyeah gave the with camping in the eyes of the narrows-develop-egyptians. moreover the man extract-mose was very great in the land of narrows-develop-egypt, in the eyes of pharaoh's workers, and in the eyes of the with. and extract-mose said, thus saith vowelconsonants-ohyeah, about night-half will i emerge into the half of narrows-develop-egypt: and all the firstborn in the land of narrows-develop-egypt will die, from the first born of big-house-fuhreroh that sitteth upon his throne, even to the firstborn of the true-mum-maid that is behind the womb-mill; and all the firstborn of in-them animals. and there will be a great shout throughout all the land of narrows-develop-egypt, such as there was none like it, nor will be like it any more. but against any of betweeners of to-song-immersed-isra'al will not a dog move his tongue, against man or in-them animal: that ye may know how that vowelconsonants-ohyeah doth put a difference between the narrows-develop-egyptians and to-song-immersed-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 emerge. and

he emerged from big-house-fuhreroh in a great nose-anger. and vowelconsonants-ohyeah said to extract-mose, big-house-fuhreroh will not hearken to you; that my wonders may be multiplied in the land of narrows-develop-egypt. and extract-mose and gather-cabinet-aaron did all these wonders before big-house-fuhreroh and vowelconsonants-ohyeah strenghtened pharaoh's heart, so that he would not send betweeners of to-song-immersed-isra'al out of his land.

12

and vowelconsonants-ohyeah said to extract-mose and gather-cabinet-aaron in the land of narrows-develop-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 to-song-immersed-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 persons; 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 to-song-immersed-isra'al will slaughter it in the evening, and they will take of the blood, and give 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 immersed-flesh in that night, roast with fire, and matzas; 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 vowelconsonants-ohyeah's stopskip. for i will pass-cross through the earth of narrows-develop-egypt this night, and will hit all the firstborn in the earth of narrows-develop-egypt, both earthing and in-them animal; and against all the tohwards of narrows-develop-egypt i will do criterion: i am vowelconsonants-ohyeah. and the blood will be to you for a token upon the houses where ye are: and when i see the blood, i will stopskip over you, and the plague will not be upon you to swim-ruin you, when i injure the land of narrows-develop-egypt. and this day will be to you for a memorial; and ye will do it a feast to vowelconsonants-ohyeah throughout your generations; ye will do it a feast by an ordinance world. seven days will ye eat matzas; 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 person will be cut off from to-song-immersed-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 person must eat, that only may be done of you. and ye will keep the feast of matzas; for in this selfsame day have i let emerge your armies out of the land of narrows-develop-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 matzas, 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 person will be cut off from the meeting of to-song-immersed-isra'al whether he be a stranger, or born in the land. ye will eat nothing leavened; in all your settlements will ye eat matzas. then extract-mose called for all the elders of to-song-immersed-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 emerge at the opening of his house until the morning. for vowelconsonants-ohyeah will pass-cross through to injure the narrows-develop-egyptians; and when he seeth the blood upon the lintel, and on the two side posts, vowelconsonants-ohyeah will pass-cross over the opening, and will not give the swim-ruiner to come in to your houses to injure you. and ye will keep this word for an ordinance to thee and to thy betweeners world. and it will come to pass, when ye be come to the land which vowelconsonants-ohyeah will give you, according as he hath worded, that ye will keep this work. and it will come to pass, when your betweeners will say to you, what mean ye by this work? that ye will say, it is the butcher of vowelconsonants-ohyeah's stopskip, who stopskipped over the houses of betweeners of to-song-immersed-isra'al in narrows-develop-egypt, when he injured the narrows-develop-egyptians, and snatched our houses. and the with bowed the head and bowed. and betweeners of to-song-immersed-isra'al went away, and did as vowelconsonants-ohyeah had directed extract-mose and gather-cabinet-aaron, so did they. and it came to pass, that at night-half vowelconsonants-ohyeah hit all the firstborn in the land of narrows-develop-egypt, from the firstborn of big-house-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 big-house-fuhreroh stood up in the night, he, and all his workers, and all the narrows-develop-egyptians; and there was a great shout in narrows-develop-egypt; for there was not a house where there was not one dead. and he called for extract-mose and gather-cabinet-aaron by night, and said, stand up, and emerge from among my with, both ye and betweeners of to-song-immersed-isra'al and go, work vowelconsonants-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 narrows-develop-egyptians were strong 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 lifted their dough before it was leavened, their kneadingtroughs being bound up in their clothes upon their shoulders. and betweeners of to-song-immersed-isra'al did according to the word of extract-mose; and they borrowed of the narrows-develop-egyptians tools of silver, and tools of gold, and raiment: and vowelconsonants-ohyeah gave the with camping in the eyes of the narrows-develop-egyptians, so that they lent to them such things as they required. and they snatch fromed the narrows-develop-egyptians. and betweeners of to-song-immersed-isra'al journeyed from born-by-re-remses to booths-sukot about six hundred thousand on foot that were heroblokes, beside betweeners. and a mixed multitude upped also with them; and sheeps, and cattles, even very heavyweighty livestock and they baked matzas of the dough which they let emerge out of narrows-develop-egypt, for it was not leavened; because they were thrust out of narrows-de-

velop-egypt, and could not tarry, neither had they prepared for themselves any victual. now the sojourning of betweeners of to-song-immersed-isra'al who seated in narrows-develop-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 armies of vowelconsonants-ohyeah emerged from the land of narrows-develop-egypt. it is a night to be much kept to vowelconsonants-ohyeah for let emerging them out from the land of narrows-develop-egypt: this is that night of vowelconsonants-ohyeah to be kept of all betweeners of to-song-immersed-isra'al in their generations. and vowelconsonants-ohyeah said to extract-mose and gather-cabinet-aaron, 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 waged servant will not eat thereof. in one house will it be eaten; don't let emerge ought of the immersed-flesh abroad out of the house; neither will ye fracture a bone thereof. all the meeting of to-song-immersed-isra'al will do it. and when a stranger will sojourn with thee, and will keep the stopskip to vowelconsonants-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-tora will be to him that is homeborn, and to the stranger that sojourneth among you. thus did all betweeners of to-song-immersed-isra'al as vowelconsonants-ohyeah directed extract-mose and gather-cabinet-aaron, so did they. and it came to pass the selfsame day, that vowelconsonants-ohyeah did let emerge betweeners of to-song-immersed-isra'al out of the land of narrows-develop-egypt by their armies.

13

and vowelconsonants-ohyeah worded to extract-mose, saying, dedicated to me all the firstborn, whatsoever openeth the womb among betweeners of to-song-immersed-isra'al both of earthling and of in-them animal: it is mine. and extract-mose said to the with, remember this day, in which ye emerged from narrows-develop-egypt, out of the house of work; for by strength of hand vowelconsonants-ohyeah let emerge you out from this place: there will no leaven be eaten. this day emerged ye in the month spring-abib. and it will be when vowelconsonants-ohyeah will bring thee into the land of the nest-buy-kananites, and the tusk-hittites, and the say-amorites, and the experience-hivites, and the trampler-jebusites, which he seven-swear to thy fathers to give thee, a land oozing with milk and honey, that thou will keep this work in this month. seven days thou will eat matzas, and in the seventh day will be a feast to vowelconsonants-ohyeah. matzas 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 betweener in that day, saying, this is done because of that which vowelconsonants-ohyeah did to me when i emerged out of narrows-develop-egypt. and it will be for a sign to thee upon thine hand, and for a memorial between thine eyes, that vowelconsonants-ohyeah's drops-of-teaching-tora may be in thy mouth: for with a strong hand hath vowelconsonants-ohyeah let emerge thee out of narrows-develop-egypt. thou will therefore keep this ordinance in his meeting-time from year to year. and it will be when

vowelconsonants-ohyeah will bring thee into the land of the nest-buy-kananites, as he seven-swear to thee and to thy fathers, and will give it thee, that thou will set apart to vowelconsonants-ohyeah all that openeth the womb, and every firstling that cometh of a in-them animal which thou hast; the remember-males will be vowelconsonants-ohyeah's. and every opener of an ass thou will redeem with a lamb; and if thou wilt not redeem it, then thou will break his neck: and all the firstborn of earthling among thy betweeners will thou redeem. and it will be when thy betweener asketh thee in the last day, saying, what is this? that thou will say to him, by strength of hand vowelconsonants-ohyeah let emerge us out from narrows-develop-egypt, from the house of work: and it came to pass, when big-house-fuhreroh would hardly send us, that vowelconsonants-ohyeah killed all the firstborn in the earth of narrows-develop-egypt, both the firstborn of earthling, and the firstborn of in-them animal: therefore i butcher to vowelconsonants-ohyeah all that openeth the womb, being remember-males; but all the firstborn of my betweeners i redeem. and it will be for a token upon thine hand, and for frontlets between thine eyes: for by strength of hand vowelconsonants-ohyeah let emerge us forth out of narrows-develop-egypt. and it came to pass, when big-house-fuhreroh had send the with, that to-hwards led them not through the way of the land of the splash-in-palestinians, although that was near; for to-hwards said, lest peradventure the with repent when they see war, and they reset to narrows-develop-egypt: but to-hwards led the with about, through the way of the word-desert of the end sea: and betweeners of to-song-immersed-isra'al upped harnessed out of the land of narrows-develop-egypt. and extract-mose took the bones of add-increase-josef with him: for he had straitly seven-swear betweeners of to-song-immersed-isra'al saying, to-hwards will counting account you; and ye will carry up my bones away hence with you. and they journeyed from booths-sukot and encamped in you-atem, in the edge of the word-desert. and vowelconsonants-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 shine for them; 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 vowelconsonants-ohyeah worded to extract-mose, saying, word to betweeners of to-song-immersed-isra'al that they turn and encamp before mouth-of-the-choice-pi-hahiro, between tower-migdol and the sea, over against possessor-of-cipher-bel-zefon: before it will ye encamp by the sea. for big-house-fuhreroh will say of betweeners of to-song-immersed-isra'al they are entangled in the land, the word-desert hath closed them in. and i will strenghten pharaoh's heart, that he will rdpfollow after them; and i will be heavyweighted upon big-house-fuhreroh and upon all his stratagem; that the narrows-develop-egyptians may know that i am vowelconsonants-ohyeah. and they did so. and it was told the king of narrows-develop-egypt that the with fled: and the heart of big-house-fuhreroh and of his workers was turned against the with, and they said, why have we done this, that we have send to-song-immersed-isra'al from working us? and he chained up his chariot, and took his with with him: and he took six hundred chosen chariots, and all the chariots of narrows-develop-egypt, and captains over every one of

them. and vowelconsonants-ohyeah strengthened the heart of big-house-fuhreroh king of narrows-develop-egypt, and he chased after betweeners of to-song-immersed-isra'al and betweeners of to-song-immersed-isra'al emerged with an high hand. but the narrows-develop-egyptians chased after them, all the horses and chariots of big-house-fuhreroh and his horsemen, and his stratagem, and overtook them encamping by the sea, beside mouth-of-the-choice-pi-hahiro, before possessor-of-cipher-bel-zefon. and when big-house-fuhreroh drew nigh, betweeners of to-song-immersed-isra'al lifted up their eyes, and, behold, the narrows-develop-egyptians journeyed after them; and they were sore afraid: and betweeners of to-song-immersed-isra'al break-cried out to vowelconsonants-ohyeah. and they said to extract-mose, because there were no graves in narrows-develop-egypt, hast thou taken us away to die in the word-desert? wherefore hast thou dot thus with us, to let us emerge from narrows-develop-egypt? is not this the word that we did tell thee in narrows-develop-egypt, saying, let us alone, that we may work the narrows-develop-egyptians? for it had been better for us to work the narrows-develop-egyptians, than that we should die in the word-desert. and extract-mose said to the with, respect ye not, stand still, and see the stick-safety of vowelconsonants-ohyeah, which he will do to you to day: for the narrows-develop-egyptians whom ye have seen to day, ye will see them again no more world. vowelconsonants-ohyeah will fight for you, and ye will hold your peace. and vowelconsonants-ohyeah said to extract-mose, wherefore shout thou to me? word to betweeners of to-song-immersed-isra'al that they journey: but lift thou up thy tilt-staff, and tilt-stretch out thine hand over the sea, and hatch it: and betweeners of to-song-immersed-isra'al will go on dry ground through the midst of the sea. and i, chest-envision, i will strengthen the hearts of the narrows-develop-egyptians, and they will follow them: and i will get heavyweight upon big-house-fuhreroh and upon all his stratagem, upon his chariots, and upon his horsemen. and the narrows-develop-egyptians will know that i am vowelconsonants-ohyeah, when i have gotten me heavyweight upon big-house-fuhreroh upon his chariots, and upon his horsemen. and the messenger of towhards, which went before the camp of to-song-immersed-isra'al journeyed and went behind them; and the stand of the cloud journeyed from before their face-turnings, and stood behind them: and it came between the camp of the narrows-develop-egyptians and the camp of to-song-immersed-isra'al and it was a cloud and darkness to them, but it shone by night to these: so that the one came not near the other all the night. and extract-mose tilt-stretched out his hand over the sea; and vowelconsonants-ohyeah quarrelled the sea to go back by a goatness east breathwind all that night, and named the sea sword-parched, and the waters were hatchd. and betweeners of to-song-immersed-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 narrows-develop-egyptians chased, and went in after them to the midst of the sea, even all pharaoh's horses, his chariots, and his horsemen. and it came to pass, that in the morning watch vowelconsonants-ohyeah reflected to the camp of the narrows-develop-egyptians through the stand of fire and of the cloud, and narrowsd the camp of the narrows-develop-egyptians, and turned aside their chariot wheels, that they drave them heav-

ily: so that the narrows-develop-egyptians said, let us flee from the face-turnings of to-song-immersed-isra'al for vowelconsonants-ohyeah fighteth for them against the narrows-develop-egyptians. and vowelconsonants-ohyeah said to extract-mose, tilt-stretch out thine hand over the sea, that the waters may come again upon the narrows-develop-egyptians, upon their chariots, and upon their horsemen. and extract-mose stretched forth his hand over the sea, and the sea resettled to his strength when the morning appeared; and the narrows-develop-egyptians fled against it; and vowelconsonants-ohyeah overthrew the narrows-develop-egyptians in the midst of the sea. and the waters resettled, and covered the chariots, and the horsemen, and all the stratagem of big-house-fuhreroh that came into the sea after them; there remained not so much as one of them. but betweeners of to-song-immersed-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 vowelconsonants-ohyeah stick-safed to-song-immersed-isra'al that day out of the hand of the narrows-develop-egyptians; and to-song-immersed-isra'al saw the narrows-develop-egyptians dead upon the sea shore. and to-song-immersed-isra'al saw that great work which vowelconsonants-ohyeah did upon the narrows-develop-egyptians: and the with respected vowelconsonants-ohyeah, and hide-trained vowelconsonants-ohyeah, and his worker extract-mose.

15

then sang extract-mose and betweeners of to-song-immersed-isra'al this immersed-song to vowelconsonants-ohyeah, and said, saying, i will sing to vowelconsonants-ohyeah, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea. vowelconsonants-ohyeah is my goatness and song, and he is become my stick-safety: he is my towhards, and i will prepare him an habitation; my father's towhards, and i will high him. vowelconsonants-ohyeah is a man of war: vowelconsonants-ohyeah is his there-name. pharaoh's chariots and his stratagem hath he cast into the sea: his chosen captains also are sunk in the end sea. the depths have covered them: they sank into the bottom as a stone. thy right hand, vowelconsonants-ohyeah, is become glorious in energy: thy right hand, vowelconsonants-ohyeah, hath dashed in pieces the enemy. and in the greatness of thine pride-swelling thou hast destructed 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 chase, i will overtake, i will part the spoil; my person 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, vowelconsonants-ohyeah, among the towhards? 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 freed: 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 splash-in-palestine. then the dukes of man-red-adom will be alarm-hastened; the ramnifier of from-father-moab, trembling will take

hold upon them; all the settlers of nest-buy-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 pass-cross over, vowelconsonants-ohyeah, till the with pass-cross over, which thou hast purchased. thou will bring them in, and plant them in the mountain of thine inheritance, in the place, vowelconsonants-ohyeah, which thou hast achieved for thee to settle in, in the dedicated, vowelconsonants-ohyeah, which thy hands have established. vowelconsonants-ohyeah will king to the worlds of worlds. for the horse of big-house-fuhreroh went in with his chariots and with his horsemen into the sea, and vowelconsonants-ohyeah brought again the waters of the sea upon them; but betweeners of to-song-immersed-isra'al went on dry in the midst of the sea. and bitter-merry-miriam the come-bringeress, the sister of gather-cabinet-aaron, took a timbrel in her hand; and all the women emerged after her with timbrels and with dances, and bitter-merry-miriam answered them, sing ye to vowelconsonants-ohyeah, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea. so extract-mose journeyed to-song-immersed-isra'al from the end sea, and they emerged into the word-desert of wall-shur; and they went three days in the word-desert, and found no water. and when they came to bitter-mercy-maratah they could not drink of the waters of bitter-marah for they were bitter: therefore the there-name of it was called bitter-marah and the with murmured against extract-mose, saying, what will we drink? and he shouted to vowelconsonants-ohyeah; and vowelconsonants-ohyeah showed him a tree, which when he had flung into the waters, the waters were made sweet: there he made for them a statute and an criterion, and there he proved them, and said, if thou wilt diligently hearken to the voice of vowelconsonants-ohyeah thy towards, 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 name-there none of these diseases upon thee, which i have brought upon the narrows-develop-egyptians: for i am vowelconsonants-ohyeah that healeth thee. and they came to bind-ailim where were twelve wells of water, and seventy palm trees: and they encamped there by the waters.

16

and they journeyed from bind-ailim and all the meeting of betweeners of to-song-immersed-isra'al came to the word-desert of sin, which is between bind-ailim and bush-sinai, on the fifteenth day of the second month after their izadeparting from the land of narrows-develop-egypt. and the whole meeting of betweeners of to-song-immersed-isra'al lodged against extract-mose and gather-cabinet-aaron in the word-desert: and betweeners of to-song-immersed-isra'al said to them, had towards given we had died by the hand of vowelconsonants-ohyeah in the land of narrows-develop-egypt, when we sat by the immersed-flesh pots, and when we did eat bread to the seven-full; for ye have let emerge us forth into this word-desert, to kill this whole assembly with hunger. then said vowelconsonants-ohyeah to extract-mose, behold, i will rain bread from namespaces for you; and the with will emerge and glean a certain word every day, that i may prove them, whether they will walk in my drops-of-teaching-tora 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 glean daily. and extract-mose and gather-cabinet-aaron said to all betweeners of to-song-immersed-isra'al at even, then ye will know that vowelconsonants-ohyeah hath let you emerge from the land of narrows-develop-egypt: and in the morning, then ye will see the heavyweight of vowelconsonants-ohyeah; for that he heareth your murmurings against vowelconsonants-ohyeah: and what are we, that ye murmur against us? and extract-mose said, this will be, when vowelconsonants-ohyeah will give you in the evening immersed-flesh to eat, and in the morning bread to the seven-full; for that vowelconsonants-ohyeah heareth your murmurings which ye murmur against him: and what are we? your murmurings are not against us, but against vowelconsonants-ohyeah. and extract-mose said to gather-cabinet-aaron, say to all the meeting of betweeners of to-song-immersed-isra'al come near before vowelconsonants-ohyeah: for he hath heard your murmurings. and it came to pass, as gather-cabinet-aaron worded to the whole meeting of betweeners of to-song-immersed-isra'al that they saw toward the word-desert, and behold, the heavyweight of vowelconsonants-ohyeah was seen in the cloud. and vowelconsonants-ohyeah worded to extract-mose, saying, i have heard the murmurings of betweeners of to-song-immersed-isra'al word to them, saying, at even ye will eat immersed-flesh and in the morning ye will be seven-filled with bread; and ye will know that i am vowelconsonants-ohyeah your towards. and it came to pass, that at even the quails upped, 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 word-desert there lay a small round word, as small as the out-of-town-frost on the land. and when betweeners of to-song-immersed-isra'al saw it, they said one to another, it is from-manna: for they wist not what it was. and extract-mose said to them, this is the bread which vowelconsonants-ohyeah hath given you to eat. this is the word which vowelconsonants-ohyeah hath directed, glean of it every man according to his eating, an sheaf-omer forevery man, according to the count of your persons; take ye every man for them which are in his tents. and betweeners of to-song-immersed-isra'al did so, and gleaned, some more, some less. and when they did mete it with an sheaf-omer, he that gleaned much had nothing over, and he that gleaned little had no lack; they gleaned every man according to his eating. and extract-mose said, let no man leave of it till the morning. notwithstanding they hearkened not to extract-mose; but some of them left of it until the morning, and it bred worms, and stank: and extract-mose was foaming with them. and they gleaned 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 gleaned twice as much bread, two sheaf-omers for one man: and all the presidents of the meeting came and told extract-mose. and he said to them, this is word which vowelconsonants-ohyeah hath said, to morrow is the rest of the dedicated settling to vowelconsonants-ohyeah: bake that which ye will bake to day, and seethe that ye will seethe; and that which remaineth over rest for you to be kept until the morning. and they rested it till the morning, as extract-mose bade: and it did not stink, neither was there any worm therein. and extract-mose said, eat that to day; for to day is a settling to vowelconsonants-ohyeah: to day ye will not find it in the field. six days ye will glean it; but on the seventh day, which is the settling, in it there will be none.

and it came to pass, that there emerged some of the with on the seventh day for to glean, and they found none. and vowelconsonants-ohyeah said to extract-mose, how long refuse ye to keep my directives and my drops-of-teaching-tora see, for that vowelconsonants-ohyeah hath given you the settling, therefore he giveth you on the sixth day the bread of two days; stand up ye every man in his place, let no man emerge of his place on the seventh day. so the with settled on the seventh day. and the house of to-song-immersed-isra'al called the there-name thereof from-manna: and it was like coriander seed, white; and the taste of it was like wafers made with honey. and extract-mose said, this is the word which vowelconsonants-ohyeah directeth, fill an sheaf-omer of it to be kept for your generations; that they may see the bread wherewith i have fed you in the word-desert, when i did emerge you forth from the land of narrows-develop-egypt. and extract-mose said to gather-cabinet-aaron, take a pot, and give an sheaf-omer full of from-manna therein, and rest it before vowelconsonants-ohyeah, to be kept for your generations. as vowelconsonants-ohyeah directed extract-mose, so gather-cabinet-aaron rested it before the witness, to be kept. and betweeners of to-song-immersed-isra'al did eat from-manna forty years, until they came to a land settled; they did eat from-manna, until they came to the borders of the land of nest-buy-kanaan now an sheaf-omer is the tenth part of an tired-efah.

17

and all the meeting of betweeners of to-song-immersed-isra'al journeyed from the word-desert of sin, after their journeys, upon the mouth of vowelconsonants-ohyeah, and pitched in bed-comforts-refidim: and there was no water for the with to drink. wherefore the with did quarrel with extract-mose, and said, give us water that we may drink. and extract-mose said to them, why quarrel ye with me? wherefore do ye tempt vowelconsonants-ohyeah? and the with thirsted there for water; and the with murmured against extract-mose, and said, wherefore is this that thou hast brought us up out of narrows-develop-egypt, to kill us and our betweeners and our cattle with thirst? and extract-mose shouted to vowelconsonants-ohyeah, saying, what will i do to this with? they be almost ready to stone me. and vowelconsonants-ohyeah said to extract-mose, go on before the with, and take with thee of the elders of to-song-immersed-isra'al and thy tilt-staff, wherewith thou hit the river, take in thine hand, and go. behold, i will stand before thee there upon the rock in parch-sword-horeb; and thou wilt hit the rock, and there will emerge water from it, that the with may drink. and extract-mose did so in the eyes of the elders of to-song-immersed-isra'al and he called the there-name of the place tempt-mas-sah, and chiding-meribah, because of the ribchiding of betweeners of to-song-immersed-isra'al and because they tempted vowelconsonants-ohyeah, saying, is vowelconsonants-ohyeah near-inward us, or not? then came labour-king-emaleq, and fought with to-song-immersed-isra'al in bed-comforts-refidim. and extract-mose said to vowelconsonants-stick-safe-yeahoshua, choose us out men, and emerge, fight with labour-king-emaleq: to morrow i will stand on the top of the hill with the tilt-staff of tohwards in mine hand. so vowelconsonants-stick-safe-yeahoshua did as extract-mose had said to him, and fought with labour-king-emaleq: and extract-mose, gather-cabinet-aaron,

and small-place-prince-hur upped to the top of the mountain. and it came to pass, when extract-mose held up his hand, that to-song-immersed-isra'al her-oblokeed: and when he let his hand rest, labour-king-emaleq heroblokeed. but extract-mose hands were heavy; and they took a stone, and name-there it under him, and he sat thereon; and gather-cabinet-aaron and small-place-prince-hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun. and vowelconsonants-stick-safe-yeahoshua weakened labour-king-emaleq and his with with the mouth of the sword. and vowelconsonants-ohyeah said to extract-mose, write this for a memorial in a recount-scroll, and rehearse it in the ears of vowelconsonants-stick-safe-yeahoshua: for i will utterly wipe the remembrance of labour-king-emaleq from under namespaces. and extract-mose between-built an butcher-place, and called the there-name of it my-try-yeah-ihoh-nisi: for he said, because vowelconsonants-ohyeah hath sworn that vowelconsonants-ohyeah will have war with labour-king-emaleq from generation to generation.

18

when surplus-remainder-jetro, the darkener of discuss-court-midian, extract-mose' father in law, heard of all that tohwards had done for extract-mose, and for to-song-immersed-isra'al his with, and that vowelconsonants-ohyeah had let to-song-immersed-isra'al emerge from narrows-develop-egypt; then surplus-remainder-jetro, extract-mose' father in law, took bird-zipporah, extract-mose' woman, after he had sent her back, and her two betweeners; of which the there-name of the one was stranger-gershom; for he said, i have been an alien in a strange-substantial land: and the there-name of the other was my-unto-helps-aliecer; for the tohwards of my father, said he, was mine help, and delivered me from the sword of big-house-fuhreroh and surplus-remainder-jetro, extract-mose' father in law, came with his betweeners and his woman to extract-mose into the word-desert, where he encamped at the mountain of tohwards: and he said to extract-mose, i thy father in law surplus-remainder-jetro am come to thee, and thy woman, and her two betweeners with her. and extract-mose emerged 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 extract-mose recounted his father in law all that vowelconsonants-ohyeah had done to big-house-fuhreroh and to the narrows-develop-egyptians for israel's sake, and all the hardship that had come upon them by the way, and how vowelconsonants-ohyeah delivered them. and surplus-remainder-jetro rejoiced for all the goodness which vowelconsonants-ohyeah had done to to-song-immersed-isra'al whom he had snatched out of the hand of the narrows-develop-egyptians. and surplus-remainder-jetro said, first-pooled be vowelconsonants-ohyeah, who hath snatched you out of the hand of the narrows-develop-egyptians, and out of the hand of big-house-fuhreroh who hath snatched the with from under the hand of the narrows-develop-egyptians. now i know that vowelconsonants-ohyeah is greater than all tohwards: for in the word wherein they dealt proudly he was on them. and surplus-remainder-jetro, extract-mose' father in law, took an onup and butchers for tohwards: and gather-cabinet-aaron came, and all the elders of to-song-immersed-isra'al to eat bread with ex-

tract-mose' father in law before tohwards. and it came to pass on the morrow, that extract-mose sat to critical the with: and the with stood by extract-mose from the morning to the evening. and when extract-mose' 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 extract-mose said to his father in law, because the with come to me to inquire of tohwards: when they have a word, they come to me; and i critical between one and his in-sight, and i do make them know the statutes of tohwards, and his drops-of-teaching-tora and extract-mose' 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 tohwards will be with thee: be thou for the with to tohwards-ward, that thou mayest bring the words to tohwards: and thou will teach them ordinances and drops-of-teaching-tora and will do them the way wherein they must walk, and the doing that they must do. moreover thou will provide out of all the with stratagem men, such as respect tohwards, 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 lift the burden with thee. if thou will do this word, and tohwards direct thee so, then thou will be able to standstay, and all this with will also go to their place in completeness. so extract-mose hearkened to the voice of his father in law, and did all that he had said. and extract-mose chose stratagem men out of all to-song-immersed-isra'al and gave them as 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 extract-mose, but every small word they criticald themselves. and extract-mose sent his father in law; and he went his way into his own land.

19

in the third month, when betweeners of to-song-immersed-isra'al were emergene from the land of narrows-develop-egypt, the same day came they into the word-desert of bush-sinai. for they joureyed from bed-comforts-refidim, and were come to the word-desert of bush-sinai, and had pitched in the word-desert; and there to-song-immersed-isra'al camped before the mountain and extract-mose upped to tohwards, and vowelconsonants-ohyeah called to him out of the mountain, saying, thus will thou say to the house of heel-follow-jaqob, and tell betweeners of to-song-immersed-isra'al ye have seen what i did to the narrows-develop-egyptians, and how i lifted 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 betweeners of to-song-immersed-isra'al and extract-mose came and called for the elders of the with, and name-thered before their face-turnings all these words which vowelconsonants-ohyeah directed him. and all the with an-

swered together, and said, all that vowelconsonants-ohyeah hath worded we will do. and extract-mose resetted the words of the with to vowelconsonants-ohyeah. and vowelconsonants-ohyeah said to extract-mose, lo, i come to thee in a thick thick-cloud, that the with may hear when i word with thee, and hide-train thee to world. and extract-mose told the words of the with to vowelconsonants-ohyeah. and vowelconsonants-ohyeah said to extract-mose, 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 vowelconsonants-ohyeah will come down in the eyes of all the with upon mountain bush-sinai. and thou will name-there bounds to the with round about, saying, take heed to yourselves, that ye go not up into the mountain or touch the border of it: whosoever toucheth the mountain will be deadly name-there 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 voiceeth long, they will up to the mountain and extract-mose went down from the mountain 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 mountain and the voice of the mouthpiece-horn exceeding strong; so that all the with that was in the camp trembled. and extract-mose let emerge the with out of the camp to meet with tohwards; and they stood at the nether part of the mountain and mountain bush-sinai was altogether on a smoke, because vowelconsonants-ohyeah descended upon it in fire: and the smoke thereof upped as the smoke of a furnace, and the whole mountain quaked greatly. and when the voice of the mouthpiece-horn voiceed long, and was very strong, extract-mose worded, and tohwards answered him by a voice. and vowelconsonants-ohyeah came down upon mountain bush-sinai, on the head of the mountain and vowelconsonants-ohyeah called extract-mose up to the head of the mountain and extract-mose upped. and vowelconsonants-ohyeah said to extract-mose, go down, charge the with, lest they destruct to vowelconsonants-ohyeah to see, and many of them perish. and let the darkener also, which come near to vowelconsonants-ohyeah, dedicated themselves, lest vowelconsonants-ohyeah break forth upon them. and extract-mose said to vowelconsonants-ohyeah, the with cannot up to mountain bush-sinai: for thou chargedst us, saying, set bounds about the mountain and dedicated it. and vowelconsonants-ohyeah said to him, away, get thee down, and thou will up, thou, and gather-cabinet-aaron with thee: but let not the darkener and the with destruct to up to vowelconsonants-ohyeah, lest he break forth upon them. so extract-mose went down to the with, and said to them.

20

and tohwards worded all these words, saying, i am vowelconsonants-ohyeah thy tohwards, which have let emerge thee out of the land of narrows-develop-egypt, out of the house of work. thou will have no other tohwards before me. don't make to thee any chisel-sculpture, 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. don't bow down thyself to them, nor work them: for i vowelconsonants-ohyeah

thy tohwards am a jealous tohwards, accounting the cloudy of the fathers upon betweeners 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. don't lift the there-name of vowelconsonants-ohyeah thy tohwards in vain; for vowelconsonants-ohyeah will not hold him guiltless that lifts his there-name in vain. remember the settling day, to keep it dedicated. six days will thou labor, and do all thy work: but the seventh day is the settling of vowelconsonants-ohyeah thy tohwards: in it don't do any work, thou, nor thy betweener nor thy daughter, thy worker, nor thy true-mum-maid, nor thy cattle, nor thy stranger that is within thy gates: for in six days vowelconsonants-ohyeah made namespaces and land, the sea, and all that in them is, and settled the seventh day: wherefore vowelconsonants-ohyeah first-pooled the settling day, and dedicated it. heavyweight thy father and thy mother: that thy days may be long upon the earth which vowelconsonants-ohyeah thy tohwards giveth thee. don't murder. don't commit adultery. don't steal. don't bear false witness against thy in-sight. don't covet thy in-sight's house, don't 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 thunderings, and the lightnings, and the voice of the mouthpiece-horn and the mountain smoking: and when the with saw it, they moved, and stood afar off. and they said to extract-mose, word thou with us, and we will hear: but let not tohwards word with us, lest we die. and extract-mose said to the with, respect not: for tohwards 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 extract-mose drew near to the thick darkness where tohwards was. and vowelconsonants-ohyeah said to extract-mose, thus thou will say to betweeners of to-song-immersed-isra'el ye have seen that i have worded with you from namespaces. ye will not make with me tohwards of silver, neither will ye make to you tohwards of gold. an butcher-place of earth thou will make to me, and will butcher thereon thy onups, and thy completers, thy sheep, and thine cattle: in all places where i record my there-name i will come to thee, and i will first-pool thee. and if thou wilt make me an butcher-place of stone, don't between-build it of shorn stone: for if thou lift up thy tool upon it, thou hast voided it. neither will thou up by steps to mine butcher-place, that thy skin-nakedness be not uncovered thereon.

21

now these are the criteria which thou will name-there before them. if thou buy an cross-over-hebrew worker, six years he will work and in the seventh he will emerge free for nothing. if he came in by himself, he will emerge by himself: if he were married, then his woman will emerge with him. if his mister have given him a woman, and she have born him betweeners or betweenas; the woman and her betweeners will be her mister's, and he will emerge by himself. and if the worker will plainly say, i love my mister, my woman, and my betweeners; i will not emerge free: then his mister will bring him to the judges; he will also bring him to the door, or to the door post; and his mister will bore his ear through with an awl; and he will work him to world. and if a man sell his daughter to be a true-mum-maid, she will not emerge as the workers

do. if she is break-visual in the eyes of her mister, who hath betrothed her to himself, then will he let her be redeemed: to sell her to a strange-substantial nation he will have no proverb-rule, seeing he hath betrayed with her. and if he have betrothed her to his betweener he will do with her after the criterion of betweenas. 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 emerge for nothing without money. he that hits a man, so that he die, will be deadly put to death. and if a man lie not in wait, but tohwards deliver him into his hand; then i will name-there thee a place where he will flee. but if a man come presumptuously upon his in-sight, to kill him with guile; thou will take him from mine butcher-place, that he may die. and he that hits his father, or his mother, will be deadly put to death. and he that stealeth a man, and selleth him, or if he be found in his hand, he will surely be put to death. and he that lighten-curseth his father, or his mother, will surely be put to death. and if men quarrel together, and one hit 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 hit him be quit: only he will give 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 drain-dispute, and injure a woman with child, so that her child emerge 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 by the crimes. and if any mischief follow, then thou will give person for person, 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 thrust a possessor or a woman, that they die: then the ox will be surely stoned, and his immersed-flesh 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 name-there to death. if there be laid on him a out-of-townment-sum, then he will give for the out-of-town of his person whatsoever is laid upon him. whether he have thrust a betweener or have thrust a daughter, according to this criterion will it be done to him. if the ox will thrust a worker or a true-mum-maid; he will give to their mister thirty light-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 injure 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.

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 hit 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 send 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 give to his in-sight money or tools 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 give to his in-sight an ass, or an ox, or a sheep, or any in-them animal, to keep; and it die, or be fracturing, or driven away, no man seeing it: then will an seven-oath of vowelconsonants-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 torn, 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 fracturing, 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 waged thing, it came for his wage. 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. don't suffer a spell-caster to live. whosoever lieth with a in-them animal will surely be put to death. he that butcherth to any tohwards, save to vowelconsonants-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 narrows-develop-egypt. ye will not torment any widow, or fatherless child. if thou torment them in any wise, and they shoutingly shout to me, i will surely hear their shout; and my nose-anger will wax hot, and i will kill you with the sword; and your women will be widows, and your betweeners fatherless. if thou lend money to any of my with that is poor by thee, don't be to him as an usurer, neither will thou name-there 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: wherein will he sleep? and it will come to pass, when he shouts to me, that i will hear; for i am camping. don't lighten-curse the tohwards, nor curse the ruler of thy with. don't delay to offer the first of thy ripe fruits, and of thy liquors: the firstborn of thy betweeners 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 immersed-flesh that is torn of beasts in the field; ye will fling it to the dogs.

23

don't lift a damage report: name-there not thine hand with the big-shot to be an damage witness. don't follow a multitude to do break-visual; neither will thou speak in a quarrel to decline after many to wrest judgment: neither will thou countenance a poor man in his quarrel. 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 wouldst forbear to help him, thou will surely help with him. don't wrest the criterion of thy poor in his criterion. 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 don't pressure a stranger: for ye know the person of a stranger, seeing ye were strangers in the land of narrows-develop-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 leave it; 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 betweener of thy handmaid, and the stranger, may be refreshed. and in all things that i have said to you be circumspect: and don't remember the there-name of other tohwards, 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 matzas: (thou will eat matzas seven days, as i directed thee, in the time name-theered of the month spring-abib; for in it thou camest out from narrows-develop-egypt: and none will be seen 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-emerging of the year, when thou hast added in thy labors out of the field. three times in the year all thy remember-males will be seen before vowelconsonants-ohyeah tohwards. don't 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 earth thou will bring into the alpha-beit-house of vowelconsonants-ohyeah thy tohwards. don't 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 lift your go-beyonds: for my there-name 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 narrower to thine narrower. for mine messenger will go before thee, and bring thee in to the say-amorites, and the tusk-hittites, and the unvalled-percites, and the nest-buy-kanaanites, the experience-hivites, and the trampler-jebusites: and i will cut them off. don't bow down to their tohwards, nor work them, nor do after their doings: but thou will destruct destruct them, and quite fracture down their status-posts. and ye will work vowelconsonants-ohyeah your tohwards, and he will first-pool thy bread, and thy water; and i will turn sickness

aside 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 give all your enemies to you with neck. and i will send the wasp before thee, which will drive out the experience-hivite, the nest-buy-kanaanite, and the cut-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 splash-in-palestinians, and from the word-desert 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-hwards. they will not dwell in thy land, lest they make thee miss against me: for if thou work their tohwards, it will surely be a snare to thee.

24

and he said to extract-mose, up to vowelconsonants-ohyeah, thou, and gather-cabinet-aaron, generous-nadab, and he-my-pa-abihu, and seventy of the elders of to-song-immersed-isra'al and bow ye afar off. and extract-mose alone will come near vowelconsonants-ohyeah: but they will not come nigh; neither will the with up with him. and extract-mose came and recounted the with all the words of vowelconsonants-ohyeah, and all the criteria: and all the with answered with one voice, and said, all the words which vowelconsonants-ohyeah hath said will we do. and extract-mose wrote all the words of vowelconsonants-ohyeah, and rose up early in the morning, and between-built an butcher-place under the mountain, and twelve status-posts, according to the twelve branch of to-song-immersed-isra'al and he sent young men of betweeners of to-song-immersed-isra'al which onupped onups, and butcherd completers of oxen to vowelconsonants-ohyeah. and extract-mose took half of the blood, and name-there it in basins; and half of the blood he sprinkled on the butcher-place. and he took the recount-scroll of the alignment, and read-called in the audience of the with: and they said, all that vowelconsonants-ohyeah hath said will we do, and be hearing. and extract-mose took the blood, and sprinkled it on the with, and said, behold the blood of the alignment, which vowelconsonants-ohyeah hath cut with you concerning all these words. then upped extract-mose, and gather-cabinet-aaron, generous-nadab, and he-my-pa-abihu, and seventy of the elders of to-song-immersed-isra'al and they saw the tohwards of to-song-immersed-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 betweeners of to-song-immersed-isra'al he sent not his hand: also they chest-envisioned tohwards, and did eat and drink. and vowelconsonants-ohyeah said to extract-mose, up to me into the mountain and be there: and i will give thee tables of stone, and a drops-of-teaching-tora and directives which i have written; that thou mayest teach them. and extract-mose stood up, and his immerser vowelconsonants-stick-safe-yea-hoshua: and extract-mose upped into the mountain of tohwards. and he said to the elders, tarry ye here for us, until we come again to you: and, behold, gather-cabinet-aaron and small-place-prince-hur are with you: if

any possessor have any words to do, let him come to them. and extract-mose upped into the mountain and a cloud covered the mountain and the heavyweight of vowelconsonants-ohyeah abode upon mountain bush-sinai, and the cloud covered it six days: and the seventh day he called to extract-mose out of the midst of the cloud. and the eyes of the heavyweight of vowelconsonants-ohyeah was like eating fire on the head of the mountain in the eyes of betweeners of to-song-immersed-isra'al and extract-mose bawent into the midst of the cloud, and upped into the mountain and extract-mose was in the mountain forty days and forty nights.

25

and vowelconsonants-ohyeah worded to extract-mose, saying, word to betweeners of to-song-immersed-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' ruin-eir, and rams' skins from red, and feel-takhash skins, and acacia-float-shitim wood, oil for the light, scents for swimming oil, and for sweet incense, onyx stones, and stones to be name-there in the efod, and in the hastener. and let them make me a dedicated; that i may dwell among them. according to all that i let you see, after the pattern of the dwelling, and the pattern of all the tools thereof, even so will ye make it. and they will make an gather-cabinet of acacia-float-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 make upon it a frame of gold round about. and thou will pour four rings of gold for it, and give them in the four corners thereof; and two rings will be in the one side of it, and two rings in the other side of it. and thou will make canvas of acacia-float-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 lifted with them. the canvas will be in the rings of the gather-cabinet: they will not be turned aside from it. and thou will give into the gather-cabinet the witness which i will give thee. and thou will make a out-of-townment 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 make two near-inwarders of gold, of beaten work will thou make them, in the two ends of the out-of-townment. and make one near-inwarder on the one end, and the other near-inwarder on the other end: even of the out-of-townment will ye make the near-inwarders on the two ends thereof. and the near-inwarders will stretch forth their wings on high, covering the out-of-townment with their wings, and their face-turnings will look one to another; toward the out-of-townment will the face-turnings of the near-inwarders be. and thou will give the out-of-townment on upon the gather-cabinet; and in the gather-cabinet thou will give 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-townment, from between the two near-inwarders which are upon the gather-cabinet of the witness, of all words which i will give thee in directment to betweeners of to-song-immersed-isra'al thou will also make a ovary-send-table of acacia-float-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 wilt overlay it with top-bright gold, and make thereto a frame of gold round about. and thou wilt make to it a border of an hand breadth round about, and thou wilt make a golden crown to the border thereof round about. and thou wilt give for it four rings of gold, and give 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 lift the ovary-send-table. and thou wilt make the canvas of acacia-float-shitim wood, and overlay them with gold, that the ovary-send-table may be lifted with them. and thou wilt make the dishes thereof, and spoons thereof, and covers thereof, and bowls thereof, to cover withal: of top-bright gold wilt thou make them. and thou wilt ntset upon the ovary-send-table face-turns-bread before me always. and thou wilt make a stream-candle-light of top-bright gold: of beaten work will the stream-candle-light be made: his shaft, and his branches, his bowls, his knops, and his flowers, will be of the same. and six branches will emerged 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 youth-elmonds, with a knop and a flower in one branch; and three bowls made like youth-elmonds in the other branch, with a knop and a flower: so in the six branches that emerged of the stream-candle-light. and in the stream-candle-lights will be four bowls made like to youth-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 emerge 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 wilt make the seven lamps thereof: and they will light the lamps thereof, that they may shine 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 make it, with all these tools. and seek that thou make them after their pattern, which was let seen by you in the mountain

26

moreover thou wilt make the dwelling with ten break-visual-curtains six-linen, and blue, and purple, and two caterpillars: with near-inwarders of thoughtful doing will thou make them. the length of one break-visual-curtain will be eight and twenty cubits, and the breadth of one break-visual-curtain four cubits: and every one of the break-visual-curtains will have one measure. the five break-visual-curtains will be coupled together one to his in-sight; and other five break-visual-curtains will be coupled one to his in-sight. and thou wilt make loops of blue upon the edge of the one break-visual-curtain from the selvedge in the coupling; and likewise will thou make in the uttermost edge of his in-sight break-visual-curtain, in the coupling of the second. fifty loops wilt thou make in the one break-visual-curtain, and fifty loops wilt thou make in the edge of the break-visual-curtain that is in the coupling of the second; that the loops may take hold one of his in-sight. and thou wilt make fifty taches of gold, and couple the break-visual-curtains together with the taches: and it will be one dwelling. and thou wilt make break-visual-curtains of goats' ruin-eir to be a covering upon the dwelling: eleven break-visual-curtains wilt thou make.

the length of one break-visual-curtain will be thirty cubits, and the breadth of one break-visual-curtain four cubits: and the eleven break-visual-curtains will be all of one measure. and thou wilt couple five break-visual-curtains by themselves, and six break-visual-curtains by themselves, and will double the sixth break-visual-curtain in the forefront of the tent. and thou wilt make fifty loops on the edge of the one break-visual-curtain that is outmost in the coupling, and fifty loops in the edge of the break-visual-curtain which coupleth the second. and thou wilt make fifty taches of brass, and name-there the taches into the loops, and couple the tent together, that it may be one. and the remnant that remaineth of the break-visual-curtains of the tent, the half break-visual-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 break-visual-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 make a covering for the tent of rams' skins from red, and a covering on of feel-takhash skins. and thou wilt make boards for the dwelling of acacia-float-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 make for all the boards of the dwelling. and thou wilt make the boards for the dwelling, twenty boards on the south side southward. and thou wilt make forty mister-bases of silver under the twenty boards; two mister-bases under one board for his two tenons, and two mister-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 mister-bases of silver; two mister-bases under one board, and two mister-bases under another board. and for the sides of the dwelling westward thou wilt make six boards. and two boards wilt thou make 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 wilt it be for them both; they will be for the two corners. and they will be eight boards, and their mister-bases of silver, sixteen mister-bases; two mister-bases under one board, and two mister-bases under another board. and thou wilt make bars of acacia-float-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 make 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 criterion thereof which was showed thee in the mountain and thou wilt make a breaker of blue, and purple, and two caterpillars, and fine twined silk-ken of thoughtful doing: with near-inwarders will it be made: and thou wilt give it upon four standstays of acacia-float-shitim wood overlaid with gold: their hooks will be of gold, upon the four mister-bases of silver. and thou wilt give the breaker under the taches, that thou mayest bring in name-there 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 give the out-of-town-menter upon the gather-cabinet of the witness in the most dedicated place. and thou wilt name-there 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 give the ovary-send-table on the north side. and thou wilt make an blend for the opening of the tent, of blue, and purple, and two caterpillars, and fine twined silklinen, wrought with needlework. and thou wilt make for the blend five standstays of acacia-float-shitim wood, and overlay them with gold, and their hooks will be of gold: and thou wilt pour five mister-bases of brass for them.

27

and thou wilt make an butcher-place of acacia-float-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 make 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 give his pans to receive his ashes, and his shovels, and his basins, and his fleshhooks, and his wipe-dishes: all the tools thereof thou wilt give of brass. and thou wilt make for it a grate of network of brass; and upon the net wilt thou make four brazen rings in the four corners thereof. and thou wilt give 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 make canvas for the butcher-place, canvas of acacia-float-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 lift it. hollow with boards wilt thou make it: as it was let seen by you in the mountain so wilt they make it. and thou wilt make 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 mister-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 mister-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 mister-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 mister-bases three. and on the other side will be hangings fifteen cubits: their standstays three, and their mister-bases three. and for the gate of the courtyard will be an blend 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 mister-bases four. all the standstays round about the courtyard will be adorned with silver; their hooks will be of silver, and their mister-bases of brass. the length of the courtyard will be an hundred cubits, and the breadth fifty every where, and the stand-up-height five cubits six-linen, and their mister-bases of brass. all the tools 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 betweeners of to-song-immersed-isra'al that they bring thee win-pure oil olive beaten for the light, to give the lamp to burn always. in the proto-sinaitic-script-meet-until-due-tent without the breaker, which is before the witness, gather-cabinet-aaron and his betweeners will array it from evening

to morning before vowelconsonants-ohyeah: it will be a statute world to their generations on the behalf of betweeners of to-song-immersed-isra'al

28

and take thou to thee gather-cabinet-aaron thy brother, and his betweeners with him, from near-inward betweeners of to-song-immersed-isra'al that he may darkener to me, even gather-cabinet-aaron, generous-nadab and he-my-pa-abihu, help-to-alecer and palm-itar, gather-cabinet-aaron's betweeners. and thou wilt make dedicated garments for gather-cabinet-aaron thy brother for heavyweight and for beauty. and thou wilt word to all that are wise hearted, whom i have filled with breathwind of wisdom, that they may make gather-cabinet-aaron's garments to fill him, that he may darkener to me. and these are the garments which they will make; a hastener, and an efod, and a robe, and a broidered coat, a branch-bonnet, and a girdle: and they will make dedicated garments for gather-cabinet-aaron thy brother, and his betweeners, that he may darkener to me. and they will take gold, and blue, and purple, and two caterpillars, and fine silklinen. and they will make the efod of gold, of blue, and of purple, of two caterpillars, and fine twined silklinen, with thoughtful doing. it will have the two shoulderpieces thereof joined at the two edges thereof; and so it will be joined together. and the think-girdle of the efod, 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 wilt take two onyx stones, and grave on them the there-names of betweeners of to-song-immersed-isra'al six of their there-names on one stone, and the other six there-names of the rest on the other stone, according to their birth. with the doing of an engraver in stone, like the engravings of a sign-seal, wilt thou engrave the two stones with the there-names of betweeners of to-song-immersed-isra'al thou wilt make them to be name-there in interweavings of gold. and thou wilt name-there the two stones upon the shoulders of the efod for stones of memorial to betweeners of to-song-immersed-isra'al and gather-cabinet-aaron wilt lift their there-names before vowelconsonants-ohyeah upon his two shoulders for a memorial. and thou wilt make interweavings of gold; and two chains of top-bright gold at the ends; of wreathed doing wilt thou give them, and give the wreathed chains to the interweavings. and thou wilt make the hastener of criterion with thoughtful doing; after the doing of the efod thou wilt make it; of gold, of blue, and of purple, and of two caterpillars, and six-linen, wilt thou make it. foursquare it will be being doubled; a span will be the length thereof, and a span will be the breadth thereof. and thou wilt set in it settings of stones, even four rows of stones: the first row will be a sardius, a topaz, and a carbuncle: this will be the first row. and the second row will be an emerald, a sapphire, and a diamond. and the third row a figure, an agate, and an amethyst. and the fourth row a beryl, and an onyx, and a jasper: they will be name-there in gold in their inclosings. and the stones will be with the there-names of betweeners of to-song-immersed-isra'al twelve, according to their there-names, like the engravings of a sign-seal; every one with his there-name will they be according to the twelve branch. and thou wilt make upon the hastener chains at the ends of wreathed doing of top-bright gold. and thou wilt give upon the hastener two rings of gold, and will give the two rings on

the two ends of the hastener. and thou will give 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 give in the two interweavings, and give them on the shoulderpieces of the efod before it. and thou will make two rings of gold, and thou will name-there them upon the two ends of the hastener in the border thereof, which is in the side of the efod inward. and two other rings of gold thou will give, and will give them on the two sides of the efod tilt-under, toward the forefront thereof, over against the other coupling thereof, on the think-girdle of the efod. and they will bind the hastener by the rings thereof to the rings of the efod with a lace of blue, that it may be on the think-girdle of the efod, and that the hastener be not loosed from the efod. and gather-cabinet-aaron will lift the nsanames of betweeners of to-song-immersed-isra'al in the hastener of criterion upon his heart, when he goeth in to the dedicated place, for a memorial before vowelconsonants-ohyeah continually. and thou will give in the hastener of criterion the fires-urim and the sound-tumim; and they will be upon gather-cabinet-aaron's heart, when he goeth in before vowelconsonants-ohyeah: and gather-cabinet-aaron will lift the criterion of betweeners of to-song-immersed-isra'al upon his heart before vowelconsonants-ohyeah continually. and thou will make the robe of the efod 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 make high-pomegranates of blue, and of purple, and of two caterpillars, round about the hem thereof; and bells of gold between them round about: a golden 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 gather-cabinet-aaron to immerse: and his voice will be heard when he emerges in to the dedicated place before vowelconsonants-ohyeah, and when he cometh out, that he die not. and thou will make a plate of top-bright gold, and grave upon it, like the engravings of a sign-seal, dedication to vowelconsonants-ohyeah. and thou will name-there 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 gather-cabinet-aaron's forehead, that gather-cabinet-aaron may lift the nsainiquity of the dedicated things, which betweeners of to-song-immersed-isra'al will dedicated in all their dedicated gifts; and it will be always upon his forehead, that they may be accepted before vowelconsonants-ohyeah. and thou will embroider the coat of fine silk-linen, and thou will make the branch-bonnet of fine silk-linen, and thou will make the girdle of needlework. and for gather-cabinet-aaron's betweeners thou will make coats, and thou will make for them girdles, and bonnets will thou make for them, for heavyweight and for beauty. and thou will put them upon gather-cabinet-aaron thy brother, and his betweeners with him; and will swim them, and fill them, and dedicated them, that they may darkener to me. and thou will make them linen trousers to cover their nakedness; from the loins even to the thighs they will reach: and they will be upon gather-cabinet-aaron, and upon his betweeners, 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 lift not cloudy, and die: it will be a statute world to him and his seed after him.

and this is the word that thou will do to them to dedicated them, to darkener to me: take one bull between of cattle, and two rams sound, and matzas, and cakes unleavened tempered with oil, and wafers unleavened swimming with oil: of wheaten flour will thou make them. and thou will give them into one basket, and near-inward them in the basket, with the bull and the two rams. and gather-cabinet-aaron and his betweeners 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 clothing, and put upon gather-cabinet-aaron the coat, and the robe of the efod, and the efod, and the hastener, and efod him with the think-girdle of the efod: and thou will give the branch-bonnet upon his head, and give the dedicated crown upon the branch-bonnet. then will thou take the swimming oil, and pour it upon his head, and swim him. and thou will near-inward his betweeners, and put coats upon them. and thou will gird them with girdles, gather-cabinet-aaron and his betweeners, and put the bonnets on them: and the priest's office will be theirs for a world statute: and thou will fill gather-cabinet-aaron and his betweeners. and thou will quarrel a bull to be near-inward before the proto-sinaitic-script-meet-until-due-tent: and gather-cabinet-aaron and his betweeners will support their hands upon the head of the bull. and thou will slaughter the bull before vowelconsonants-ohyeah, by the opening of the proto-sinaitic-script-meet-until-due-tent. and thou will take of the blood of the bull, and give it upon the ray-horns of the butcher-place with thy finger, and spill all the blood beside the bottom of the butcher-place. and thou will 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 immersed-flesh of the bull, and his skin, and his dung, will thou burn with fire without the camp: it is a misser. thou will also take one high-ram and gather-cabinet-aaron and his betweeners will support their hands upon the head of the high-ram and thou will slaughter the high-ram and thou will take his blood, and sprinkle it round about upon the butcher-place. and thou will chunk the high-ram in chunks, and wash the near-inwards of him, and his squat-legs, and give them to his chunks, and to his head. and thou will burn the whole high-ram upon the butcher-place: it is a onup to vowelconsonants-ohyeah: it is a resting smell, a fire to vowelconsonants-ohyeah. and thou will take the other high-ram and gather-cabinet-aaron and his betweeners will support their hands upon the head of the high-ram then will thou slaughter the high-ram and take of his blood, and give it upon the tip of the right ear of gather-cabinet-aaron, and upon the tip of the right ear of his betweeners, 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 will take of the blood that is upon the butcher-place, and of the swimming oil, and sprinkle it upon gather-cabinet-aaron, and upon his garments, and upon his betweeners, and upon the garments of his betweeners with him: and he will be dedicated, and his garments, and his betweeners, and his betweeners' garments with him. also thou will take of the high-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 high-ram of fullness: and one loaf of bread, and one cake of oiled bread, and one wafer out of the basket of the matzas that is before vowelconsonants-ohyeah: and thou will name-there all in the hands of gather-cabinet-aaron, and in the hands of his betweeners; and will sieve them for a sieve before vowelconsonants-ohyeah. and thou will receive them of their hands, and burn them upon the butcher-place for a onup, for a resting smell before vowelconsonants-ohyeah: it is a fiery to vowelconsonants-ohyeah. and thou will take the breast of the high-ram of gather-cabinet-aaron's fullness, and sieve it for a sieve before vowelconsonants-ohyeah: and it will be thy part. and thou will dedicated the breast of the sieve, and the shoulder of the high, which is sieved, and which is heaved up, of the high-ram of the fullness, even of that which is for gather-cabinet-aaron, and of that which is for his betweeners: and it will be gather-cabinet-aaron's and his betweeners' by a statute world from betweeners of to-song-immersed-isra'al for it is an high: and it will be an high from betweeners of to-song-immersed-isra'al of the butcher of their completers, even their high to vowelconsonants-ohyeah. and the dedicated garments of gather-cabinet-aaron will be his betweeners' after him, to be swimming therein, and to be filld in them. and that betweener that is darkener in his stead will name-there them on seven days, when he cometh into the proto-sinaitic-script-meet-until-due-tent to immerse in the dedicated place. and thou will take the high-ram of the fullness, and seethe his immersed-flesh in the dedicated place. and gather-cabinet-aaron and his betweeners will eat the immersed-flesh of the high-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-townment was made, to fill and to dedicated them: but a stranger will not eat thereof, because they are dedicated. and if ought of the immersed-flesh of the fullness, or of the bread, remain to the morning, then thou will burn the remainder with fire: it will not be eaten, because it is dedicated. and thus will thou do to gather-cabinet-aaron, and to his betweeners, according to all things which i have directed thee: seven days will thou fill them. and thou will do every day a bull for a misser for out-of-townments: and thou will miss the butcher-place, when thou hast made an out-of-townments for it, and thou will swim it, to dedicated it. seven days thou will 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 will do upon the butcher-place; two lambs of the first year day by day continually. the one lamb thou will do in the morning; and the other lamb thou will do at even: and with the one lamb a tenth 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 will do at even, and will do thereto according to the rest of the morning, and according to the pouring thereof, for a resting smell, a fiery to vowelconsonants-ohyeah. this will be a continual onup throughout your generations at the opening of the proto-sinaitic-script-meet-until-due-tent before vowelconsonants-ohyeah: where i will meet you, to word there to thee. and there i will meet with betweeners of to-song-immersed-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 gather-cabinet-aaron and his betweeners, to dark-

ener to me. and i will dwell among betweeners of to-song-immersed-isra'al and will be their tohwards. and they will know that i am vowelconsonants-ohyeah their tohwards, that let emerge them forth out of the land of narrows-develop-egypt, that i may dwell among them: i am vowelconsonants-ohyeah their tohwards.

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and thou will make an butcher-place to burn incense upon: of acacia-float-shitim wood will thou make it. a cubit will be the length thereof, and a cubit the breadth thereof; foursquare will it be: and two cubits will be the stand-up-height thereof: the ray-horns thereof will be of the same. and thou will overlay it with top-bright gold, the roof thereof, and the sides thereof round about, and the ray-horns thereof; and thou will make to it a frame of gold round about. and two golden rings will thou make to it under the crown of it, by the two corners thereof, upon the two sides of it will thou make it; and they will be for places for the canvas to lift it withal. and thou will make the canvas of acacia-float-shitim wood, and overlay them with gold. and thou will give it before the breaker that is by the gather-cabinet of the witness, before the out-of-townment that is over the witness, where i will meet with thee. and gather-cabinet-aaron will burn thereon sweet incense every morning: when he dresseth the lamps, he will burn incense upon it. and when gather-cabinet-aaron lighteth the lamps at even, he will burn incense upon it, a perpetual incense before vowelconsonants-ohyeah throughout your generations. ye will onup no strange incense thereon, nor onup, nor reter; neither will ye pour pouring thereon. and gather-cabinet-aaron will out-of-town upon the ray-horns of it once in a year with the blood of the misser of out-of-townments: once in the year will he make out-of-townments upon it throughout your generations: it is most dedicated to vowelconsonants-ohyeah. and vowelconsonants-ohyeah worded to extract-mose, saying, when thou listst the sum of betweeners of to-song-immersed-isra'al after their count, then will they give every man a out-of-town for his person to vowelconsonants-ohyeah, when thou countest them; that there be no obstacle-nagaf among them, when thou countest them. this they will give, every one that pass-crosseth among them that are counted, half a light-sheqel after the light-sheqel of the dedicated: (a light-sheqel is twenty stranger-gerahs:) an half light-sheqel will be the high of vowelconsonants-ohyeah. every one that pass-crosseth among them that are counted, from twenty years old and on, will give an high to vowelconsonants-ohyeah. the rich will not give more, and the poor will not give less than half a light-sheqel, when they give an high to vowelconsonants-ohyeah, to out-of-town for your persons. and thou will take the out-of-townments money of betweeners of to-song-immersed-isra'al and will give it for the work of the proto-sinaitic-script-meet-until-due-tent; that it may be a memorial to betweeners of to-song-immersed-isra'al before vowelconsonants-ohyeah, to out-of-town for your persons. and vowelconsonants-ohyeah worded to extract-mose, saying, thou will also give a bulging of brass, and his foot also of brass, to wash withal: and thou will give it between the proto-sinaitic-script-meet-until-due-tent and the butcher-place, and thou will give water therein. for gather-cabinet-aaron and his betweeners 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 immerse, to burn fire to vowelconsonants-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 vowelconsonants-ohyeah worded to extract-mose, saying, take thou also to thee head scents, of pure myrrh five hundred light-sheqels, and of sweet cinnamon half so much, even two hundred and fifty light-sheqels, and of sweet calamus two hundred and fifty light-sheqels, and of cassia five hundred light-sheqels, after the light-sheqel of the dedicated, and of oil olive an here-hin and thou will make it an oil of dedicated oil, an spice compound after the doing of the spice: it will be an dedicated swimming oil. and thou will 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 tools, and the stream-candle-light and his tools, and the butcher-place of incense, and the butcher-place of onup with all his tools, 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 swim gather-cabinet-aaron and his betweeners, and dedicate them, that they may darkener to me. and thou will word to betweeners of to-song-immersed-isra'al saying, this will be an dedicated swimming oil to me throughout your generations. upon earthing's immersed-flesh will it not be poured, neither will ye make any other like it, after the composition of it: it is dedicated, and it will be dedicated to you. whoever spice any like it, or whoever gives any of it upon a stranger, will even be cut off from his with. and vowelconsonants-ohyeah said to extract-mose, 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 make 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 give of it before the witness in the proto-sinaitic-script-meet-until-due-tent, where i will meet with thee: it will be to you most dedicated. and as for the smoking which thou will make, ye will not make to yourselves according to the composition thereof: it will be to thee dedicated for vowelconsonants-ohyeah. whoever will make like to that, to smell thereto, will even be cut off from his with.

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and vowelconsonants-ohyeah worded to extract-mose, saying, see, i have called by there-name to-onion-bezal'al betweener of my-light-uri betweener of small-place-prince-hur of the tilter of vowel-acknowledge-yeahodah: and i have filled him with breathwind of tohwards, in wisdom, and in between-understanding, and in knowledge, and in all manner of message-craft, to think of thoughtful 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 my-tent-dad-aholiab, betweener of my-brother-support-ahisamach, of the tilter of discuss-court-dan and in the hearts of all that are wise hearted i have given wisdom, that they may give 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 tool

of the tent, and the ovary-send-table and his tool, and the top-bright stream-candle-light with all his tool, and the butcher-place of incense, and the butcher-place of onup with all his tool, and the bulging and his base, and the cloths of service, and the dedicated garments for gather-cabinet-aaron the darkener and the garments of his betweeners, to darkener, and the swimming oil, and sweet incense for the dedicated place: according to all that i have directed thee will they do. and vowelconsonants-ohyeah said to extract-mose, saying, word thou also to betweeners of to-song-immersed-isra'al saying, verily my settlings ye will keep: for it is a sign between me and you throughout your generations; that ye may know that i am vowelconsonants-ohyeah that doth dedicated you. ye will keep the settling therefore; for it is dedicated to you: every one that ceaseth it will surely be name-there to death: for whoever doeth any work therein, that person will be cut off from his with. six days may work be done; but in the seventh is the settling of settle, dedicated to vowelconsonants-ohyeah: whosoever doeth any work in the settling day, he will surely be put to death. wherefore betweeners of to-song-immersed-isra'al will keep the settling, to keep the settling throughout their generations, for a world alignment. it is a sign between me and betweeners of to-song-immersed-isra'al to world: for in six days vowelconsonants-ohyeah made namespaces and land, and on the seventh day he settled, and was refreshed. and he gave to extract-mose, when he had gave an end of wording with him upon mountain bush-sinai, two tables of witness, tables of stone, written with the finger of tohwards.

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and when the with saw that extract-mose was ashamed to come down out of the mountain the with gathered themselves together to gather-cabinet-aaron, and said to him, qmup, make us tohwards, which will go before us; for as for this extract-mose, the man that brought us up out of the land of narrows-develop-egypt, we wot not what is become of him. and gather-cabinet-aaron said to them, break off the golden earrings, which are in the ears of your women, of your betweeners, and of your betweenas, and bring them to me. and all the with brake off the golden earrings which were in their ears, and brought them to gather-cabinet-aaron. and he received them at their hand, and developed it with a engrave-pen, after he had developed it a blended calf: and they said, these be thy tohwards, o to-song-immersed-isra'al which brought thee up out of the land of narrows-develop-egypt. and when gather-cabinet-aaron saw it, he between-built an butcher-place before it; and gather-cabinet-aaron read-call, and said, to morrow is a feast to vowelconsonants-ohyeah. and they stood up early on the morrow, and onupped onups, and brought completers; and the with sat down to eat and to drink, and stood up to play. and vowelconsonants-ohyeah said to extract-mose, go, get thee down; for thy with, which thou broughtest out of the land of narrows-develop-egypt, have swim-ruined themselves: they have turned aside quickly out of the way which i directed them: they have made them a blended calf, and have bowed it, and have butcherd thereunto, and said, these be thy tohwards, o to-song-immersed-isra'al which have brought thee up out of the land of narrows-develop-egypt. and vowelconsonants-ohyeah said to extract-mose, i have seen this with, and, behold, it is a stiffnecked one: now

therefore let me rest, that my nose-anger may wax hot against them, and that i may eat them: and i will make of thee a great nation. and extract-mose besought vowelconsonants-ohyeah his tohwards, and said, vowelconsonants-ohyeah, why doth thy nose-anger wax hot against thy with, which thou hast let emerge out of the land of narrows-develop-egypt with great energy, and with a strong hand? wherefore should the narrows-develop-egyptians speak, and say, for break-visual did he let emerge them out, to kill them in the mountains, and to consume them from the face-turnings of the earth? turn from thy scorching nose-anger, and repent of this break-visual against thy with. remember their-wing-organ-abraham, laugh-iz'haq, and to-song-immersed-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 vowelconsonants-ohyeah repented of the break-visual which he worded to do to his with. and extract-mose turned, and pass-crossed down from the mountain 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 tohwards, and the writing was the writing of tohwards, graven upon the tables. and when vowelconsonants-stick-safe-yea-hoshua heard the voice of the with as they shouted, he said to extract-mose, 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 extract-mose' nose-anger waxed hot, and he flung the tables out of his hands, and fractured them beneath the mountain and he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strewed it upon the let drink, and made betweeners of to-song-immersed-isra'al drink of it. and extract-mose said to gather-cabinet-aaron, what did this with to thee, that thou hast brought so great a miss upon them? and gather-cabinet-aaron said, let not the nose-anger of my mister wax hot: thou knowest the with, that they are set on break-visual. for they said to me, make us tohwards, which will go before us: for as for this extract-mose, the man that brought us up out of the land of narrows-develop-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 flung it into the fire, and there emerged this calf. and when extract-mose saw that the with were naked; (for gather-cabinet-aaron had made them naked to their shame among their enemies:) then extract-mose stood in the gate of the camp, and said, who is on vowelconsonants-ohyeah's side? let him come to me. and all the betweeners of borrow-join-levi added themselves together to him. and he said to them, thus saith vowelconsonants-ohyeah tohwards of to-song-immersed-isra'al name-there 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 betweeners of borrow-join-levi did according to the word of extract-mose: and there fell of the with that day about three thousand men. for extract-mose had said, fill yourselves today to vowelconsonants-ohyeah, even every man upon his betweener and upon his brother; that he may give upon you a first-pooling this day. and it came to pass

on the morrow, that extract-mose said to the with, ye have missed a great miss and now i will up to vowelconsonants-ohyeah; peradventure i will out-of-town for your miss and extract-mose resettled to vowelconsonants-ohyeah, and said, oh, this with have missed a great miss and have made them tohwards of gold. yet now, if thou wilt lift their miss and if not, blot me, i pray thee, out of thy recount-scroll which thou hast written. and vowelconsonants-ohyeah said to extract-mose, 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 account i will account their miss upon them. and vowelconsonants-ohyeah injured the with, because they made the calf, which gather-cabinet-aaron made.

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and vowelconsonants-ohyeah said to extract-mose, depart, and up hence, thou and the with which thou hast upped out of the land of narrows-develop-egypt, to the land which i seven-swear to their-wing-organ-abraham, to laugh-iz'haq, and to heel-follow-jaqob, saying, to thy seed will i give it: and i will send an messenger before thee; and i will drive out the nest-buy-kanaanite, the say-amorite, and the cut-hittite, and the unwalled-pericite, the experience-hivite, and the tramper-jebusite: to a land oozing with milk and honey: for i will not 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 break-visual words, they mourned: and no man did name-there on him his ornaments. for vowelconsonants-ohyeah had said to extract-mose, say to betweeners of to-song-immersed-isra'al ye are a stiffnecked with: i will 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 betweeners of to-song-immersed-isra'al snatched themselves of their ornaments by the mountain parch-sword-horeb. and extract-mose 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 vowelconsonants-ohyeah emerged to the proto-sinaitic-script-meet-until-due-tent, which was without the camp. and it came to pass, when extract-mose emerged to the tent, that all the with stood up, and stood every man at his tent opening, and endured after extract-mose, until he was gone into the tent. and it came to pass, as extract-mose came into the tent, the cloudy stand descended, and stood at the opening of the tent, and worded with extract-mose. 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 vowelconsonants-ohyeah worded to extract-mose face-turnings to face-turnings, as a man wordeth to his in-sight. and he turned again into the camp: but his youth vowelconsonants-stick-safe-yea-hoshua, betweener of fish-nun, a young man, departed not out of the tent. and extract-mose said to vowelconsonants-ohyeah, see, thou sayest to me, up this with: and thou hast not let me know whom thou wilt send with me. yet thou hast said, i know thee by there-name, 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 see 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 vowelconsonants-ohyeah said to extract-mose, i will do this word also that thou hast worded: for thou hast found camping in my eyes, and i know thee by there-name. and he said, i beseech thee, let me see thy heavyweight. and he said, i will make all my goodness pass-cross before thee, and i will read-call the there-name of vowelconsonants-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 vowelconsonants-ohyeah said, behold, there is a place by me, and thou wilt stand upon a rock: and it will come to pass-cross, while my heavy-weight pass-crosseth by, that i will name-there thee in a cleft of the rock, and will cover thee with my hand while i pass-cross by: and i will turn aside mine hand, and thou wilt see my back parts: but my face-turnings will not be seen.

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and vowelconsonants-ohyeah said to extract-mose, chisel-sculpt 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 fracturedst. and be fixed in the morning, and up in the morning to mountain bush-sinai, and present thyself there to me in the head of the mountain and no man will up with thee, neither let any man be seen throughout all the mountain neither let the sheeps nor cattles watch-feed before that mountain and he chisel-sculpted two tables of stone like to the first; and extract-mose rose up early in the morning, and upped to mountain bush-sinai, as vowelconsonants-ohyeah had directed him, and took in his hand the two tables of stone. and vowelconsonants-ohyeah descended in the cloud, and stood with him there, and read-called in the there-name of vowelconsonants-ohyeah. and vowelconsonants-ohyeah pass-crossed by before him, and read-called, vowelconsonants-ohyeah, vowelconsonants-ohyeah tohwards, wombing and camping, long-suffering, and abundant in kindness and truth, keeping kindness for thousands, lifting cloudy and go-beyond and miss and that will by no means clear the guilty; accounting the cloudy of the fathers upon betweeners, and upon betweeners's betweeners, to the third and to the fourth generation. and extract-mose made haste, and bowed his head toward the land, and bowed. and he said, if now i have found camping in thy eyes, vowelconsonants-ohyeah, let my vowelconsonants-ohyeah, i pray thee, go near-inward us; for it is a stiffnecked with; and forgive our cloudy and our miss and take us for thine inheritance. and he said, behold, i make 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 vowelconsonants-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 say-amorite, and the nest-buy-kanaanite, and the cut-hittite, and the unvalled-pericite, and the experience-hivite, and the trampler-jebusite. take heed to thyself, lest thou make a align-

ment with the settlers of the land where thou goest, lest it be for a snare in the near-inward of thee: but ye will demolish their butcher-places, fracture their status-posts, and hew down their prosperity-fortuna-asherahs: for thou wilt bow no other tohwards: for vowelconsonants-ohyeah, whose there-name is jealous, is a jealous tohwards: lest thou make a alignment with the settlers of the land, and they go a feeding-whoring after their tohwards, and do butcher to their tohwards, and one call thee, and thou eat of his butcher; and thou take of thy betweenas to thy betweeners, and their betweenas go a feeding-whoring after their tohwards, and make thy betweeners go a feeding-whoring after their tohwards. thou will make thee no blended tohwards. the feast of matzas will thou keep. seven days thou wilt eat matzas, as i directed thee, in the time of the month spring-abib: for in the month spring-abib thou camest out from narrows-develop-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 wilt redeem with a lamb: and if thou redeem him not, then will thou break his neck. all the firstborn of thy betweeners thou wilt redeem. and none will be seen before me empty. six days thou wilt work, but on the seventh day thou wilt settle: in earing time and in harvest thou wilt settle. and thou wilt 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 be seen before vowelconsonants-ohyeah tohwards, the tohwards of to-song-immersed-isra'al for i will cast out the nations before thee, and enlarge thy borders: neither will any possessor desire thy land, when thou wilt up to be seen before vowelconsonants-ohyeah thy tohwards thrice in the year. don't 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 earth thou wilt bring to the alpha-beit-house of vowelconsonants-ohyeah thy tohwards. don't seethe a kid in his mother's milk. and vowelconsonants-ohyeah said to extract-mose, write thou these words: for after the tenor of these words i have cut a alignment with thee and with to-song-immersed-isra'al and he was there with vowelconsonants-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 extract-mose came down from mountain bush-sinai with the two tables of witness in extract-mose' hand, when he came down from the mountain that extract-mose wist not that the visual-break-skin of his face-turnings shone while he worded with him. and when gather-cabinet-aaron and all betweeners of to-song-immersed-isra'al saw extract-mose, behold, the visual-break-skin of his face-turnings shone; and they were afraid to come nigh him. and extract-mose called to them; and gather-cabinet-aaron and all the rulers of the meeting resetted to him: and extract-mose worded with them. and afterward all betweeners of to-song-immersed-isra'al came nigh: and he gave them in directment all that vowelconsonants-ohyeah had worded with him in mountain bush-sinai. and till extract-mose had done wording with them, he gave a vail on his face-turnings. but when extract-mose went in before vowelconsonants-ohyeah to word with him, he took the vail off, until he emerged. and he emerged, and worded to betweeners of to-song-immersed-isra'al that which he was directed. and betweeners of to-song-immersed-isra'al

saw the face-turnings of extract-mose, that the visual-break-skin of extract-mose' face-turnings shone: and extract-mose put the veil upon his face-turnings again, until he went in to word with him.

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and extract-mose gathered all the meeting of betweeners of to-song-immersed-isra'al together, and said to them, these are the words which vowelconsonants-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 settling of settle to vowelconsonants-ohyeah: whosoever doeth work therein will be put to death. ye will kindle no fire throughout your settlements upon the settling day. and extract-mose said to all the meeting of betweeners of to-song-immersed-isra'al saying, this is the word which vowelconsonants-ohyeah directed, saying, take ye from among you an high to vowelconsonants-ohyeah: whosoever is of a generous heart, let him bring it, a highing of vowelconsonants-ohyeah; gold, and silver, and brass, and blue, and purple, and two caterpillars, and fine silklinen, and goats' ruin-eir, and rams' skins from red, and feel-takhash skins, and acacia-float-shitim wood, and oil for the light, and scents for swimming oil, and for the sweet incense, and onyx stones, and stones to be name-there for the efod, and for the hastener. and every wise hearted among you will come, and make all that vowelconsonants-ohyeah hath directed; the dwelling, his tent, and his covering, his taches, and his boards, his bars, his standstays, and his mister-bases, the gather-cabinet, and the canvas thereof, with the out-of-town-menter, and screen-breaker, the ovary-send-table, and his canvas, and all his tools, and the face-turns-bread, the stream-candle-light also for the light, and his tool, and his lamps, with the oil for the light, and the incense butcher-place, and his canvas, and the swimming oil, and the sweet incense, and the blend for the opening at the entering in of the dwelling, the butcher-place of onup, with his brazen place-of-already-mikhhbar, his canvas, and all his tools, the bulging and his base, the blends of the courtyard, his standstays, and their mister-bases, and the blend 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 gather-cabinet-aaron the darkener and the garments of his betweeners, to darkener. and all the meeting of betweeners of to-song-immersed-isra'al emerged from the presence of extract-mose. and they came, every one whose heart lifted him up, and every one whom his breathwind made willing, and they brought vowelconsonants-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 tools of gold: and every man that offered, offered a offering of gold to vowelconsonants-ohyeah. and every earthling, with whom was found blue, and purple, and two caterpillars, and fine silklinen, and goats' ruin-eir, and red skins of rams, and feel-takhash skins, let emerge them. every one that did high an high of silver and brass let emerge vowelconsonants-ohyeah's high: and every man, with whom was found acacia-float-shitim wood for any work of the work, let emerge 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 lifted them up in wisdom spun goats' ruin-eir. and the rulers brought onyx stones, and stones to be name-there, for the efod, and for the hastener; and scent, and oil for the light, and for the swimming oil, and for the sweet incense. betweeners of to-song-immersed-isra'al brought a willing offering to vowelconsonants-ohyeah, every man and woman, whose heart made them willing to bring for all manner of work, which vowelconsonants-ohyeah had directed to be made by the hand of extract-mose. and extract-mose said to betweeners of to-song-immersed-isra'al see, vowelconsonants-ohyeah hath called by there-name to-onion-bezal'al betweener of my-light-uri betweener of small-place-prince-hur of the tilter of vowel-acknowledge-yeahodah; and he hath filled him with breathwind of tohwards, in wisdom, in between-understanding, and in knowledge, and in all manner of message-craft; and to think of thoughtful works, to work in gold, and in silver, and in brass, and in the cutting of stones, to set them, and in carving of wood, to make any manner of thoughtful work. and he hath given in his heart that he may teach, both he, and my-tent-dad-aholiab, betweener of my-brother-support-ahisamach, of the tilter of discuss-court-dan them hath he filled with wisdom of heart, to work all manner of work, of the engraver, and of the thinker, 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 think of thoughtful work.

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then wrought to-onion-bezal'al and my-tent-dad-aholiab, and every wise hearted man, in whom vowelconsonants-ohyeah gave wisdom and between-understanding to know how to work all manner of work for the work of the dedicated, according to all that vowelconsonants-ohyeah had directed. and extract-mose called to-onion-bezal'al and my-tent-dad-aholiab, and every wise hearted man, in whose heart vowelconsonants-ohyeah had given wisdom, even every one whose heart lifted him up to come to the work to do it: and they received of extract-mose all the high, which betweeners of to-song-immersed-isra'al had brought for the work of the work of the dedicated, to make 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 made; and they said to extract-mose, saying, the with bring much more than enough for the work of the work, which vowelconsonants-ohyeah directed to make. and extract-mose gave directment, and they caused it to be cross-voiced throughout the camp, saying, let neither man nor woman make 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 make it, and too much. and every wise hearted man among them that wrought the doing of the dwelling made ten break-visual-curtains six-linen, and blue, and purple, and two caterpillars: with near-inwarders of thoughtful doing made he them. the length of one break-visual-curtain was twenty and eight cubits, and the breadth of one break-visual-curtain four cubits: the break-visual-curtains were all of one size. and he coupled the five break-visual-curtains one to his in-sight: and the other five break-visual-curtains he coupled one to his in-sight.

and he made loops of blue on the edge of one break-visual-curtain from the selvedge in the coupling; likewise he made in the uttermost side of his in-sight break-visual-curtain, in the coupling of the second. fifty loops made he in one break-visual-curtain, and fifty loops made he in the edge of the break-visual-curtain which was in the coupling of the second: the loops held one break-visual-curtain to his in-sight. and he made fifty taches of gold, and coupled the curtains one to his in-sight with the taches: so it became one dwelling. and he made break-visual-curtains of goats' ruin-eir for the tent over the dwelling: eleven break-visual-curtains he made them. the length of one break-visual-curtain was thirty cubits, and four cubits was the breadth of one break-visual-curtain: the eleven break-visual-curtains were of one size, and he coupled five break-visual-curtains by themselves, and six break-visual-curtains by themselves. and he made fifty loops upon the uttermost edge of the break-visual-curtain in the coupling, and fifty loops made he upon the edge of the break-visual-curtain which coupleth the second. and he made fifty taches of brass to couple the tent together, that it might be one. and he made a covering for the tent of rams' skins from red, and a covering of feel-takhash skins on that. and he made boards for the dwelling of acacia-float-shitim wood, standing up. the length of a board was ten cubits, and the breadth of a board one cubit and a half. one board had two tenons, equally distant one from another: thus did he make for all the boards of the dwelling. and he made boards for the dwelling: twenty boards for the south side southward: and forty mister-bases of silver he made under the twenty boards; two mister-bases under one board for his two tenons, and two mister-bases under another board for his two tenons. and for the other side of the dwelling, which is toward the north corner, he made twenty boards, and their forty mister-bases of silver; two mister-bases under one board, and two mister-bases under another board. and for the sides of the dwelling westward he made six boards. and two boards made 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 mister-bases were sixteen mister-bases of silver, under every board two mister-bases. and he made bars of acacia-float-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 made the middle bar to shoot through the boards from the one end to the other. and he overlaid the boards with gold, and made their rings of gold to be places for the bars, and overlaid the bars with gold. and he made a breaker of blue, and purple, and two caterpillars, and fine twined silklinen: with near-inwarders made he it of thoughtful doing. and he made thereunto four standstays of acacia-float-shitim wood, and overlaid them with gold: their hooks were of gold; and he pour for them four mister-bases of silver. and he made an blend for the tent opening of blue, and purple, and two caterpillars, and fine twined silklinen, of needlework; and the five standstays of it with their hooks; and he overlaid their chapters and their fillets with gold: but their five mister-bases were of brass.

and to-onion-bezal'al made the gather-cabinet of acacia-float-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 made a crown of gold to it round about. and he pour for it four rings of gold, to be set by the four corners of it; even two rings upon the one side of it, and two rings upon the other side of it. and he made canvas of acacia-float-shitim wood, and overlaid them with gold. and he put the canvas into the rings by the sides of the gather-cabinet, to lift the gather-cabinet. and he made 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 made two near-inwarders of gold, beaten out of one piece made he them, on the two ends of the out-of-townment; one near-inwarder on the end on this side, and another near-inwarder on the other end on that side: out of the out-of-townment made he the near-inwarders on the two ends thereof. and the near-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 near-inwarders. and he made the ovary-send-table of acacia-float-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 made thereunto a frame of gold round about. also he made thereunto a border of an handbreadth round about; and made a crown of gold for the border thereof round about. and he pour for it four rings of gold, and gave 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 lift the send-table and he made the canvas of acacia-float-shitim wood, and overlaid them with gold, to lift the send-table and he made the tools 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 made the stream-candle-light of top-bright gold: of beaten work made he the stream-candle-light; his shaft, and his branch, his bowls, his knobs, and his flowers, were of the same: and six branches emerging from the sides thereof; three branches of the stream-candle-light from the one side thereof, and three branches of the stream-candle-light from the other side thereof: three bowls made after the fashion of youth-elmonds in one branch, a knop and a flower; and three bowls made like youth-elmonds in another branch, a knop and a flower: so throughout the six branches emerging from the stream-candle-light. and in the stream-candle-light were four bowls made like youth-elmonds, his knobs, and his flowers: and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches emerging from it. their knobs and their branches were of the same: all of it was one beaten work of top-bright gold. and he made his seven lamps, and his scissors, and his shutters, of top-bright gold. of a talent of top-bright gold made he it, and all the tools thereof. and he made the incense butcher-place of acacia-float-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 roof

of it, and the sides thereof round about, and the ray-horns of it: also he made to it a frame of gold round about. and he made two rings of gold for it under the crown thereof, by the two corners of it, upon the two sides thereof, to be places for the canvas to lift it withal. and he made the canvas of acacia-float-shitim wood, and overlaid them with gold. and he made the dedicated swimming oil, and the top-bright incense of sweet spices, according to the doing of the spice.

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and he made the butcher-place of onup of acacia-float-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 made the ray-horns thereof on the four corners of it; the ray-horns thereof were of the same: and he overlaid it with brass. and he made all the tools of the butcher-place, the pots, and the shovels, and the basins, and the fleshhooks, and the wipe-dishes: all the tools thereof made he of brass. and he made for the butcher-place a brazen place-of-already-mikhbar of network tilt-under the compass thereof tilt-under to the half of it. and he pour four rings for the four ends of the grate of brass, to be places for the canvas. and he made the canvas of acacia-float-shitim wood, and overlaid them with brass. and he put the canvas into the rings on the sides of the butcher-place, to lift it withal; he made the butcher-place hollow with boards. and he made the bulging of brass, and the foot of it of brass, of the seeinglasses of the women assembling, which assembled at the opening of the proto-sinaitic-script-meet-until-due-tent. and he made 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 mister-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 mister-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 mister-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 mister-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 mister-bases three. all the hangings of the courtyard round about were six-linen. and the mister-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 adored with silver. and the blend 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 blends of the courtyard. and their standstays were four, and their mister-bases of brass four; their hooks of silver, and the overlaying of their chapters and their fillets of silver. and all the pins of the dwelling, and of the courtyard round about, were of brass. this is the account of the dwelling, even of the dwelling of witness, as it was counted, according to the commandment of extract-mose, for the work of the borrow-join-levites, by the hand of palm-itamar, betweenner to gather-cabinet-aaron the darkener and to-

onion-bezal'al the betweenner my-light-uri betweenner of small-place-prince-hur of the tilter of vowel-acknowledge-yeahodah, made all that vowelconsonants-ohyeah directed extract-mose. and with him was mytent-dad-aholiab, betweenner of my-brother-support-ahisamach, of the tilter of discuss-court-dan an engraver, and a thinker, 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 light-sheqels, after the light-sheqel of the dedicated. and the silver of them that were counted of the meeting was an hundred talents, and a thousand seven hundred and seventy-five light-sheqels, after the light-sheqel of the dedicated: a split-beqah forevery man, that is, hatch-half a light-sheqel, after the light-sheqel of the dedicated, forevery one that pass-crossed to be counted, 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 pour the mister-bases of the dedicated, and the mister-bases of the breaker; an hundred mister-bases of the hundred talents, a talent for a mister-base. and of the thousand seven hundred seventy and five light-sheqels he made hooks for the standstays, and overlaid their chapters, and adored them. and the brass of the tnphoffering was seventy talents, and two thousand and four hundred light-sheqels. and therewith he made the mister-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 tools of the butcher-place, and the mister-bases of the courtyard round about, and the mister-bases of the courtyard gate, and all the pins of the dwelling, and all the pins of the courtyard round about.

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and of the blue, and purple, and two caterpillars, they made cloths of service, to do service in the dedicated place, and made the dedicated garments for gather-cabinet-aaron; as vowelconsonants-ohyeah directed extract-mose. and he made the efod 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 thoughtful doing. they made shoulder-pieces for it, to couple it together: by the two edges was it coupled together. and the think-girdle of his efod, 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 vowelconsonants-ohyeah directed extract-mose. and they wrought onyx stones inclosed in interweavings of gold, graven, as sign-seals are graven, with the there-names of betweenners of to-song-immersed-isra'al and he name-there them on the shoulders of the efod, that they should be stones for a memorial to betweenners of to-song-immersed-isra'al as vowelconsonants-ohyeah directed extract-mose. and he made the hastener of thoughtful doing, like the doing of the efod; of gold, blue, and purple, and two caterpillars, and fine twined silklinen. it was foursquare; they made 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 ligure, an agate, and an amethyst. and the fourth row, a beryl, an onyx, and a jasper: they were inclosed in interweavings of gold in their inclosings. and the stones were according to the there-names of betweeners of to-song-immersed-isra'al twelve, according to their there-names, like the engravings of a sign-seal, every one with his there-name, according to the twelve branch. and they made upon the hastener chains at the ends, of wreathed doing of top-bright gold. and they gave two interweavings of gold, and two gold rings; and gave the two rings in the two ends of the hastener. and they gave 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 gave in the two interweavings, and gave them on the shoulderpieces of the efod, before it. and they made two rings of gold, and name-there them on the two ends of the hastener, upon the border of it, which was on the side of the efod inward. and they gave two other golden rings, and give them on the two sides of the efod tilt-under, toward the forepart of it, over against the other coupling thereof, on the think-girdle of the efod. and they did bind the hastener by his rings to the rings of the efod with a lace of blue, that it might be on the think-girdle of the efod, and that the hastener might not be loosed from the efod; as vowelconsonants-ohyeah directed extract-mose. and he made the robe of the efod 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 made upon the hems of the robe high-pomegranates of blue, and purple, and two caterpillars, and twined linen. and they gave bells of top-bright gold, and gave 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 vowelconsonants-ohyeah directed extract-mose. and they made coats of fine silklinen of woven doing for gather-cabinet-aaron, and for his betweeners, 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 vowelconsonants-ohyeah directed extract-mose. and they made the plate of the dedicated crown of top-bright gold, and wrote upon it a writing, like to the engravings of a sign-seal, dedication to vowelconsonants-ohyeah. and they gave to it a lace of blue, to give it on high upon the branch-bonnet; as vowelconsonants-ohyeah directed extract-mose. thus was all the work of the dwelling of the proto-sinaitic-script-meet-until-due-tent finished: and betweeners of to-song-immersed-isra'al did according to all that vowelconsonants-ohyeah directed extract-mose, so did they. and they brought the dwelling to extract-mose, the tent, and all his tool, his taches, his boards, his bars, and his standstays, and his mister-bases, and the covering of rams' visual-break-skins from red, and the covering of feel-takhash visual-break-skins, and screen-breaker, the gather-cabinet of the witness, and the canvas thereof, and the out-of-townmenter, the send-table and all the tools thereof, and the face-turns-bread, the top-bright stream-candle-light, with the lamps thereof, even with the lamps to be name-there in array, and all the tools thereof, and the oil for light, and the golden butcher-place, and the swimming oil, and the sweet incense, and the blend for the tent opening, the brazen butcher-place, and his grate of brass, his canvas, and

all his tools, the bulging and his base, the blends of the courtyard, his standstays, and his mister-bases, and the blend for the courtyard gate, his cords, and his pins, and all the tools 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 gather-cabinet-aaron the darkener and his betweeners' garments, to darkener. according to all that vowelconsonants-ohyeah directed extract-mose, so betweeners of to-song-immersed-isra'al made all the work. and extract-mose saw upon all the work, and, behold, they had done it as vowelconsonants-ohyeah had directed, even so had they done it: and extract-mose first-pooled them.

40

and vowelconsonants-ohyeah worded to extract-mose, 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 name-there 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 array the things that are to be set in array upon it; and thou will bring in the stream-candle-light, and up the lamps thereof. and thou will ntset the butcher-place of gold for the incense before the gather-cabinet of the witness, and give the blend 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 ntset the bulging between the proto-sinaitic-script-meet-until-due-tent and the butcher-place, and will give water therein. and thou will name-there up the courtyard round about, and give the blend at the courtyard gate. and thou will take the swimming oil, and swim the dwelling, and all that is therein, and will dedicated it, and all the tools thereof: and it will be dedicated. and thou will swim the butcher-place of the onup, and all his tools, and dedicated the butcher-place: and it will be an butcher-place most dedicated. and thou will swim the bulging and his base, and dedicated it. and thou will near-inward gather-cabinet-aaron and his betweeners to the opening of the proto-sinaitic-script-meet-until-due-tent, and wash them with water. and thou will put upon gather-cabinet-aaron the dedicated clothing, and swim him, and dedicated him; that he may darkener to me. and thou will near-inward his betweeners, and clothe them with coats: and thou will swim them, as thou didst swim their father, that they may darkener to me: for their swimming will surely be a world darkener throughout their generations. thus did extract-mose: according to all that vowelconsonants-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 extract-mose reared up the dwelling, and gave his mister-bases, and name-there up the boards thereof, and gave in the bars thereof, and reared up his standstays. and he spread abroad the tent over the dwelling, and name-there the covering of the tent on upon it; as vowelconsonants-ohyeah directed extract-mose. and he took and gave the witness into the gather-cabinet, and name-there the canvas on the gather-cabinet, and gave the out-of-townmenter on upon the gather-cabinet: and he brought the gather-cabinet into the dwelling, and name-there up screen-breaker, and covered the gather-cabinet of the witness; as vowelconsonants-ohyeah directed extract-mose. and he give the

ovary-send-table in the proto-sinaitic-script-meet-un-
 til-due-tent, upon the side of the dwelling northward,
 without the breaker. and he arrayed the bread upon it
 before vowelconsonants-ohyeah; as vowelconsonants-
 ohyeah had directed extract-mose. and he name-there
 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 upped the
 lamps before vowelconsonants-ohyeah; as vowelcon-
 sonants-ohyeah directed extract-mose. and he name-
 there the golden butcher-place in the proto-sinaitic-
 script-meet-until-due-tent before the breaker: and
 he burnt sweet incense thereon; as vowelconsonants-
 ohyeah directed extract-mose. and he name-there up
 the blend at the opening of the dwelling. and he name-
 there 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; as
 vowelconsonants-ohyeah directed extract-mose. and
 he name-there the bulging between the proto-sinaitic-
 script-meet-until-due-tent and the butcher-place, and
 gave water there, to wash withal. and extract-mose
 and gather-cabinet-aaron and his betweeners 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 vowelconsonants-ohyeah directed extract-
 mose. and he reared up the courtyard round about the
 dwelling and the butcher-place, and gave the blend of
 the courtyard gate. so extract-mose finished the work.
 then a cloud covered the proto-sinaitic-script-meet-
 until-due-tent, and the heavyweight of vowelconso-
 nants-ohyeah filled the dwelling. and extract-mose was
 not able to come into the proto-sinaitic-script-meet-
 until-due-tent, because the cloud abode thereon, and
 the heavyweight of vowelconsonants-ohyeah filled the
 dwelling. and when the cloud was upped from over
 the dwelling, betweeners of to-song-immersed-isra'al
 journeyed in all their journeys: but if the cloud were not
 upped, then they journeyed not till the day that it was
 upped. for the cloud of vowelconsonants-ohyeah was
 upon the dwelling by day, and fire was on it by night,
 in the eyes of all the house of to-song-immersed-isra'al
 throughout all their journeys.

and called

1

and vowelconsonants-ohyeah called to extract-mose, and worded to him out of the proto-sinaitic-script-meet-until-due-tent, saying, word to betweeners of to-song-immersed-isra'al and say to them, if any earthing of you near-inward a near-inward to vowelconsonants-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 vowelconsonants-ohyeah. and he will support his hand upon the head of the onup; and it will be wanted for him to make out-of-town-ment for him. and he will slaughter the bullock before vowelconsonants-ohyeah: and the darkener, gather-cabinet-aaron's betweeners, 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 make-ready-kunk it into its make-ready-kunks. and the betweeners of gather-cabinet-aaron the darkener will give fire upon the butcher-place, and array the wood upon the fire: and the darkener, gather-cabinet-aaron's betweeners, will array the parts, the head, and the fat, upon the wood that is on the fire which is upon 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 vowelconsonants-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 vowelconsonants-ohyeah: and the darkener, gather-cabinet-aaron's betweeners, will sprinkle his blood round about upon the butcher-place. and he will make-ready-kunk it into its make-ready-kunks, with his head and his fat: and the darkener will array them 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 vowelconsonants-ohyeah. and if the onup for his near-inward to vowelconsonants-ohyeah be of birds, then he will near-inward his near-inward of explore-turtledoves, or of betweeners 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 turn aside his crop with his feathers, and fling 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 vowelconsonants-ohyeah.

2

and when any will near-inward a rester to vowelconsonants-ohyeah, his near-inward will be of fine flour; and he will pour oil upon it, and give white-frankincense thereon: and he will near-inward it to gather-cabinet-aaron's betweeners 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 vowelconsonants-ohyeah: and the remnant of the rester will be gather-cabinet-aaron's and his betweeners': it is a thing most dedicated of the furies vowelconsonants-ohyeah. and if thou near-inward an near-inward of a rester baked in the oven, it will be matzas of fine flour mix-faded with oil, or unleavened wafers swimming with oil. and if thy near-inward be a rester baked in a pan, it will be of fine flour drain-unleavened, mix-faded with oil. thou will part it in pieces, and pour oil thereon: it is a rester. and if thy near-inward be a rester baked in the frying pan, it will be made of fine flour with oil. and thou will near-inward the rester that is made of these things to vowelconsonants-ohyeah: and when it is comfort-presented to the darkener he will near-inward it to the butcher-place. and the darkener will take from the rester a memorial thereof, and will burn it upon the butcher-place: it is a ash, of a resting smell to vowelconsonants-ohyeah. and that which is left of the rester will be gather-cabinet-aaron's and his betweeners': it is a thing most dedicated of the furies vowelconsonants-ohyeah. no rester, which ye will near-inward to vowelconsonants-ohyeah, will be made with leaven: for ye will burn no leaven, nor any honey, in any near-inward of vowelconsonants-ohyeah made by fire. as for the near-inward of the firstfruits, ye will near-inward them to vowelconsonants-ohyeah: but they will not be upped on the butcher-place for a resting smell. and every near-inward of thy rester will thou season with salt; neither will thou suffer the salt of the alignment of thy tohwards to be lacking from thy rester: with all thine near-inwards thou will near-inward salt. and if thou near-inward a rester of thy firstfruits to vowelconsonants-ohyeah, thou will near-inward for the rester of thy firstfruits green ears of corn roasted by the fire, even corn beaten out of full ears. and thou will give oil upon it, and give white-frankincense thereon: it is a rester. 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 vowelconsonants-ohyeah.

3

and if his near-inward be a butcher of completer, if he near-inward it of the cattle whether it be a remember-male or pierced-female, he will near-inward it sound before vowelconsonants-ohyeah. and he will support 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 gather-cabinet-aaron's betweeners the darkener will sprinkle the blood upon the butcher-place round about. and he will near-inward of the butcher of the completer a fry to vowelconsonants-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 turn aside. and gather-cabinet-aaron's betweeners 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 vowelconsonants-ohyeah. and if his near-inward for a butcher of completer to vowelconsonants-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 vowelconsonants-ohyeah. and he will support his hand upon the head of his near-inward, and slaughter it before the proto-sinaitic-script-meet-until-due-tent: and gather-cabinet-aaron's betweeners will sprinkle the blood thereof round about upon the butcher-place. and he will near-inward of the butcher of the completer a fire to vowelconsonants-ohyeah; the fat thereof, and the sound rump, it will he turn aside 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 turn aside. and the darkener will burn it upon the butcher-place: it is the bread of the fire to vowelconsonants-ohyeah. and if his near-inward be a goat, then he will near-inward it before vowelconsonants-ohyeah. and he will support his hand upon the head of it, and slaughter it before the proto-sinaitic-script-meet-until-due-tent: and the betweeners of gather-cabinet-aaron will sprinkle the blood thereof upon the butcher-place round about. and he will near-inward thereof his near-inward, even a fire to vowelconsonants-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 turn aside. and the darkener will burn them upon the butcher-place: it is the bread of the fire for a resting smell: all the fat is vowelconsonants-ohyeah's. it will be a world statute for your generations throughout all your settlings, that ye eat neither fat nor blood.

4

and vowelconsonants-ohyeah worded to extract-mose, saying, word to betweeners of to-song-immersed-isra'el saying, if a person will miss through unaware against any of the directives of vowelconsonants-ohyeah concerning words which ought not to be done, and will do against any of them: if the darkener that is swimming do fault according to the fault of the with; then let him near-inward for his fault which he hath missed, a bull betweener of cattle sound to vowelconsonants-ohyeah for a misser. and he will bring the bull to the opening of the proto-sinaitic-script-meet-until-due-tent before vowelconsonants-ohyeah; and will support his hand upon the bull's head, and slaughter the bull before vowelconsonants-ohyeah. and the darkener that is swimming 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 vowelconsonants-ohyeah, before the breaker of the dedicated. and the darkener will give some of the blood upon the ray-horns of the butcher-place of sweet incense before vowelconsonants-ohyeah, which is in the proto-sinaitic-script-meet-until-due-tent; and will spill 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 turn aside, as it was taken off from the bullock of the butcher of completers: and the darkener

will burn them upon the butcher-place of the onup, and the visual-break-skin of the bull, and all his immersed-flesh with his head, and with his squat-legs, and his near-inwards, and his dung, even the whole bull will he let emerge without the camp to a top-bright place, where the ashes are spilled out, and burn him on the wood with fire: where the ashes are spilled out will he be burnt. and if the whole meeting of to-song-immersed-isra'el fault through ignorance, and the word be hid from the eyes of the assembly, and they have done somewhat against any of the directives of vowelconsonants-ohyeah concerning words which should not be done, and are faulty; when the miss which they have missed against it, is known, then the meeting-time will near-inward a bull betweener 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 support their hands upon the head of the bull before vowelconsonants-ohyeah: and the bull will be slaughtered before vowelconsonants-ohyeah. and the darkener that is swimming 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 vowelconsonants-ohyeah, even before the breaker. and he will give some of the blood upon the ray-horns of the butcher-place which is before vowelconsonants-ohyeah, that is in the proto-sinaitic-script-meet-until-due-tent, and will spill 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 let emerge 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 vowelconsonants-ohyeah his towards 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 support his hand upon the head of the goat, and slaughter it in the place where they slaughter the onup before vowelconsonants-ohyeah: it is a misser. and the darkener will take of the blood of the misser with his finger, and give it upon the ray-horns of the butcher-place of onup, and will spill 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 completers: and the darkener will out-of-town for him as concerning his miss and it will be forgiven him. and if any person of the common with fault through unaware, while he doeth somewhat against any of the directives of vowelconsonants-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 support his hand upon the head of the misser, and slaughter the misser in the place of the onup. and the darkener will take of the blood thereof with his finger, and give it upon the ray-horns of the butcher-place of onup, and will spill out all the blood thereof at the bottom of the butcher-place. and he will turn aside all the fat thereof, as the fat is turned aside from off the butcher of completers; and the dark-

ener will burn it upon the butcher-place for a resting smell to vowelconsonants-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 support his hand upon the head of the misser, and slaughter 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 give it upon the ray-horns of the butcher-place of onup, and will spill out all the blood thereof at the bottom of the butcher-place; and he will turn aside all the fat thereof, as the fat of the lamb is turned aside from the butcher of the completers; and the darkener will burn them upon the butcher-place, according to the firies vowelconsonants-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 person 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 lift his cloudy. or if a person 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 earthling, whatsoever stainedness it be that a earthling will be ceased withal, and it be hid from him; when he knoweth of it, then he will be faulty. or if a person seven-swear, pronouncing with his lips to do break-visual, or to do good, whatsoever it be that a earthling 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 vowelconsonants-ohyeah for his fault which he hath missed, a pierced-female from the sheep, a lamb or a ruin-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 betweeners of doves, to vowelconsonants-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 criterion: 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 betweeners of doves, then he that missed will near-inward for his near-inward the tenth part of an tired-efah of fine flour for a misser; he will give no oil upon it, neither will he give 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 firies vowelconsonants-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 rester. and vowelconsonants-ohyeah worded to extract-mose, saying, if a person goes over the top,

and fault through unaware, in the dedicated things of vowelconsonants-ohyeah; then he will let emerge for his fault to vowelconsonants-ohyeah a high-ram sound out of the sheeps, with thy estimation by light-sheqels of silver, after the light-sheqel of the dedicated, for a fault. and he will peacify 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 high-ram of the fault, and it will be forgiven him. and if a person fault and commit any of these things which are forbidden to be done by the directives of vowelconsonants-ohyeah; though he wist it not, yet is he faulty, and will lift his cloudy. and he will let emerge a high-ram sound out of the sheep, with thy estimation, for a fault, to the darkener and the darkener will out-of-town for him concerning his unaware wherein he erred and wist it not, and it will be forgiven him. it is a fault: he hath certainly faulted against vowelconsonants-ohyeah.

6

and vowelconsonants-ohyeah worded to extract-mose, saying, if a person miss and goes over the top against vowelconsonants-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 earthling 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 fault. and he will let emerge his fault to vowelconsonants-ohyeah, a high-ram sound out of the sheep, with thy estimation, for a fault, to the darkener and the darkener will out-of-town for him before vowelconsonants-ohyeah: and it will be forgiven him for any thing of all that he hath done in faulting therein. and vowelconsonants-ohyeah worded to extract-mose, saying, direct gather-cabinet-aaron and his betweeners, saying, this is the drops-of-teaching-tora of the onup: it is the onup, because 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 name-there on his linen costume, and his linen trousers will he name-there upon his immersed-flesh and take up the ashes which the fire hath eaten with the onup on the butcher-place, and he will name-there them beside the butcher-place. and he will put off his clothing, and put on other clothing, and let emerge 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 array the onup upon it; and he will burn thereon the fat of the completers. the fire will ever be burning upon the butcher-place; it will never go out. and this is the drops-of-teaching-tora of the rester: the betweeners of gather-cabinet-aaron will near-inward it before vowelconsonants-ohyeah, before the butcher-place. and he will take of it his handful, of the flour of the rester, and of the oil thereof, and all the white-frankincense which is upon the rester, and will burn it upon the butcher-place for a resting smell, even the memorial of it, to vowelconsonants-ohyeah.

and the remainder thereof will gather-cabinet-aaron and his betweeners eat: with matzas 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 part of my fires; it is most dedicated, as is the misser, and as the faulter. all the remember-males among betweeners of gather-cabinet-aaron will eat of it. it will be a statute world in your generations concerning the fires vowelconsonants-ohyeah: every one that toucheth them will be dedicated. and vowelconsonants-ohyeah worded to extract-mose, saying, this is the near-inward of gather-cabinet-aaron and of his betweeners, which they will near-inward to vowelconsonants-ohyeah in the day when he is swimming; the tenth half of an tired-efah of fine flour for a rester perpetual, half of it in the morning, and half thereof at night. in a pan it will be made with oil; and when it is baked, thou will near-inward it in: and the baked pieces of the rester will thou near-inward for a resting smell to vowelconsonants-ohyeah. and the darkener of his betweeners that is swimming in his stead will do it: it is a statute world to vowelconsonants-ohyeah; it will be wholly burnt. forevery rester for the darkener will be wholly burnt: it will not be eaten. and vowelconsonants-ohyeah worded to extract-mose, saying, word to gather-cabinet-aaron and to his betweeners, saying, this is the drops-of-teaching-tora of the misser: in the place where the onup is slaughtered will the misser be slaughtered before vowelconsonants-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 immersed-flesh thereof will be dedicated: and when there is sprinkled of the blood thereof upon any garment, thou will wash that whereon it was sprinkled in the dedicated place. but the earthen tool wherein it is sodden will be fractured: and if it be sodden in a brazen tool, it will be both scoured, and washed 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-tora of the faulter: it is most dedicated. in the place where 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 turn aside: and the darkener will burn them upon the butcher-place for a fire to vowelconsonants-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-tora 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 visual-break-skin of the onup which he hath near-inwarded. and all the rester 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 rester, mix-faded with oil, and sword-parched, will all the betweeners of gather-cabinet-aaron have, one as much as another. and this is the drops-of-teaching-tora of the butcher of completers, which he will near-inward to vowelconsonants-ohyeah. if he near-inward it for a thanks, then he will near-inward with the butcher of thanks matzas mix-faded with oil, and unleavened wafers swimming 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 completers. and of it he will near-inward one out of the whole near-inward for an high to vowelconsonants-ohyeah, and it will be the priest's that sprinkleth the blood of the completers. and the immersed-flesh of the butcher of his completers for thanks will be eaten the same day that it is near-inwarded; he will not rest 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 immersed-flesh of the butcher on the third day will be burnt with fire. and if any of the immersed-flesh of the butcher of his completers be eaten at all on the third day, it will not be wanted, neither will it be thought of to him that butchers it: it will be an abomination, and the person that eateth of it will lift his cloudy. and the immersed-flesh that toucheth any stained thing will not be eaten; it will be burnt with fire: and as for the immersed-flesh all that be top-bright will eat thereof. but the person that eateth of the immersed-flesh of the butcher of completers, that pertain to vowelconsonants-ohyeah, having his stainedness upon him, even that person will be cut off from his with. moreover the person that will touch any stained thing, as the stainedness of earthling, or any stained in-them animal, or any abominable stained thing, and eat of the immersed-flesh of the butcher of completers, which pertain to vowelconsonants-ohyeah, even that person will be cut off from his with. and vowelconsonants-ohyeah worded to extract-mose, saying, word to betweeners of to-song-immersed-isra'el 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 vowelconsonants-ohyeah, even the person 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 person it be that eateth any manner of blood, even that person will be cut off from his with. and vowelconsonants-ohyeah worded to extract-mose, saying, word to betweeners of to-song-immersed-isra'el saying, he that butchers the butcher of his completers to vowelconsonants-ohyeah will near-inward his near-inward to vowelconsonants-ohyeah of the butcher of his completers. his own hands will bring fires vowelconsonants-ohyeah, the fat with the breast, it will he bring, that the breast may be sieved for a sieve before vowelconsonants-ohyeah. and the darkener will burn the fat upon the butcher-place: but the breast will be gather-cabinet-aaron's and his betweeners'. and the right shoulder will ye give to the darkener for an high of the butchers of your completers. he near-inward the betweeners of gather-cabinet-aaron, that near-inwardeth the blood of the completers, and the fat, will have the right shoulder for his part. for

the sieve breast and the high shoulder have i taken of betweeners of to-song-immersed-isra'al from off the butchers of their completers, and have given them to gather-cabinet-aaron the darkener and to his betweeners by a statute world from among betweeners of to-song-immersed-isra'al this is the portion of the swimming of gather-cabinet-aaron, and of the swimming of his betweeners, out of the near-inwards of vowelconsonants-ohyeah made by fire, in the day when he presented them to minister to vowelconsonants-ohyeah in the priest's office; which vowelconsonants-ohyeah directed to be given them of betweeners of to-song-immersed-isra'al in the day that he swimming them, by a statute world throughout their generations. this is the drops-of-teaching-tora of the onup, of the rester, and of the misser, and of the faultier, and of the fullness, and of the butcher of the completers; which vowelconsonants-ohyeah directed extract-mose in mountain bush-sinai, in the day that he directed betweeners of to-song-immersed-isra'al to near-inward their near-inwards to vowelconsonants-ohyeah, in the word-desert of bush-sinai.

8

and vowelconsonants-ohyeah worded to extract-mose, saying, take gather-cabinet-aaron and his betweeners with him, and the garments, and the swimming oil, and a bull for the misser, and two rams, and a basket of matzas; and gather thou all the meeting together to the opening of the proto-sinaitic-script-meet-until-due-tent. and extract-mose did as vowelconsonants-ohyeah directed him; and the assembly was gathered together to the opening of the proto-sinaitic-script-meet-until-due-tent. and extract-mose said to the meeting, this is the word which vowelconsonants-ohyeah directed to be done. and extract-mose near-inward gather-cabinet-aaron and his betweeners, and washed them with water. and he gave him the coat, and girded him with the girdle, and clothed him with the robe, and give the efod upon him, and he girded him with the think-girdle of the efod, and efoded it to him therewith. and he give the hastener upon him: also he give in the hastener the fires-urim and the sound-tumim. and he name-there the branch-bonnet upon his head; also upon the branch-bonnet, even upon his forehead, did he name-there the golden plate, the dedicated crown; as vowelconsonants-ohyeah directed extract-mose. and extract-mose took the swimming oil, and swimming the dwelling and all that was therein, and dedicated them. and he sprinkled thereof upon the butcher-place seven times, and swimming the butcher-place and all his tools, both the bulging and his base, to dedicated them. and he poured of the swimming oil upon gather-cabinet-aaron's head, and swimming him, to dedicated him. and extract-mose near-inward gather-cabinet-aaron's betweeners, and name-there coats upon them, and girded them with girdles, and name-there bonnets upon them; as vowelconsonants-ohyeah directed extract-mose. and he brought the bull for the misser: and gather-cabinet-aaron and his betweeners supported their hands upon the head of the bull for the misser. and he slaughtered it; and extract-mose took the blood, and give 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 extract-mose burned it upon the butcher-place. but the bull, and his hide, his immersed-flesh and his dung, he burnt with fire without the camp; as vowelconsonants-ohyeah directed extract-mose. and he near-inward the high-ram for the onup: and gather-cabinet-aaron and his betweeners supported their hands upon the head of the high-ram and he slaughtered it; and extract-mose sprinkled the blood upon the butcher-place round about. and he chunk the high-ram into chunks; and extract-mose burnt the head, and the chunks, and the fat. and he washed the near-inwards and the squat-legs in water; and extract-mose burnt the whole high-ram upon the butcher-place: it was a onup for a resting smell, and a fiery to vowelconsonants-ohyeah; as vowelconsonants-ohyeah directed extract-mose. and he near-inward the other high-ram the high-ram of fullness: and gather-cabinet-aaron and his betweeners supported their hands upon the head of the high-ram and he slaughtered it; and extract-mose took of the blood of it, and give it upon the tip of gather-cabinet-aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot. and he near-inward gather-cabinet-aaron's betweeners, and extract-mose give 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 extract-mose sprinkled the blood upon the butcher-place round about. and he took the fat, and the rump, and all the fat that was upon the 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 matzas, that was before vowelconsonants-ohyeah, he took one drain-unleavened cake, and a cake of oiled bread, and one wafer, and name-there them on the fat, and upon the right shoulder: and he give all upon gather-cabinet-aaron's hands, and upon his betweeners' hands, and sieved them for a sieve before vowelconsonants-ohyeah. and extract-mose 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 fiery to vowelconsonants-ohyeah. and extract-mose took the breast, and sieved it for a sieve before vowelconsonants-ohyeah: for of the high-ram of fullness it was extract-mose' part; as vowelconsonants-ohyeah directed extract-mose. and extract-mose took of the swimming oil, and of the blood which was upon the butcher-place, and sprinkled it upon gather-cabinet-aaron, and upon his garments, and upon his betweeners, and upon his betweeners' garments with him; and dedicated gather-cabinet-aaron, and his garments, and his betweeners, and his betweeners' garments with him. and extract-mose said to gather-cabinet-aaron and to his betweeners, boil the immersed-flesh 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, gather-cabinet-aaron and his betweeners will eat it. and that which remaineth of the immersed-flesh and of the bread will ye burn with fire. and ye will not emerge 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 vowelconsonants-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 vowelconsonants-ohyeah, that ye die not: for so i am directed. so gather-cabinet-aaron and his betweeners did

all words which vowelconsonants-ohyeah directed by the hand of extract-mose.

9

and it came to pass on the eighth day, that extract-mose called gather-cabinet-aaron and his betweeners, and the elders of to-song-immersed-isra'al and he said to gather-cabinet-aaron, take thee a young calf for a misser, and a high-ram for a onup, sound, and near-inward them before vowelconsonants-ohyeah. and to betweeners of to-song-immersed-isra'al 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 high-ram for completers, to butcher before vowelconsonants-ohyeah; and a rester mix-faded with oil: for to day vowelconsonants-ohyeah will be seen byb you. and they near-inward that which extract-mose directed before the proto-sinaitic-script-meet-until-due-tent: and all the meeting drew near and stood before vowelconsonants-ohyeah. and extract-mose said, this is the word which vowelconsonants-ohyeah directed that ye should do: and the heavy-weight of vowelconsonants-ohyeah will be seen byb you. and extract-mose said to gather-cabinet-aaron, 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 vowelconsonants-ohyeah directed. gather-cabinet-aaron therefore went to the butcher-place, and slaughtered the calf of the misser, which was for himself. and the betweeners of gather-cabinet-aaron near-inward the blood to him: and he dipped his finger in the blood, and give 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 vowelconsonants-ohyeah directed extract-mose. and the immersed-flesh and the hide he burnt with fire without the camp. and he slaughtered the onup; and gather-cabinet-aaron's betweeners 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 criterion. and he near-inward the rester, 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 high-ram for a butcher of completers, which was for the with: and gather-cabinet-aaron's betweeners presented to him the blood, which he sprinkled upon the butcher-place round about, and the fat of the bullock and of the high-ram the rump, and that which covereth the inwards, and the kidneys, and the remainder above the weight-liver: and they name-there the fat upon the breasts, and he burnt the fat upon the butcher-place: and the breasts and the right shoulder gather-cabinet-aaron sieved for a sieve before vowelconsonants-ohyeah; as extract-mose directed. and gather-cabinet-aaron lifted up his hand toward the with, and first-pooled them, and came down from doing the misser, and the onup, and completers. and extract-mose and gather-cabinet-

aaron went into the proto-sinaitic-script-meet-until-due-tent, and emerged, and first-pooled the with: and the heavyweight of vowelconsonants-ohyeah was seen by all the with. and there emerged a fire from before vowelconsonants-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 generous-nadab and he-my-pa-abihu, the betweeners of gather-cabinet-aaron, took either of them his wipe-dish, and give fire therein, and give incense thereon, and near-inwarded strange fire before vowelconsonants-ohyeah, which he directed them not. and there emerged fire from vowelconsonants-ohyeah, and eaten them, and they died before vowelconsonants-ohyeah. then extract-mose said to gather-cabinet-aaron, this is it that vowelconsonants-ohyeah worded, saying, i will be dedicated in them that come nigh me, and before all the with i will be given heavy-weight. and gather-cabinet-aaron was still. and extract-mose called who-asks-misha'al and to-cipher-alzafan, the betweeners of my-goatness-to-ucial the uncle of gather-cabinet-aaron, and said to them, come near, lift your brethren from before the dedicated out of the camp. so they went near, and lifted them in their coats out of the camp; as extract-mose had said. and extract-mose said to gather-cabinet-aaron, and to help-to-alecer and to palm-itamar, his betweeners, uncover not your heads, neither rend your clothes; lest ye die, and lest foaming come upon all the people: but let your brethren, the whole house of to-song-immersed-isra'al bewail the burning which vowelconsonants-ohyeah hath kindled. and ye will not emerge from the opening of the proto-sinaitic-script-meet-until-due-tent, lest ye die: for the swimming oil of vowelconsonants-ohyeah is upon you. and they did according to the word of extract-mose. and vowelconsonants-ohyeah worded to gather-cabinet-aaron, saying, do not drink wine nor strong drink, thou, nor thy betweeners 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 betweeners of to-song-immersed-isra'al all the statutes which vowelconsonants-ohyeah hath worded to them by the hand of extract-mose. and extract-mose worded to gather-cabinet-aaron, and to help-to-alecer and to palm-itamar, his betweeners that were left, take the rester that remaineth of fires vowelconsonants-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 betweeners' due, of the sacrifices of vowelconsonants-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 betweeners, and thy betweenas with thee: for they be thy due, and thy betweeners' due, which are given out of the butchers of completers of betweeners of to-song-immersed-isra'al the high shoulder and the sieve breast will they bring with asthe fires of the fat, to sieve it for a sieve before vowelconsonants-ohyeah; and it will be thine, and thy betweeners' with thee, by a statute world; as vowelconsonants-ohyeah hath directed. and extract-mose diligently sought the goat of the misser, and, behold, it was burnt: and he was foaming with help-to-alecer and palm-itamar, the between-

ers of gather-cabinet-aaron which were left alive, saying, wherefore have ye not eaten the misser in the dedicated place, seeing it is most dedicated, and tohwards hath given it you to lift the cloudy of the meeting, to give out-of-town-ment for them before vowelconsonants-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 gather-cabinet-aaron said to extract-mose, behold, this day have they near-inwarded their misser and their onup before vowelconsonants-ohyeah; and such words have befallen me: and if i had eaten the misser to day, should it have been accepted in the eyes of vowelconsonants-ohyeah? and when extract-mose heard that, he was content.

11

and vowelconsonants-ohyeah worded to extract-mose and to gather-cabinet-aaron, saying to them, word to betweeners of to-song-immersed-isra'el saying, these are the in-them animals which ye will eat among all the in-them animals that are on the land. whatsoever splitth 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 immersed-flesh will ye not eat, and their carcass will ye not touch; they are stained to you. these will ye eat of all that are in the let drinks: whatsoever hath fins and scales in the let drinks, 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 let drinks, and of any living person which is in the let drinks, they will be an abomination to you: they will be even an abomination to you; ye will not eat of their immersed-flesh but ye will have their carcasses in abomination. whatsoever hath no fins nor scales in the let drinks, 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 the owl, 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 lifeth 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 lifeth 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 tool of wood, or raiment, or visual-break-skin, or sack, whatsoever tool it be, wherein any work is done, it must be put into let drink, and it will be stained until the even; so it will be top-brightend. and every earthen tool, whereinto any of them falleth, whatsoever is in it will be stained; and ye will fracture it. of all meat which may be eaten, that on which such let drink cometh will be stained: and all drink that may be drunk in every such tool will be stained. and every thing whereupon any part of their carcass falleth will be stained; whether it be oven, or ranges for pots, they will be demolished: for they are stained and will be stained to you. nevertheless a fountain or pit, wherein there is enduration 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 give 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 lifeth 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 person that swarmeth, neither will ye make yourselves stained with them, that ye should be ceased thereby. for i am vowelconsonants-ohyeah your tohwards: ye will therefore dedicated yourselves, and ye will be dedicated; for i am dedicated: neither will ye cease yourselves with any manner of creeping person that swarmeth upon the land. for i am vowelconsonants-ohyeah that bringeth you up out of the land of narrows-develop-egypt, to be your tohwards: ye will therefore be dedicated, for i am dedicated. this is the drops-of-teaching-tora of the in-them animals, and of the birds, and of every living person that moveth in the waters, and of every person 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 vowelconsonants-ohyeah worded to extract-mose, saying, word to betweeners of to-song-immersed-isra'el saying, if a woman have bright-conceived seed, and born a man betweener: then she will be stained seven days; according to the days of the separation for

her infirmity will she be stained. and in the eighth day the immersed-flesh of his foreskin will be write-circumcised. and she will then continue in the blood of her 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 betweeneer or for a daughter, she will bring a lamb of the first year for a onup, and a young dove, or a explore-turtledove, for a misser, to the opening of the proto-sinaitic-script-meet-until-due-tent, to the darkener who will near-inward it before vowelconsonants-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-tora for her that hath born a remember-male or a pierced-female. and if she be not able to let emerge a lamb, then she will let emerge two turtles, or two betweeners 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 vowelconsonants-ohyeah worded to extract-mose and gather-cabinet-aaron, saying, when a earthling will have in the visual-break-skin of his immersed-flesh a rising, a scab, or bright spot, and it be in the visual-break-skin of his immersed-flesh like the negangeplague of narrow-waspishness; then he will be brought to gather-cabinet-aaron the darkener or to one of his betweeners the darkener: and the darkener will see the touch in the visual-break-skin of the immersed-flesh and when the ruin-eir in the touch is turned white, and the touch in sight be deeper than the visual-break-skin of his immersed-flesh it is a touch of narrow-waspishness: and the darkener will see him, and pronounce him stained. if the bright spot be white in the visual-break-skin of his immersed-flesh and in sight be not deeper than the visual-break-skin, and the ruin-eir thereof be not turned white; then the darkener will close up him that hath the touch seven days: and the darkener will see him the seventh day: and, behold, if the touch in his eyes be at a standstay, and the touch spread not in the visual-break-skin; then the darkener will close him up seven days more: and the darkener will see him again the seventh day: and, behold, if the touch be somewhat dark, and the touch spread not in the visual-break-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 visual-break-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 visual-break-skin, then the darkener will stained him: it is a narrow-waspishness. when the touch of narrow-waspishness is in a earthling, then he will be brought to the darkener and the darkener will see him: and, behold, if the rising be white in the visual-break-skin, and it have turned the ruin-eir white, and there be quick living immersed-flesh in the rising; it is an old narrow-waspishness in the visual-break-skin of his immersed-flesh and the darkener will stained him, and will not close him up: for he is stained. and if a narrow-waspishness break out abroad in the visual-break-skin, and the narrow-waspishness cover all the visual-break-skin of him that hath the touch from his head even

to his foot, wheresoever the darkener seeth; then the darkener will see: and, behold, if the narrow-waspishness have covered all his immersed-flesh he will pronounce him top-bright that hath the touch: it is all turned white: he is top-bright. but when living immersed-flesh is seen in him, he will be stained. and the darkener will see the living immersed-flesh and pronounce him to be stained: for the living immersed-flesh is stained: it is a narrow-waspishness. or if the living immersed-flesh 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 immersed-flesh 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 let seen by the darkener and if, when the darkener seeth it, behold, it be in sight lower than the visual-break-skin, and the ruin-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 see it, and, behold, there be no white ruin-eirs therein, and if it be not lower than the visual-break-skin, but be somewhat dark; then the darkener will close him up seven days: and if it spread much abroad in the visual-break-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 immersed-flesh in the skin whereof there is a hot burning, and the quick immersed-flesh that burneth have a white bright spot, somewhat reddish, or white; then the darkener will see it: and, behold, if the ruin-eir in the bright spot be turned white, and it be in sight deeper than the visual-break-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 see it, and, behold, there be no white ruin-eir in the bright spot, and it be no lower than the other visual-break-skin, but be somewhat dark; then the darkener will closed him up seven days: and the darkener will see upon him the seventh day: and if it be spread seven-much abroad in the visual-break-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 visual-break-skin, but it be somewhat dark; it is a rising 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 visual-break-skin; and there be in it a yellow thin ruin-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 see the touch of the scall, and, behold, it be not in sight deeper than the visual-break-skin, and that there is no black ruin-eir in it; then the darkener will close up him that hath the touch of the scall seven days: and in the seventh day the darkener will see the touch: and, behold, if the scall spread not, and there be in it no yellow ruin-eir, and the scall be not in sight deeper than the visual-break-skin; he will be shaven, but the scall will he not shave; and the darkener will close up him that hath the scall seven days more: and in the seventh day the darkener will see the scall: and, behold, if the scall be not spread in the visual-break-skin, nor be in sight deeper than the visual-break-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 visual-break-skin after his top-brightsing; then the darkener will see him: and, behold, if the scall be spread in the visual-break-skin, the darkener will not seek for yellow ruin-eir; he is stained. but if the scall be in his eyes at a standstay, and that there is black ruin-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 visual-break-skin of their immersed-flesh bright spots, even white bright spots; then the darkener will seek: and, behold, if the bright spots in the visual-break-skin of their immersed-flesh be darkish white; it is a freckled spot that groweth in the visual-break-skin; he is top-bright. and the man whose ruin-eir is fallen off his head, he is bald; yet is he top-bright. and he that hath his ruin-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 see it: and, behold, if the rising of the touch be white reddish in his baldness, or in his thigh, as the narrow-waspishness appeareth in the visual-break-skin of the immersed-flesh 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 woolen garment, or a linen garment; whether it be in the warp, or woof; of linen, or of woolen; whether in a visual-break-skin, or in any thing made of visual-break-skin; and if the touch be greenish or reddish in the garment, or in the visual-break-skin, either in the warp, or in the woof, or in any tool of visual-break-skin; it is a touch of narrow-waspishness, and will be let seen by the darkener and the darkener will see the touch, and closed up it that hath the touch seven days: and he will see 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 visual-break-skin, or in any work that is made of visual-break-skin; the touch is a fretting narrow-waspishness; it is stained. he will therefore burn that garment, whether warp or woof, in woolen or in linen, or any tool of visual-break-skin, wherein the touch is: for it is a fretting narrow-waspishness; it will be burnt in the fire. and if the darkener will seek, and, behold, the touch be not spread in the garment, either in the warp, or in the woof, or in any tool of visual-break-skin; then the darkener will direct that they wash the thing wherein the touch is, and he will close it up seven days more: and the darkener will see 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 see, 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 visual-break-skin, or out of the warp, or out of the woof: and if it be seen still in the garment, either in the warp, or in the woof, or in any tool of visual-break-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 tool of visual-break-

skin it be, which thou will wash, if the touch be turned aside from them, then it will be washed the second time, and will be top-bright. this is the drops-of-teaching-tora of the touch of narrow-waspishness in a garment of woolen or linen, either in the warp, or woof, or any tool of visual-break-skins, to pronounce it top-bright, or to pronounce it stained.

14

and vowelconsonants-ohyeah worded to extract-mose, saying, this will be the drops-of-teaching-tora of the narrow-waspish in the day of his top-brightsing: he will be brought to the darkener and the darkener will emerge out of the camp; and the darkener will seek, 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 tool 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 send the living bird into the open field. and he that is to be top-brightend will wash his clothes, and shave off all his ruin-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 ruin-eir off his head and his beard and his eyebrows, even all his ruin-eir he will shave off: and he will wash his clothes, also he will wash his immersed-flesh 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 rester, 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 vowelconsonants-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 vowelconsonants-ohyeah: and he will slay the lamb in the place where 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 give 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 vowelconsonants-ohyeah: and of the remainder of the oil that is in his hand will the darkener give 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 give upon the head of him that is to be out-of-towned: and the darkener will out-of-town for him before vowelconsonants-ohyeah. and the darkener will do the misser, and out-of-town for him

that is to be out-of-town from his stainedness; and afterward he will slaughter the onup: and the darkener will onup the onup and the rester 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 faulter to be sieved, to out-of-town for him, and one tenth do of fine flour mix-faded with oil for a rester, and a log of oil; and two explore-turtledoves, or two betweeners 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 vowelconsonants-ohyeah. and the darkener will take the lamb of the faulter, and the log of oil, and the darkener will sieve them for a sieve before vowelconsonants-ohyeah: and he will slaughter the lamb of the faulter, and the darkener will take some of the blood of the faulter, and give 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 vowelconsonants-ohyeah: and the darkener will give 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 faulter: and the rest of the oil that is in the priest's hand he will give upon the head of him that is to be out-of-town, to out-of-town for him before vowelconsonants-ohyeah. and he will do the one of the explore-turtledoves, or of betweeners of doves, such as he can get; even such as he is able to get, the one for a misser, and the other for a onup, with the rester: and the darkener will out-of-town for him that is to be out-of-town before vowelconsonants-ohyeah. this is the drops-of-teaching-tora 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 vowelconsonants-ohyeah worded to extract-mose and to gather-cabinet-aaron, saying, when ye be come into the land of nest-buy-kanaan which i give to you for a holding, and i give 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 sees 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 see 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 emerge of the house to the opening of the house, and close up the house seven days: and the darkener will come again the seventh day, and will see: 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 fling them into an stained place without the city: and he will cause the house to be scraped within round about, and they will spill 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 seek, 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 demolish the house, the stones of it, and the timber thereof, and all the mortar of the house; and he will let them emerge from the city into an stained place. moreover he that goeth into the house all the while that it is closed 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 see 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 tool 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-tora for all manner of touch of narrow-waspishness, and scall, and for the narrow-waspishness of a garment, and of a house, and for a rising, and for a scab, and for a bright spot: to teach when it is stained, and when it is top-bright: this is the drops-of-teaching-tora of narrow-waspishness.

15

and vowelconsonants-ohyeah worded to extract-mose and to gather-cabinet-aaron, saying, word to betweeners of to-song-immersed-isra'al and say to them, when any man oozes out of his immersed-flesh because of his oozing he is stained. and this will be his stainedness in his oozing: whether his immersed-flesh run with his oozing, or his immersed-flesh be sign-sealed from his oozing, it is his stainedness. every bed, whereon the oozing person lieth, is stained: and every tool, 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 tool whereon the oozing person sat will wash his clothes, and bathe himself in water, and be stained until the even. and he that toucheth the immersed-flesh of the oozing person will wash his clothes, and bathe himself in water, and be stained until the even. and if the oozing person 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 the oozing person rideth upon will be stained. and whosoever toucheth any tool that was under him will be stained until the even: and he that lifeth any of those things will wash his clothes, and bathe himself in water, and be stained until the even. and whomsoever the oozing person toucheth, and hath not washed his hands in water, he will wash his clothes, and bathe himself in water, and be stained until the even. and the tool of earth, that the oozing person toucheth, will be fractured: and every tool of wood will be washed in water. and when the oozing person is top-brightend of his oozing; then he will number to himself seven days for his top-brightsing, and wash his clothes, and bathe his immersed-

flesh in living water, and will be top-bright. and on the eighth day he will take to him two explore-turtle-doves, or two betweeners of doves, and come before vowelconsonants-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 vowelconsonants-ohyeah for his oozing. and if any man's seed of copulation emerge from him, then he will wash all his immersed-flesh in water, and be stained until the even. and every garment, and every visual-break-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 oozes, and her oozing in her immersed-flesh be blood, she will be put apart seven days: and whosoever toucheth her will be stained until the even. and every thing that she lieth upon in her separation will be stained: every thing also that she sitteth upon will be stained. and whosoever toucheth her bed will wash his clothes, and 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 tool 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 oozes of her blood many days out of the time of her separation, or if it oozes beyond the time of her separation; all the days of the oozing 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 oozing will be to her as the bed of her separation: and whatsoever tool 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 oozing, 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 betweeners 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 vowelconsonants-ohyeah for the oozing of her stainedness. thus will ye separate betweeners of to-song-immersed-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-tora of the oozing person, and of him whose seed emerges from him, and is ceased therewith; and of her that is sick of her flowers, and of the oozing person, of the man, and of the woman, and of him that lieth with her that is stained.

16

and vowelconsonants-ohyeah worded to extract-mose after the death of the two betweeners of gather-cabinet-aaron, when they near-inwarded before vowelconsonants-ohyeah, and died; and vowelconsonants-ohyeah said to extract-mose, word to gather-cabinet-aaron 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 be seen in the cloud upon the out-of-townment. thus will gather-cabinet-aaron come into the dedicated place: with a bull betweener of cattle for a misser, and a high-ram for a onup. he will name-there on the dedicated linen coat, and he will have the linen trousers upon his immersed-flesh and will be girded with a linen girdle, and with the linen branch-bonnet will he be attired: these are dedicated clothing; therefore will he wash his immersed-flesh in water, and so name-there them on. and he will take of the meeting of betweeners of to-song-immersed-isra'al two kids of the goats for a misser, and one high-ram for a onup. and gather-cabinet-aaron 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 vowelconsonants-ohyeah at the opening of the proto-sinaitic-script-meet-until-due-tent. and gather-cabinet-aaron will cast lots upon the two goats; one lot for vowelconsonants-ohyeah, and the other lot for the vanish-goat-ecacel. and gather-cabinet-aaron will near-inward the goat upon which vowelconsonants-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 vowelconsonants-ohyeah, to out-of-town with him, and to send him for a vanish-goat-ecacel into the word-desert. and gather-cabinet-aaron 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 vowelconsonants-ohyeah, and his hands full of sweet incense beaten small, and bring it within the breaker: and he will give the incense upon the fire before vowelconsonants-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, because of the stainedness of betweeners of to-song-immersed-isra'al and because 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 emerges in to out-of-town in the dedicated place, until he emerged, and have made an out-of-town-ment for himself, and for his household, and for all the meeting-time of to-song-immersed-isra'al and he will emerge to the butcher-place that is before vowelconsonants-ohyeah, and out-of-town for it; and will take of the blood of the bull, and of the blood of the goat, and give 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 betweeners of to-song-immersed-isra'al and when he hath made 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 gather-cabinet-aaron will support both his hands upon the head of the live goat, and con-

fess over him all the cloudies of betweeners of to-song-immersed-isra'al and all their go-beyonds in all their misses, giveting them upon the head of the goat, and will send him away by the hand of a fit man into the word-desert: and the goat will lift upon him all their cloudies to cut-off land: and he will send the goat in the word-desert. and gather-cabinet-aaron will come into the proto-sinaitic-script-meet-until-due-tent, and will name-there off the linen clothing, which he name-there on when he went into the dedicated place, and will let them rest there: and he will wash his immersed-flesh with water in the dedicated place, and put on his clothing, and emerge, 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 van-ish-goat-ecacel will wash his clothes, and bathe his immersed-flesh in water, and afterward come into the camp. and the bull for the misser, and the goat for the misser, whose blood was let emerge in to make out-of-town-ment in the dedicated place, will one let emerge without the camp; and they will burn in the fire their skins, and their immersed-flesh and their dung, and he that burneth them will wash his clothes, and bathe his immersed-flesh 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 persons, 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 vowelconsonants-ohyeah. it will be a settling of settle to you, and ye will pauper your persons, by a statute world. and the darkener whom he will swim, and whom he will fill to darkener in his father's stead, will make the out-of-town-ment, and will put on the linen clothes, even the dedicated clothing: 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 meeting-time. and this will be a world statute to you, to out-of-town for betweeners of to-song-immersed-isra'al for all their misses once a year. and he did as vowelconsonants-ohyeah directed extract-mose.

17

and vowelconsonants-ohyeah worded to extract-mose, saying, word to gather-cabinet-aaron, and to his betweeners, and to all betweeners of to-song-immersed-isra'al and say to them; this is the word which vowelconsonants-ohyeah hath directed, saying, what man soever there be of the house of to-song-immersed-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 vowelconsonants-ohyeah before the dwelling of vowelconsonants-ohyeah; blood will be thought of to that man; he hath spill blood; and that man will be cut off from his with: to the end that betweeners of to-song-immersed-isra'al may bring their butchers, which they butcher in the open field, even that they may bring them to vowelconsonants-ohyeah, to the opening of the proto-sinaitic-script-meet-until-due-tent, to the darkener and butcher them for butchered complete to vowelconsonants-ohyeah. and the dark-

ener will sprinkle the blood upon the butcher-place of vowelconsonants-ohyeah at the opening of the proto-sinaitic-script-meet-until-due-tent, and burn the fat for a resting smell to vowelconsonants-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 to-song-immersed-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 vowelconsonants-ohyeah; even that man will be cut off from his with. and whatsoever man there be of the house of to-song-immersed-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 person that eateth blood, and will cut him off from near-inward his with. for the person of the immersed-flesh is in the blood: and i have given it to you upon the butcher-place to out-of-town for your persons: for it is the blood that giveth an out-of-town-ment for the person. therefore i said to betweeners of to-song-immersed-isra'al no person of you will eat blood, neither will any stranger that sojourneth among you eat blood. and whatsoever man there be of betweeners of to-song-immersed-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 spill out the blood thereof, and cover it with dust. for it is the person of all immersed-flesh the blood of it is for the person thereof: therefore i said to betweeners of to-song-immersed-isra'al ye will eat the blood of no manner of immersed-flesh for the person of all immersed-flesh is the blood thereof: whosoever eateth it will be cut off. and every person 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 immersed-flesh then he will lift his cloudy.

18

and vowelconsonants-ohyeah worded to extract-mose, saying, word to betweeners of to-song-immersed-isra'al and say to them, i am vowelconsonants-ohyeah your tohwards. after the doings of the land of narrows-develop-egypt, wherein ye settled, will ye not do: and after the doings of the land of nest-buy-kanaan where i bring you, will ye not do: neither will ye walk in their ordinances. ye will do my criteria, and keep mine criterions, to walk therein: i am vowelconsonants-ohyeah your tohwards. ye will therefore keep my statutes, and my criteria: which if a earthing do, he will live in them: i am vowelconsonants-ohyeah. none of you will approach to any that is near of kin to him, to uncover their nakedness: i am vowelconsonants-ohyeah. the skin-nakedness of thy father, or the skin-nakedness of thy mother, will thou not uncover: she is thy mother; don't 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 daughter of thy father, or daughter of thy mother, whether she be born at home, or born abroad, even their skin-nakedness don't uncover. the skin-nakedness of thy son's daughter, or of thy daughter's daughter, even their skin-nakedness don't uncover: for theirs

is thine own skin-nakedness. the skin-nakedness of thy father's woman's daughter, begotten of thy father, she is thy sister, don't uncover her skin-nakedness. don't uncover the skin-nakedness of thy father's sister: she is thy father's near kinswoman. don't uncover the skin-nakedness of thy mother's sister: for she is thy mother's near kinswoman. don't uncover the skin-nakedness of thy father's brother, don't approach to his woman: she is thine aunt. don't uncover the skin-nakedness of thy daughter in law: she is thy son's woman; don't uncover her skin-nakedness. don't uncover the skin-nakedness of thy brother's woman: it is thy brother's skin-nakedness. don't uncover the skin-nakedness of a woman and her daughter, neither will thou take her son's daughter, or her daughter's 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 don't approach to a woman to uncover her skin-nakedness, as long as she is put apart for her skin-nakedness. moreover don't lie carnally with thy in-sight's woman, to cease thyself with her. and don't let any of thy seed pass-cross through the fire to king-molech, neither will thou void the there-name of thy tohwards: i am vowelconsonants-ohyeah. don't 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 send before you: and the land is ceased: therefore i do account the cloudy thereof upon it, and the land itself vomiteth out her settlers. ye will therefore keep my statutes and my criteria, 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 persons 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 imitate-statutes, which were committed before you, and that ye cease not yourselves therein: i am vowelconsonants-ohyeah your tohwards.

19

and vowelconsonants-ohyeah worded to extract-mose, saying, word to all the meeting of betweeners of to-song-immersed-isra'aal and say to them, ye will be dedicated: for i vowelconsonants-ohyeah your tohwards am dedicated. ye will respect every man his mother, and his father, and keep my settlements: i am vowelconsonants-ohyeah your tohwards. turn ye not to ideal-idols, nor make to yourselves blended tohwards: i am vowelconsonants-ohyeah your tohwards. and if ye butcher a butcher of completers to vowelconsonants-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 wanted. therefore every one that void-eateth it will lift his cloudy, because he hath voided the dedicated thing of vowelconsonants-ohyeah: and that person will be cut off from his with. and when ye reap the harvest of your land, don't wholly reap the cor-

ners of thy field, neither will thou glean the gleanings of thy harvest. and don't glean thy vineyard, neither will thou glean every grape of thy vineyard; thou will leave them for the poor and stranger: i am vowelconsonants-ohyeah your tohwards. ye will not steal, neither deal falsely, neither lie one to another. and ye will not seven-swear by my there-name falsely, neither will thou void the there-name of thy tohwards: i am vowelconsonants-ohyeah. achieve'n't defraud thy in-sight, neither rob him: the wages of the achiever that is waged will not abide with thee all night until the morning. don't lighten-curse the deaf, nor give a stumbling-block before the skin-blind, but will respect thy tohwards: i am vowelconsonants-ohyeah. ye will do no unrighteousness in criterion don't lift the face-turnings of the poor, nor honor the face-turnings of the mighty: but in being right will thou criterion thy neighbor. don't up and down gossiping among thy with: neither will thou stand against the blood of thy in-sight: i am vowelconsonants-ohyeah. don't hate thy brother in thine heart: thou will in any wise reprove thy neighbor, and not lift miss upon him. don't stand up, nor monitor betweeners of thy with, but thou will love thy in-sight as thyself: i am vowelconsonants-ohyeah. ye will keep my statutes. don't let thy cattle gender with a diverse kind: don't sow thy field with mingled seed: neither will a garment mingled of linen and woollen upon thee. and whosoever lieth carnally with a woman, that is a bondmaid, betrothed to an man, and not at all redeemed, nor freedom given her; she will be scourged; they will not be give to death, because she was not free. and he will bring his fault to vowelconsonants-ohyeah, to the opening of the proto-sinaitic-script-meet-until-due-tent, even a high-ram for a faultier. and the darkener will out-of-town for him with the high-ram of the faultier before vowelconsonants-ohyeah for his fault which he hath done: and the fault which he hath done will be out-of-town 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 vowelconsonants-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 vowelconsonants-ohyeah your tohwards. 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-ruin the corners of thy beard. ye will not give any cuttings in your immersed-flesh for the dead, nor print any marks upon you: i am vowelconsonants-ohyeah. do not void thy 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 settlements, and reverence my dedicated: i am vowelconsonants-ohyeah. regard not them that have familiar breathwinds, neither seek after wizards, to be ceased by them: i am vowelconsonants-ohyeah your tohwards. thou will stand up before the hoary head, and honor the face-turnings of the old man, and respect thy tohwards: i am vowelconsonants-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 narrows-develop-egypt: i am vowelconsonants-ohyeah your tohwards. ye will do no unrighteousness in criterion in meteyard, in weight, or in criterion. right balances, right weights, a right tired-efah,

and a right here-hin will ye have: i am vowelconsonants-ohyeah your tohwards, which let emerge you out of the land of narrows-develop-egypt. therefore will ye keep all my statutes, and all my criteria, and do them: i am vowelconsonants-ohyeah.

20

and vowelconsonants-ohyeah worded to extract-mose, saying, again, thou will say to betweeners of to-song-immersed-isra'al whosoever he be of betweeners of to-song-immersed-isra'al or of the strangers that sojourn in to-song-immersed-isra'al that giveth any of his seed to king-molech; he will surely be give to death: the with of the land will stone him with stones, and i will name-there my face-turnings against that man, and will cut him off from near-inward his with; because he hath given of his seed to king-molech, to cease my dedicated, and to void my dedicated there-name. and if the with of the land do any ways hide their eyes from the man, when he giveth of his seed to king-molech, and kill him not: then i will name-there my face-turnings against that man, and against his family, and will cut him off, and all that go a feeding-whoring after him, to prostitute with king-molech, from near-inward their with. and the person 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 person, and will cut him off from near-inward his with. dedicated yourselves therefore, and be ye dedicated: for i am vowelconsonants-ohyeah your tohwards. and ye will keep my statutes, and do them: i am vowelconsonants-ohyeah which dedicated you. forevery one that lighten-curseth his father or his mother will be deadly put to death: he hath lighten-cursed his father or his mother; his blood will be upon him. and the man that committeth adultery with his in-sight 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 give 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 father's daughter, or his mother's 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 lift his cloudy. and if a man will lie with a woman having her sickness, and will uncover her skin-nakedness; he hath uncovered 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 don't uncover the skin-nakedness of thy mother's sister, nor of thy father's sister: for he uncovereth his near kin: they will lift their cloudy. and if a man will lie with

his uncle's woman, he hath uncovered his uncle's skin-nakedness: they will lift 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 criteria, and do them: that the land, where i bring you to settle therein, spue you not out, and ye will not walk in the manners of the nation, which i send before you: for they committed all these things, and therefore i thorned them. but i have said to you, ye will inherit their earth, and i will give it to you to inherit it, a earth that oozes with milk and honey: i am vowelconsonants-ohyeah your tohwards, 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 persons 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 vowelconsonants-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 vowelconsonants-ohyeah said to extract-mose, speak to the darkener the betweeners of gather-cabinet-aaron, 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 betweener and for his 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 immersed-flesh they will be dedicated to their tohwards, and not void the there-name of their tohwards: for the near-inwards of vowelconsonants-ohyeah made by fire, and the bread of their tohwards, they do near-inward: therefore they will be dedicated. they will not take a woman that is a whore, or void; neither will they take a woman put away from her man: for he is dedicated to his tohwards. thou will dedicated him therefore; for he near-inwardeth the bread of thy tohwards: he will be dedicated to thee: for i vowelconsonants-ohyeah, which dedicated you, am dedicated. and the daughter of any darkener if she void herself by playing the whore, she voideth her father: she will be burnt with fire. and he that is the high darkener among his brethren, upon whose head the swimming oil was poured, and that is filld to name-there on the clothing, 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 emerge of the dedicated, nor void the dedicated of his tohwards; for the crown of the swimming oil of his tohwards is upon him: i am vowelconsonants-ohyeah. and he will take a woman in her virginity. a widow, or a divorced woman, or void, or an harlot, these will he not take: but he will take a virgin of his own with to woman. neither will he void his seed among his with: for i vowelconsonants-ohyeah do dedicated him. and vowelconsonants-ohyeah worded to extract-mose, saying, word

to gather-cabinet-aaron, 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 towards. 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 fractured-footed, or fractured-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 gather-cabinet-aaron the darkener will come nigh to near-inward the near-inwards of vowelconsonants-ohyeah made by fire: he hath a blemish; he will not come nigh to near-inward the bread of his towards. he will eat the bread of his towards, 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 void not my dedicated: for i vowelconsonants-ohyeah do dedicated them. and extract-mose told it to gather-cabinet-aaron, and to his betweeners, and to all betweeners of to-song-immersed-isra'al

22

and vowelconsonants-ohyeah worded to extract-mose, saying, word to gather-cabinet-aaron and to his betweeners, that they separate themselves from the dedicated words of betweeners of to-song-immersed-isra'al and that they void not my dedicated there-name in those words which they dedicated to me: i am vowelconsonants-ohyeah. say to them, whosoever he be of all your seed near-inward your generations, that goeth to the dedicated things, which betweeners of to-song-immersed-isra'al dedicated to vowelconsonants-ohyeah, having his stainedness upon him, that person will be cut off from my presence: i am vowelconsonants-ohyeah. what man soever of the seed of gather-cabinet-aaron is a narrow-waspish, or oozes; he will not eat of the dedicated things, until he be top-bright. and who toucheth any stained person, or a man whose seed emerges 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 person which hath touched any such will be stained until even, and will not eat of the dedicated things, unless he wash his immersed-flesh with water. and when the sun is down, he will be 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 vowelconsonants-ohyeah. they will therefore keep mine ordinance, lest they lift miss for it, and die therefore, if they void it: i vowelconsonants-ohyeah do dedicated them. there will no stranger eat of the dedicated thing: a sojourner of the darkener or an waged servant, will not eat of the dedicated thing. but if the darkener buy any person with his money, he will eat of it, and he that is born in his house: they will eat of his meat. if the priest's daughter also be married to a stranger, she may not eat of an high of the dedicated things. but if the priest's daughter be a widow, or divorced, and have no child, and is resettled 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 give the fifth part thereof to it, and will give it to the darkener with the dedicated thing. and they will not void the dedicated things of betweeners of to-song-immersed-isra'al which they high to vowelconsonants-ohyeah; or suffer

them to bear the cloudy of fault, when they eat their dedicated things: for i vowelconsonants-ohyeah do dedicated them. and vowelconsonants-ohyeah worded to extract-mose, saying, word to gather-cabinet-aaron, and to his betweeners, and to all betweeners of to-song-immersed-isra'al and say to them, whatsoever he be of the house of to-song-immersed-isra'al or of the strangers in to-song-immersed-isra'al that will near-inward his near-inward for all his vows, and for all his generous, which they will near-inward to vowelconsonants-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 completers to vowelconsonants-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 fractured, or maimed, or having a wen, or scurvy, or scabbed, ye will not near-inward these to vowelconsonants-ohyeah, nor give an fry of them upon the butcher-place to vowelconsonants-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 wanted. ye will not near-inward to vowelconsonants-ohyeah that which is bruised, or crushed, or broken, or cut; neither will ye give any near-inward thereof in your land. neither from a stranger's hand will ye near-inward the bread of your towards of any of these; because their wearing-out is in them, and blemishes be in them: they will not be wanted for you. and vowelconsonants-ohyeah worded to extract-mose, saying, when a bullock, or a sheep, or a goat, is brought forth, then it will be seven days under the dam; and from the eighth day and thereafter it will be wanted for a fry to vowelconsonants-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 vowelconsonants-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 vowelconsonants-ohyeah. therefore will ye keep my directives, and do them: i am vowelconsonants-ohyeah. neither will ye void my dedicated there-name; but i will be dedicated among betweeners of to-song-immersed-isra'al i am vowelconsonants-ohyeah which dedicated you, that let emerge you out of the land of narrows-develop-egypt, to be your towards: i am vowelconsonants-ohyeah.

23

and vowelconsonants-ohyeah worded to extract-mose, saying, word to betweeners of to-song-immersed-isra'al and say to them, concerning the meeting-times of vowelconsonants-ohyeah, which ye will read-call to be dedicated convocations, even these are my meeting-times. six days will work be done: but the seventh day is the settling of settle, an dedicated convocation; ye will do no work therein: it is the settling of vowelconsonants-ohyeah in all your settlings. these are the meeting-times of vowelconsonants-ohyeah, even dedicated convocations, which ye will read-call in their meeting-times. in the fourteenth day of the first month at even is vowelconsonants-ohyeah's stopskip. and on the fifteenth day of the same month is the feast of matzas to vowelconsonants-ohyeah: seven days ye eat matzas. in the first day ye will have an dedicated convocation: ye will do no servile work therein. but ye will near-in-

ward a fire to vowelconsonants-ohyeah seven days: in the seventh day is an dedicated convocation: ye will do no servile work therein. and vowelconsonants-ohyeah worded to extract-mose, saying, word to betweeners of to-song-immersed-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 vowelconsonants-ohyeah, to be accepted for you: on the morrow after the settling 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 an onup to vowelconsonants-ohyeah. and the rester thereof will be two tenth dos of fine flour mix-faded with oil, a fire to vowelconsonants-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 tohwards: it will be a statute world throughout your generations in all your settlings. and ye will count to you from the morrow after the settling, from the day that ye brought the sheaf of the sieve; seven settlings will be sound: even to the morrow after the seventh settling will ye number fifty days; and ye will near-inward a new rester to vowelconsonants-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 vowelconsonants-ohyeah. and ye will near-inward with the bread seven lambs sound of the first year, and one bull betweener of cattle, and two lambs: they will be for an onup to vowelconsonants-ohyeah, with their rester, and their pourings, even a ash, of resting smell to vowelconsonants-ohyeah. then ye will butcher one kid of the goats for a misser, and two lambs of the first year for a butcher of completers. and the darkener will sieve them with the bread of the firstfruits for a sieve before vowelconsonants-ohyeah, with the two lambs: they will be dedicated to vowelconsonants-ohyeah for the darkener and ye will read-call 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, don't make clean riddance of the corners of thy field when thou reapest, neither will thou glean any gleaning of thy harvest: thou will leave them to the poor, and to the stranger: i am vowelconsonants-ohyeah your tohwards. and vowelconsonants-ohyeah worded to extract-mose, saying, word to betweeners of to-song-immersed-isra'al saying, in the seventh month, in the first day of the month, will ye have a settling, a memorial of blowing of trumpets, an dedicated convocation. ye will do no servile work therein: but ye will near-inward a fire to vowelconsonants-ohyeah. and vowelconsonants-ohyeah worded to extract-mose, 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 persons, and near-inward a fire to vowelconsonants-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 vowelconsonants-ohyeah your tohwards. for whatsoever person it be that will not be tormented in that same day, he will be cut off from his with. and whatsoever person it be that doeth any work in that same day, the same person will i make lost from near-inward his with. ye will do no manner of work: it will be a statute world throughout your gen-

erations in all your settlings. it will be to you a settling of settle, and ye will pauper your persons: in the ninth day of the month at even, from even to even, will ye celebrate your settling. and vowelconsonants-ohyeah worded to extract-mose, saying, word to betweeners of to-song-immersed-isra'al saying, the fifteenth day of this seventh month will be the feast of booths for seven days to vowelconsonants-ohyeah. on the first day will be an dedicated convocation: ye will do no servile work therein. seven days ye will near-inward a fire to vowelconsonants-ohyeah: on the eighth day will be an dedicated convocation to you; and ye will near-inward a fire to vowelconsonants-ohyeah: it is a confine assembly; and ye will do no servile work therein. these are the feasts of vowelconsonants-ohyeah, which ye will read-call to be dedicated convocations, to near-inward a fire to vowelconsonants-ohyeah, a onup, and a rester, a butcher, and pourings, every word upon his day: beside the settlings of vowelconsonants-ohyeah, and beside your gifts, and beside all your vows, and beside all your generouss, which ye give to vowelconsonants-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 vowelconsonants-ohyeah seven days: on the first day will be a settling, and on the eighth day will be a settling. 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 vowelconsonants-ohyeah your tohwards seven days. and ye will do it a feast to vowelconsonants-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 to-song-immersed-israelites born will dwell in booths: that your generations may know that i made betweeners of to-song-immersed-isra'al to settle in booths, when i let emerge them out of the land of narrows-develop-egypt: i am vowelconsonants-ohyeah your tohwards. and extract-mose declared to betweeners of to-song-immersed-isra'al the meeting-times of vowelconsonants-ohyeah.

24

and vowelconsonants-ohyeah worded to extract-mose, saying, direct betweeners of to-song-immersed-isra'al that they bring to thee win-pure oil olive beaten for the light, to give the lamps to burn continually. without the breaker of the witness, in the proto-sinaitic-script-meet-until-due-tent, will gather-cabinet-aaron array it from the evening to the morning before vowelconsonants-ohyeah continually: it will be a statute world in your generations. he will array the lamps upon the top-bright stream-candle-light before vowelconsonants-ohyeah continually. and thou will take fine flour, and bake twelve cakes thereof: two tenth dos will be in one cake. and thou will name-there them in two rows, six on a row, upon the top-bright ovary-send-table before vowelconsonants-ohyeah. and thou will give win-pure white-frankincense upon each row, that it may be on the bread for a memorial, even a fire to vowelconsonants-ohyeah. every settling he will array it before vowelconsonants-ohyeah continually, being taken from betweeners of to-song-immersed-isra'al by a world alignment. and it will be gather-cabinet-aaron's and his betweeners'; and they will eat it in the dedicated place: for it is most dedicated to him of fires vowelconsonants-ohyeah by a world statute. and betweener of an israelitish woman, whose father was an

narrows-develop-egyptian, emerged among betweeners of to-song-immersed-isra'al and this betweener of the israelitish woman and a man of to-song-immersed-isra'al drain-disputed in the camp; and the israelitish woman's betweener blasphemed the there-name of the lord, and lighten-cursed. and they brought him to extract-mose: (and his mother's there-name was my-complete-sheolmith, the daughter of dibri, of the tilter of discuss-court-dan and they rested him in ward, that the mind of vowelconsonants-ohyeah might be showed them. and vowelconsonants-ohyeah worded to extract-mose, saying, let emerge him that hath lighten-cursed without the camp; and let all that heard him support their hands upon his head, and let all the meeting stone him. and thou will word to betweeners of to-song-immersed-isra'al saying, whosoever lighten-curseth his tohwards will lift his miss and he that blasphemeth the there-name of vowelconsonants-ohyeah, he will surely be name-there 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 there-name of the lord, will be name-there to death. and he that hiteth any man-person will surely be put to death. and he that hiteth a in-them animal self will complete; self for self. and if a man give a blemish in his neighbor; as he hath done, so will it be done to him; fracture for fracture, eye for eye, tooth for tooth: as he hath given 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 hiteth a earthing, he will be put to death. ye will have one criterion of law, as well for the stranger, as for one of your own country: for i am vowelconsonants-ohyeah your tohwards. and extract-mose worded to betweeners of to-song-immersed-isra'al that they should let emerge him that had lighten-cursed out of the camp, and stone him with stones. and betweeners of to-song-immersed-isra'al did as vowelconsonants-ohyeah directed extract-mose.

25

and vowelconsonants-ohyeah worded to extract-mose in mountain bush-sinai, saying, word to betweeners of to-song-immersed-isra'al and say to them, when ye come into the land which i give you, then will the land keep a settling to vowelconsonants-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 settling of settle to the land, a settling for vowelconsonants-ohyeah: thou will neither sow thy field, nor prune thy vineyard. that which growth of its own accord of thy harvest don't reap, neither gather the grapes of thy vine undressed: for it is a year of settle to the land. and the settling of the land will be meat for you; for thee, and for thy worker, and for thy maid, and for thy waged 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 settlings of years to thee, seven times seven years; and the space of the seven settlings 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 make the mouthpiece-horn sound throughout all your land. and ye will dedicated the fiftieth year, and read-call 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 tohwards: for i am vowelconsonants-ohyeah your tohwards. wherefore ye will do my statutes, and keep my criteria, and do them; and ye will settle in the land for sure. and the land will give 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 freeing 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 free it, then will he free that which his brother sold. and if the man have none to free it, and himself be able to free it; then let him think about 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 emerge, and he will reset to his holding. and if a man sell a seat house in a walled city, then he may free it within a whole year after it is sold; within a full year may he free it. and if it be not freed 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 emerge in the river-jubilee. but the houses of the villages which have no wall round about them will be thought as the fields of the land: they may be freed, and they will emerge in the river-jubilee. notwithstanding the cities of the borrow-join-levites, and the houses of the cities of their holding, may the borrow-join-levites free at any time. and if a man free of the borrow-join-levites, then the house that was sold, and the city of his holding, will emerge in the year of river-jubilee: for the houses of the cities of the borrow-join-levites are their holding among betweeners of to-song-immersed-isra'al but the field of the plots of their cities may not be sold; for it is their world ahcpossession. 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 tohwards; that thy brother may live with thee. don't give him thy money upon usury, nor lend him thy virtuals for increase. i am vowelconsonants-ohyeah your tohwards, which let emerge you forth out of the land of narrows-develop-egypt, to give you the land of nest-buy-kanaan and to be your

towards. and if thy brother that dwelleth by thee be waxen poor, and be sold to thee; don't compel him to work as a bondservant: but as an waged worker, and as a sojourner, he will be with thee, and will work thee to the year of river-jubilee. and then will he emerge from thee, both he and his betweeners 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 let emerge out of the land of narrows-develop-egypt: they will not be sold as workers. don't rule over him with rigor; but will respect thy towards. 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 betweeners of the strangers that do sojourn among you, of them will ye buy, and of their families that are with you, which they begat in your land: and they will be your holding. and ye will take them as an inheritance for your betweeners after you, to inherit them for a inheritance; they will be your workers to world: but over your brethren betweeners of to-song-immersed-isra'el 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 freed again; one of his brethren may free him: either his uncle, or his uncle's betweener may free him, or any that is nigh of kin to him of his family may free him; or if he be able, he may free himself. and he will think with him that bought him from the year that he was sold to him to the year of river-jubilee: and the wage of his sale will be according to the count of years, according to the count of the days of an waged servant will it be with him. if there be yet many years behind, according to them he will give again the price of his freeing 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 think with him, and according to his years will he give him again the price of his freeing. and as a yearly waged servant will he be with him: and the other will not rule with rigor over him in thy eyes. and if he be not freed in these years, then he will emerge in the year of river-jubilee, both he, and his betweeners with him. for to me betweeners of to-song-immersed-isra'el are workers; they are my workers whom i let emerge out of the land of narrows-develop-egypt: i am vowelconsonants-ohyeah your towards.

26

ye will give you no ideal-idols nor chisel-sculpture, 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 vowelconsonants-ohyeah your towards. ye will keep my settlements, and reverence my dedicated: i am vowelconsonants-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 give her increase, and the trees of the field will give 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 completeness in the land, and ye will lie down, and none will give you afraid: and i will settle break-visual 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 chase ten thousand : 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 let emerge the old because of the new. and i set my dwelling among you: and my person will not loathe you. and i will walk among you, and will be your towards, and ye will be my with. i am vowelconsonants-ohyeah your towards, which let emerge you forth out of the land of narrows-develop-egypt, that ye should not be their workers; and i have fractured the bands of your upon-yoke, and made you go upright. but if ye will not hearken to me, and will not do all these directives; and if ye will be fed up with my statutes, or if your person loathe my criteria, so that ye will not do all my directives, but that ye sever my alignment: i also will do this to you; i will even account over you alarm-hastening, consumption, and the burning ague, that will eat the eyes, and cause sorrow of person: 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 injured before your enemies: they that hate you will reign over you; and ye will flee when none chases 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 fracture the pride of your goatness; and i will give your heaven as iron, and your land as brass: and your energy will be spent in empty: for your land will not give her increase, neither will the trees of the land give their fruits. and if ye walk contrary to me, and will not hearken to me; i will bring seven times more hits 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 hit 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 gave into the hand of the enemy. and when i have fractured 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 immersed-flesh of your betweeners, and the immersed-flesh of your betweenas 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 person will loathe you. and i will give 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 want her settlements, as long as it lieth name-desolate, and ye be in your enemies' land; even then will the land settle, and want her settlements. as long as it lieth name-desolate it will settle; because it did not settle in your settlements, 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 voice

of a shaken up-leaf will chase them; and they will flee, as fleeing from a sword; and they will fall when none chases. and they will fall one upon another, as it were before a sword, when none chases: 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 want their cloudy: then will i remember my alignment with heel-follow-jacob, and also my alignment with laugh-iz'haq, and also my alignment with their-wing-organ-abraham will i remember; and i will remember the land. the land also will be left of them, and will want her settlings, while she lieth name-desolate without them: and they will want the punishment of their cloudy: because, even because they were fed up with my criteria, and because their person loathered my statutes. and yet for all that, when they be in the land of their enemies, i will not be fed up with them, neither will i loathe them, to destroy them utterly, and to sever my alignment with them: for i am vowelconsonants-ohyeah their tohwards. but i will for their sakes remember the alignment of their ancestors, whom i let emerge out of the land of narrows-develop-egypt in the eyes of the body-nations, that i might be their tohwards: i am vowelconsonants-ohyeah. these are the statutes and criteria and drops-of-teaching-tora which vowelconsonants-ohyeah gave between him and betweeners of to-song-immersed-isra'al in mountain bush-sinai by the hand of extract-mose.

27

and vowelconsonants-ohyeah worded to extract-mose, saying, word to betweeners of to-song-immersed-isra'al and say to them, when a man will make a singular vow, the persons will be for vowelconsonants-ohyeah by thy estimation. and thy estimation will be of the remember-male from twenty years old even to sixty years old, even thy estimation will be fifty light-sheqels of silver, after the light-sheqel of the dedicated. and if it be a pierced-female, then thy estimation will be thirty light-sheqels. and if it be from five years old even to twenty years old, then thy estimation will be of the remember-male twenty light-sheqels, and for the pierced-female ten light-sheqels. and if it be from a month old even to five years old, then thy estimation will be of the remember-male five light-sheqels of silver, and for the pierced-female thy estimation will be three light-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 light-sheqels, and for the pierced-female ten light-sheqels. but if he be poorer than thy estimation, then he will standstay himself before the darkener and the darkener will array-estimate him; according to his ability that vowed will the darkener array-estimate him. and if it be a in-them animal, whereof men near-inward a near-inward to vowelconsonants-ohyeah, all that any man giveth of such to vowelconsonants-ohyeah will be dedicated. he will not alter it, nor change it, a good for a break-visual or a break-visual 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 vowelconsonants-ohyeah, then he will standstay the in-them animal before the darkener and the darkener will array-estimate it, whether it be good or break-visual as thou array-estimatest it, who art the darkener so will it be. but if he will at all free it, then he will add a fifth part thereof to thy estimation. and when a man will dedicated his house to be dedicated to vowelconsonants-ohyeah, then the darkener will array-estimate it, whether it be good or break-visual as the darkener will array-estimate it, so will it stand up and if he that dedicated it will free 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 vowelconsonants-ohyeah some part of a field of his holding, then thy estimation will be according to the chest-envisioned thereof: an clay-homer of barley chest-envisioned will be array-estimated at fifty light-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 think 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 free 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 free the field, or if he have sold the field to another man, it will not be freed any more. but the field, when it goeth out in the river-jubilee, will be dedicated to vowelconsonants-ohyeah, as a field devoted; the holding thereof will be the priest's. and if a man dedicated to vowelconsonants-ohyeah a field which he hath bought, which is not of the fields of his holding; then the darkener will think 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 vowelconsonants-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 light-sheqel of the dedicated: twenty stranger-gerahs will be the light-sheqel. only the firstborn of the in-them animals, which should be vowelconsonants-ohyeah's firstborn, no man will dedicated it; whether it be ox, or sheep: it is vowelconsonants-ohyeah's. and if it be of an stained in-them animal, then he will free it according to thine estimation, and will add a fifth part of it thereto: or if it be not freed, then it will be sold according to thy estimation. notwithstanding no devoted thing, that a earthling will devote to vowelconsonants-ohyeah of all that he hath, both of earthling and in-them animal, and of the field of his holding, will be sold or freed: every devoted thing is most dedicated to vowelconsonants-ohyeah. none devoted, which will be devoted of men, will be redeemed; but will surely be put to death. and all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is vowelconsonants-ohyeah's: it is dedicated to vowelconsonants-ohyeah. and if a man will at all free 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 pass-crosseth under the branch, the tenth will be dedicated to vowelconsonants-ohyeah. he will not search whether it be good or break-visual 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 freed. these are the directives, which vowelconsonants-ohyeah directed ex-

tract-mose for betweeners of to-song-immersed-isra'al
in mountain bush-sinai.

in the desert-wording

1

and vowelconsonants-ohyeah worded to extract-mose in the word-desert of bush-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 emerged of the land of narrows-develop-egypt, saying, lift ye the sum of all the meeting of betweeners of to-song-immersed-isra'al after their families, by the house of their fathers, with the count of their there-names, every remember-male by their polls; from twenty years old and upward, all that are able to emerge to war in to-song-immersed-isra'al thou and gather-cabinet-aaron will count them by their armies. and with you there will be a man of every tilter; every one head of the house of his fathers. and these are the there-names of the men that will stand with you: of the tribe of see-child-rauben; my-unto-rock-alizur betweener of my-breast-light-sheduir. of hear-home-simeon; my-complete-to-shelumi'al betweener of my-rock-breast-zurishaddai. of vowel-acknowledge-yeahodah; pioneer-nahshon betweener of my-with-generous-eminadab. of hire-wage-issachar; given-to-netane'al betweener of junior-zuar. of garbage-fertile-cebulun; my-unto-dad-aliah betweener of start-sick-helon. of betweeners of add-increase-josef: of gray-fruitful-afraim; my-to-hears-alisheme betweener of with-acknowledge-emihud: of sleep-change-manasseh; my-detox-camel-to-gamali'al betweener of cash-in-rock-pedahzur. of righthand-child-benjamin; my-father-deals-with-abidan betweener of my-hewing-down-gideoni. of discuss-court-dan my-brother-help-ahiecer betweener of my-with-my-breast-emishadai. of happy-confirm-asher; my-injury-to-pagi'al betweener of disturb-okran. of tell-luck-gad my-unto-adds-aliasaf betweener of know-unto-deu'al. of cunning-twist-naftali; my-brother-look-ahire betweener of torture-eye-enan. these were the read-called of the meeting, presidents of the tribes of their fathers, heads of thousands in to-song-immersed-isra'al and extract-mose and gather-cabinet-aaron took these men which are expressed by their there-names: 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 there-names, from twenty years old and upward, by their polls. as vowelconsonants-ohyeah directed extract-mose, so he counted them in the word-desert of bush-sinai. and betweeners of see-child-rauben, israel's eldest betweener by their generations, after their families, by the house of their fathers, according to the count of the there-names, by their polls, every remember-male from twenty years old and upward, all that emerged in zabas; counted of them-those that were order, even of the tilter of see-child-rauben, were forty and six thousand and five hundred. of betweeners of hear-home-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 there-names, by their polls, every remember-male from twenty years old and upward, all that emerged in zabas; counted of them-those that were order, even of the tilter of hear-home-simeon, were fifty and nine thousand and three hundred. of betweeners of tell-luck-gad by their generations, after their families, by the house of their fathers, according to the count of

the there-names, from twenty years old and upward, all that emerged in zabas; counted of them-those that were order, even of the tilter of tell-luck-gad were forty and five thousand six hundred and fifty. of betweeners of vowel-acknowledge-yeahodah, by their generations, after their families, by the house of their fathers, according to the count of the there-names, from twenty years old and upward, all that emerged in zabas; counted of them-those that were order, even of the tilter of vowel-acknowledge-yeahodah, were seventy-four thousand and six hundred. of betweeners of hire-wage-issachar, by their generations, after their families, by the house of their fathers, according to the count of the there-names, from twenty years old and upward, all that emerged in zabas; counted of them-those that were order, even of the tilter of hire-wage-issachar, were fifty and four thousand and four hundred. of betweeners of garbage-fertile-cebulun, by their generations, after their families, by the house of their fathers, according to the count of the there-names, from twenty years old and upward, all that emerged in zabas; counted of them-those that were order, even of the tilter of garbage-fertile-cebulun, were fifty and seven thousand and four hundred. of betweeners of add-increase-josef, there-namely, of betweeners of gray-fruitful-afraim, by their generations, after their families, by the house of their fathers, according to the count of the there-names, from twenty years old and upward, all that emerged in zabas; counted of them-those that were order, even of the tilter of gray-fruitful-afraim, were forty thousand and five hundred. of betweeners of sleep-change-manasseh, by their generations, after their families, by the house of their fathers, according to the count of the there-names, from twenty years old and upward, all that emerged in zabas; counted of them-those that were order, even of the tilter of sleep-change-manasseh, were thirty and two thousand and two hundred. of betweeners of righthand-child-benjamin, by their generations, after their families, by the house of their fathers, according to the count of the there-names, from twenty years old and upward, all that emerged in zabas; counted of them-those that were order, even of the tilter of righthand-child-benjamin, were thirty and five thousand and four hundred. of betweeners of discuss-court-dan by their generations, after their families, by the house of their fathers, according to the count of the there-names, from twenty years old and upward, all that emerged in zabas; counted of them-those that were order, even of the tilter of discuss-court-dan were sixty and two thousand and seven hundred. of betweeners of happy-confirm-asher, by their generations, after their families, by the house of their fathers, according to the count of the there-names, from twenty years old and upward, all that emerged in zabas; counted of them-those that were order, even of the tilter of happy-confirm-asher, were forty and one thousand and five hundred. of betweeners of cunning-twist-naftali, throughout their generations, after their families, by the house of their fathers, according to the count of the there-names, from twenty years old and upward, all that emerged in zabas; counted of them-those that were order, even of the tilter of cunning-twist-naftali, were fifty and three thousand and four hundred. these are those that were counted, which extract-mose and gather-cabinet-aaron counted, and the presidents of to-song-immersed-isra'al being twelve men: each one was for the house of his fathers. so

were all those that were counted of betweeners of to-song-immersed-isra'al by the house of their fathers, from twenty years old and upward, all that emerged in zabas in to-song-immersed-isra'al even all they that were counted were six hundred thousand and three thousand and five hundred and fifty. but the borrow-join-levites after the tilter of their fathers were not counted among them. for vowelconsonants-ohyeah had worded to extract-mose, saying, only don't count the tilter of borrow-join-levi neither lift the sum of them among betweeners of to-song-immersed-isra'al but thou will account the borrow-join-levites over the dwelling of witness, and over all the tools thereof, and over all things that belong to it: they will lift the dwelling, and all the tools thereof; and they will immerse to it, and will encamp round about the dwelling. and when the dwelling journeyed, the borrow-join-levites will take it down: and when the dwelling is to be pitched, the borrow-join-levites will set it up: and the stranger that cometh nigh will be put to death. and betweeners of to-song-immersed-isra'al will pitch their camps, every man by his own camp, and every man by his own standard, throughout their armies. but the borrow-join-levites will pitch round about the dwelling of witness, that there be no foaming upon the meeting of betweeners of to-song-immersed-isra'al and the borrow-join-levites will keep the charge of the dwelling of witness. and betweeners of to-song-immersed-isra'al did according to all that vowelconsonants-ohyeah directed extract-mose, so did they.

2

and vowelconsonants-ohyeah worded to extract-mose and to gather-cabinet-aaron, saying, every man of betweeners of to-song-immersed-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 vowel-acknowledge-yeahodah pitch throughout their armies: and pioneer-nahshon betweener of my-with-generous-eminadab will be captain of betweeners of vowel-acknowledge-yeahodah. and his army, and counted 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 hire-wage-issachar: and given-to-netane'al betweener of junior-zuar will be captain of betweeners of hire-wage-issachar. and his army, and those that were counted thereof, were fifty and four thousand and four hundred. then the tilter of garbage-fertile-cebulun: and my-unto-dad-aliah betweener of start-sick-helon will be captain of betweeners of garbage-fertile-cebulun. and his army, and those that were counted thereof, were fifty and seven thousand and four hundred. all that were counted in the camp of vowel-acknowledge-yeahodah were an hundred thousand and fourscore thousand and six thousand and four hundred, throughout their armies. these will first journey. on the south side will be the standard of the camp of see-child-rauben according to their armies: and the captain of betweeners of see-child-rauben will be my-unto-rock-alizur betweener of my-breast-light-shediur. and his army, and those that were counted thereof, were forty and six thousand and five hundred. and those which pitch by him will be the tilter of hear-home-simeon: and the captain of betweeners of hear-home-simeon

will be my-complete-to-shelum'al betweener of my-rock-breast-zurishaddai. and his army, and counted of them-those that were order, were fifty and nine thousand and three hundred. then the tilter of tell-luck-gad and the captain of the betweeners of tell-luck-gad will be my-unto-adds-aliasaf betweener of to-look-reu'al. and his army, and counted of them-those that were order, were forty and five thousand and six hundred and fifty. all that were counted in the camp of see-child-rauben were an hundred thousand and fifty and one thousand and four hundred and fifty, throughout their armies. and they will journey in the second rank. then the proto-sinaitic-script-meet-until-due-tent will journey with the camp of the borrow-join-levites in the midst of the camp: as they encamp, so will they journeyed, every man in his place by their standards. on the west side will be the standard of the camp of gray-fruitful-afraim according to their armies: and the captain of the betweeners of gray-fruitful-afraim will be my-to-hears-alisheme betweener of with-acknowledge-emihud. and his army, and counted of them-those that were order, were forty thousand and five hundred. and by him will be the tilter of sleep-change-manasseh: and the captain of betweeners of sleep-change-manasseh will be my-detox-camel-to-gamali'al betweener of cash-in-rock-pedahzur. and his army, and counted of them-those that were order, were thirty and two thousand and two hundred. then the tilter of righthand-child-benjamin: and the captain of the betweeners of righthand-child-benjamin will be my-father-deals-with-abidan betweener of my-hewing-down-gideon. and his army, and counted of them-those that were order, were thirty and five thousand and four hundred. all that were counted of the camp of gray-fruitful-afraim were an hundred thousand and eight thousand and an hundred, throughout their armies. and they will journey in the third rank. the standard of the camp of discuss-court-dan will be on the north side by their armies: and the captain of betweeners of discuss-court-dan will be my-brother-help-abiecer betweener of my-with-my-breast-emishadai. and his army, and counted 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 happy-confirm-asher: and the captain of betweeners of happy-confirm-asher will be my-injury-to-pagi'al betweener of disturb-okran. and his army, and counted of them-those that were order, were forty and one thousand and five hundred. then the tilter of cunning-twist-naftali: and the captain of betweeners of cunning-twist-naftali will be my-brother-look-ahire betweener of torture-eye-enan. and his army, and counted of them-those that were order, were fifty and three thousand and four hundred. all they that were counted in the camp of discuss-court-dan were an hundred thousand and fifty and seven thousand and six hundred. they will journey hindmost with their standards. these are those which were counted of betweeners of to-song-immersed-isra'al by the house of their fathers: all those that were counted of the camps throughout their armies were six hundred thousand and three thousand and five hundred and fifty, but the borrow-join-levites were not counted among betweeners of to-song-immersed-isra'al as vowelconsonants-ohyeah directed extract-mose. and betweeners of to-song-immersed-isra'al did according to all that vowelconsonants-ohyeah directed extract-mose: so they pitched by their standards, and so they journeyed, every one after their families, according to the house of

their fathers.

3

these also are the generations of gather-cabinet-aaron and extract-mose in the day that vowelconsonants-ohyeah worded with extract-mose in mountain bush-sinai. and these are the there-names of the betweeners of gather-cabinet-aaron; generous-nadab the first-born, and he-my-pa-abihu, help-to-alecer, and palm-itamar. these are the there-names of the betweeners of gather-cabinet-aaron, the darkener which were swimming, whom he filld to darkener. and generous-nadab and he-my-pa-abihu died before vowelconsonants-ohyeah, when they near-inward strange fire before vowelconsonants-ohyeah, in the word-desert of bush-sinai, and they had no betweeners: and help-to-alecer and palm-itamar ministered in the priest's office in the sight of gather-cabinet-aaron their father. and vowelconsonants-ohyeah worded to extract-mose, saying, near-inward the tilter of borrow-join-levi near, and standstay them before gather-cabinet-aaron 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 tools of the proto-sinaitic-script-meet-until-due-tent, and the charge of betweeners of to-song-immersed-isra'al to do the work of the dwelling. and thou will give the borrow-join-levites to gather-cabinet-aaron and to his betweeners: they are wholly given to him out of betweeners of to-song-immersed-isra'al and thou will name-there gather-cabinet-aaron and his betweeners, and they will wait on their priest's office: and the stranger that cometh nigh will be name-there to death. and vowelconsonants-ohyeah worded to extract-mose, saying, and i, behold, i have taken the borrow-join-levites from among betweeners of to-song-immersed-isra'al instead of all the firstborn that openeth the womb among betweeners of to-song-immersed-isra'al therefore the borrow-join-levites will be mine; because all the firstborn are mine; for on the day that i hit all the firstborn in the earth of narrows-develop-egypt i dedicated to me all the firstborn in to-song-immersed-isra'al both earthing and in-them animal: mine will they be: i am vowelconsonants-ohyeah. and vowelconsonants-ohyeah worded to extract-mose in the word-desert of bush-sinai, saying, count betweeners of borrow-join-levi after the house of their fathers, by their families: every remember-male from a month old and upward will thou count them. and extract-mose counted them according to word vowelconsonants-ohyeah, as he was directed, and these were the betweeners of borrow-join-levi by their there-names; stranger-gershon, and endure-qohat, and bitter-merari. and these are the there-names of the betweeners of stranger-gershon by their families; to-build-my-white-libni, and hear-shimei. and the betweeners of endure-qohat by their families; width-high-amram, and oil-izehar, friend-joy-hebron, and my-goatness-to-ucial. and the betweeners of bitter-merari by their families; forgive-sick-mahli, and my-draw-mushi. these are the families of the borrow-join-levites according to the house of their fathers. of stranger-gershon was the family of the to-build-my-white-libnites, and the family of the my-hearing-shimites: these are the families of the stranger-gershonites. counted of them-those that were order, according to the count of all the remember-males, from a month old and up-

ward, even counted of them-those that were order were seven thousand and five hundred. the families of the stranger-gershonites will pitch behind the dwelling westward. and the chief of the house of the father of the stranger-gershonites will be my-unto-adds-aliasaf betweener of lael. and the charge of the betweeners of stranger-gershon in the proto-sinaitic-script-meet-until-due-tent will be the dwelling, and the tent, the covering thereof, and the blend for the opening of the proto-sinaitic-script-meet-until-due-tent, and the blends 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 endure-qohat was the family of the width-high-amramites, and the family of the oil-izeharites, and the family of the friend-joy-hebronites, and the family of the my-goatness-to-ucialites: these are the families of the endure-qohatites. 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 betweeners of endure-qohat will pitch on the side of the dwelling southward. and the chief of the house of the father of the families of the endure-qohatites will be bring-to-alizafan betweener of my-goatness-to-ucial. and their charge will be the gather-cabinet, and the send-table and the stream-candle-light, and the butcher-places, and the tools of the dedicated wherewith they immerse, and the blend, and all the work thereof. and help-to-alecer betweener of gather-cabinet-aaron the darkener will be president over the chief of the borrow-join-levites, and have the accounting of them that keep the charge of the dedicated. of bitter-merari was the family of the disease-forgive-mahli, and the family of the my-draw-mushites: these are the families of bitter-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 bitter-merari was rock-zurriel betweener of my-father-stratagem-abihail: these will pitch on the side of the dwelling northward. and under the custody and charge of the betweeners of bitter-merari will be the boards of the dwelling, and the bars thereof, and the standstays thereof, and the mister-bases thereof, and all the tools thereof, and all that serveth thereto, and the standstays of the courtyard round about, and their mister-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 extract-mose, and gather-cabinet-aaron and his betweeners, keeping the charge of the dedicated for the charge of betweeners of to-song-immersed-isra'al and the stranger that cometh nigh will be name-there to death. all that were counted of the borrow-join-levites, which extract-mose and gather-cabinet-aaron counted at the commandment of vowelconsonants-ohyeah, throughout their families, all the remember-males from a month old and upward, were twenty and two thousand. and vowelconsonants-ohyeah said to extract-mose, count all the firstborn of the remember-males of betweeners of to-song-immersed-isra'al from a month old and upward, and lift the count of their there-names. and thou will take the borrow-join-levites for me (i am vowelconsonants-ohyeah) instead of all the firstborn among betweeners of to-song-immersed-isra'al and the cattle of the borrow-join-levites instead of all the firstborn among the cattle of betweeners of to-song-immersed-isra'al and

extract-mose counted, as vowelconsonants-ohyeah directed him, all the firstborn among betweeners of to-song-immersed-isra'al and all the firstborn remember-males by the count of there-names, 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 vowelconsonants-ohyeah worded to extract-mose, saying, take the borrow-join-levites instead of all the firstborn among betweeners of to-song-immersed-isra'al and the cattle of the borrow-join-levites instead of their cattle; and the borrow-join-levites will be mine: i am vowelconsonants-ohyeah. and for those that are to be redeemed of the two hundred and seventy-three of the firstborn of betweeners of to-song-immersed-isra'al which are more than the borrow-join-levites; thou will even take five light-sheqels apiece by the poll, after the light-sheqel of the dedicated will thou take them: (the light-sheqel is twenty stranger-gerahs;) and thou will give the money, where-with the odd number of them is to be redeemed, to gather-cabinet-aaron and to his betweeners. and extract-mose took the redemption money of them that were over and on them that were redeemed by the borrow-join-levites: of the firstborn of betweeners of to-song-immersed-isra'al took he the money; a thousand three hundred and sixty and five light-sheqels, after the light-sheqel of the dedicated: and extract-mose gave the money of them that were redeemed to gather-cabinet-aaron and to his betweeners, according to word vowelconsonants-ohyeah, as vowelconsonants-ohyeah directed extract-mose.

4

and vowelconsonants-ohyeah worded to extract-mose and to gather-cabinet-aaron, saying, lift the sum of the betweeners of endure-qohat from among the betweeners of borrow-join-levi after their families, by the house of their fathers, from thirty years old and upward even until fifty years old, all that come into the army, to do the work in the proto-sinaitic-script-meet-until-due-tent. this will be the work of the betweeners of endure-qohat in the proto-sinaitic-script-meet-until-due-tent, about the most dedicated things: and when the camp setteth forward, gather-cabinet-aaron will come, and his betweeners, and they will take down the covering breaker, and cover the gather-cabinet of witness with it: and will give thereon the covering of feel-takhash visual-break-skins, and will spread over it a cloth wholly of blue, and will give in the canvas thereof, and upon the ovary-send-table of face-turns-bread they will spread a cloth of blue, and give thereon the dishes, and the spoons, and the bowls, and blends to blend withal: and the continual bread will be thereon: and they will spread upon them a cloth of two caterpillars, and cover the same with a covering of feel-takhash visual-break-skins, and will name-there 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 tools thereof, wherewith they immerse to it: and they will give it and all the tools thereof within a covering of feel-takhash visual-break-skins, and will give it upon a bar. and upon the golden butcher-place they will spread a cloth of blue, and cover it with a covering of feel-takhash visual-break-skins, and will name-there to the canvas thereof: and they will take all the tools of immersing, wherewith they immerse in the dedicated, and give them in a cloth of blue, and cover them with a covering

of feel-takhash visual-break-skins, and will give them on a bar: and they will take away the ashes from the butcher-place, and spread a purple cloth thereon: and they will give upon it all the tools thereof, wherewith they immerse about it, even the wipe-dishes, the flesh-hooks, and the shovels, and the basins, all the tools of the butcher-place; and they will spread upon it a covering of feel-takhash visual-break-skins, and give to the canvas of it. and when gather-cabinet-aaron and his betweeners have made an end of covering the dedicated, and all the tools of the dedicated, as the camp is to journey; after that, the betweeners of endure-qohat will come to bear it: but they will not touch any dedicated thing, lest they die. these things are the burden of the betweeners of endure-qohat in the proto-sinaitic-script-meet-until-due-tent. and to the office of help-to-alecer betweener of gather-cabinet-aaron the darkener pertaineth the oil for the light, and the sweet incense, and the daily reter, and the swimming oil, and the accounting of all the dwelling, and of all that therein is, in the dedicated, and in the tools thereof. and vowelconsonants-ohyeah worded to extract-mose and to gather-cabinet-aaron saying, cut ye not off the branch of the families of the endure-qohatites from among the borrow-join-levites: but thus do to them, that they may live, and not die, when they approach to the most dedicated things: gather-cabinet-aaron and his betweeners will go in, and name-there them every one to his work and to his burden: but they will not go in to see when the dedicated things are swallowed, lest they die. and vowelconsonants-ohyeah worded to extract-mose, saying, lift also the sum of the betweeners of stranger-gerahs, throughout the houses of their fathers, by their families; from thirty years old and upward until fifty years old will thou count them; all that come 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 stranger-gerahonites, to work and for burdens: and they will lift the break-visual-curtains of the dwelling, and the proto-sinaitic-script-meet-until-due-tent, his covering, and the covering of the feel-takhash skins that is on upon it, and the blend for the opening of the proto-sinaitic-script-meet-until-due-tent, and the blends of the courtyard, and the blend 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 tools of their work, and all that is made for them: so will they work at the name-therement of gather-cabinet-aaron and his betweeners will be all the work of the betweeners of the stranger-gerahonites, in all their burdens, and in all their work: and ye will name-there to them in charge all their burdens. this is the work of the families of the betweeners of stranger-gerahs in the proto-sinaitic-script-meet-until-due-tent: and their charge will be under the hand of palm-itamar betweener of gather-cabinet-aaron the darkener as for the betweeners of bitter-merari, thou will count them after their families, by the house of their fathers; from thirty years old and upward even to fifty years old will thou count them, every one that cometh 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 mister-bases thereof, and the standstays of the courtyard round about, and their mister-bases, and their pins, and their cords, with all their tools, and with all their work: and by there-name

ye will account the tools of the charge of their burden. this is the work of the families of the betweeners of bitter-merari, according to all their work, in the proto-sinaitic-script-meet-until-due-tent, under the hand of palm-itamar betweener of gather-cabinet-aaron the darkener and extract-mose and gather-cabinet-aaron and the chief of the meeting counted the betweeners of the endure-qohatites after their families, and after the house of their fathers, from thirty years old and upward even to fifty years old, every one that cometh into the work, for the work in the proto-sinaitic-script-meet-until-due-tent: and counted of them-those that were order by their families were two thousand seven hundred and fifty. these were they that were counted of the families of the endure-qohatites, all that might do work in the proto-sinaitic-script-meet-until-due-tent, which extract-mose and gather-cabinet-aaron did count according to the commandment of vowelconsonants-ohyeah by the hand of extract-mose. and those that were counted of the betweeners of stranger-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 cometh into the work, for the work in the proto-sinaitic-script-meet-until-due-tent, even counted 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 counted of the families of the betweeners of stranger-gershon, of all that might do work in the proto-sinaitic-script-meet-until-due-tent, whom extract-mose and gather-cabinet-aaron did count according to the mouth of vowelconsonants-ohyeah. and those that were counted of the families of the betweeners of bitter-merari, throughout their families, by the house of their fathers, from thirty years old and upward even to fifty years old, every one that cometh into the work, for the work in the proto-sinaitic-script-meet-until-due-tent, even counted of them-those that were order after their families, were three thousand and two hundred. these be those that were counted of the families of the betweeners of bitter-merari, whom extract-mose and gather-cabinet-aaron counted according to word vowelconsonants-ohyeah by the hand of extract-mose. all those that were counted of the borrow-join-levites, whom extract-mose and gather-cabinet-aaron and the chief of to-song-immersed-isra'al counted, 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 counted of them-those that were order, were eight thousand and five hundred and fourscore, according to the directment of vowelconsonants-ohyeah they were counted by the hand of extract-mose, every one according to his work, and according to his burden: thus were they counted of him, as vowelconsonants-ohyeah directed extract-mose.

5

and vowelconsonants-ohyeah worded to extract-mose, saying, direct betweeners of to-song-immersed-isra'al that they send from the camp every narrow-waspish, and every one that oozes, and whosoever is ceased by the dead: both remember-male and pierced-female will ye send, without the camp will ye send them; that they cease not their camps, in the half whereof i dwell, and betweeners of to-song-immersed-isra'al did

so, and sent them without the camp: as vowelconsonants-ohyeah worded to extract-mose, so did betweeners of to-song-immersed-isra'al and vowelconsonants-ohyeah worded to extract-mose, saying, word to betweeners of to-song-immersed-isra'al when a earthing or woman will commit any fault that men commit, to do a fault against vowelconsonants-ohyeah, and that person 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 vowelconsonants-ohyeah, even to the darkener beside the high-ram of the out-of-townments, whereby an out-of-townments will be made for him. and every near-inward of all the dedicated things of betweeners of to-song-immersed-isra'al 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 vowelconsonants-ohyeah worded to extract-mose, saying, word to betweeners of to-song-immersed-isra'al 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 tired-efah of barley meal; he will pour no oil upon it, nor give white-frankincense thereon; for it is a near-inward of jealousy, an mnht of remembering, near-inwarding cloudy to remembrance. and the darkener will near-inward her near, and standstay her before vowelconsonants-ohyeah: and the darkener will take dedicated water in an earthen tool; and of the dust that is in the floor of the dwelling the darkener will take, and give it into the water: and the darkener will standstay the woman before vowelconsonants-ohyeah, and uncover the woman's head, and give the mnht of remembering in her hands, which is the jealousy mnht: and the darkener will have in his hand the bitter water of the curse: 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, vowelconsonants-ohyeah give thee a seven-curse and an seven-oath among thy with, when vowelconsonants-ohyeah doth give thy thigh to rot, and thy belly to swell; and this water of the curse will go into thy bowels, to make thy belly to swell, and thy thigh to rot: and the woman will say, hide-train hide-train 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 let drink of the curse: and the let drink of the curse will come into her, and become bitter. then the darkener will take the jealousy mnht out of the woman's hand, and will sieve the near-inward before vowelconsonants-ohyeah, and near-inward it upon the butcher-

place: and the darkener will take an handful of the rester, even the memorial thereof, and burn it upon the butcher-place, and afterward will cause the woman to drink the let drink. and when he hath made her to drink the let drink, then it will come to pass, that, if she be ceased, and have done trespass against her man, that the let drink of the curse will come 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-tora 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 stand-stay the woman before vowelconsonants-ohyeah, and the darkener will do upon her all this drops-of-teaching-tora then will the man be guiltless from cloudy, and this woman will bear her cloudy.

6

and vowelconsonants-ohyeah worded to extract-mose, saying, word to betweeners of to-song-immersed-isra'al and say to them, when either man or woman will separate themselves to vow a vow of a separte-nazarite, to separate themselves to vowelconsonants-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 made of the vine tree, from the kernels even to the husk. all the days of the vow of his separation there will no razor come upon his head: until the days be fulfilled, in the which he separateth himself to vowelconsonants-ohyeah, he will be dedicated, and will let the locks of the ruin-eir of his head grow. all the days that he separateth himself to vowelconsonants-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 consecration of his tohwards is upon his head. all the days of his separation he is dedicated to vowelconsonants-ohyeah. and if any man die very suddenly by him, and he hath ceased the head of his consecration; then he will shave his head in the day of his top-brightings, on the seventh day will he shave it. and on the eighth day he will bring two turtles, or two betweeners 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 consecrate to vowelconsonants-ohyeah the days of his separation, and will bring a lamb of the first year for a fault: but the days that were before will be lost, because his separation was ceased. and this is the drops-of-teaching-tora of the separte-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 vowelconsonants-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 high-ram sound for completers, and a basket of matzas, cakes of fine flour mix-faded with oil, and wafers of matzas swimming with oil, and their rester, and their pourings. and the darkener will near-inward them before vowelconsonants-ohyeah, and will near-inward his misser, and

his onup: and he will do the high-ram for a butcher of completers to vowelconsonants-ohyeah, with the basket of matzas: the darkener will offer also his rester, and his pouring. and the separte-nazarite will shave the head of his separation at the opening of the proto-sinaitic-script-meet-until-due-tent, and will take the ruin-eir of the head of his separation, and give it in the fire which is under the butcher of the completers. and the darkener will take the sodden shoulder of the high-ram and one drain-unleavened cake out of the basket, and one drain-unleavened wafer, and will give them upon the hands of the separte-nazarite, after the ruin-eir of his separation is shaven: and the darkener will sieve them for a sieve before vowelconsonants-ohyeah: this is dedicated for the darkener with the sieve breast and high shoulder: and after that the separte-nazarite may drink wine. this is the drops-of-teaching-tora of the separte-nazarite who hath vowed, and of his near-inward to vowelconsonants-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-tora of his separation, and vowelconsonants-ohyeah worded to extract-mose, saying, word to gather-cabinet-aaron and to his betweeners, saying, on this wise ye will first-pool betweeners of to-song-immersed-isra'al saying to them, vowelconsonants-ohyeah first-pool thee, and keep thee: vowelconsonants-ohyeah make his face-turnings shine upon thee, and be camping to thee: vowelconsonants-ohyeah lift up his face-turnings upon thee, and name-there thee completeness. and they will name-there my there-name upon betweeners of to-song-immersed-isra'al and i will first-pool them.

7

and it came to pass on the day that extract-mose had fully set up the dwelling, and had swimming it, and dedicated it, and all the tools thereof, both the butcher-place and all the tools thereof, and had swimming them, and dedicated them; that the presidents of to-song-immersed-isra'al heads of the house of their fathers, who were the presidents of the tribes, and were standstaying over them that were counted, near-inwarded: and they near-inward their near-inward before vowelconsonants-ohyeah, six covered wagons, and twelve cattle; a wagon for two of the immersed-princes, and for each one an ox: and they near-inward them before the dwelling. and vowelconsonants-ohyeah said to extract-mose, saying, take it of them, that they may be to do the work of the proto-sinaitic-script-meet-until-due-tent; and thou will give them to the borrow-join-levites, to every man according to his work. and extract-mose took the wagons and the cattle, and gave them to the borrow-join-levites. two wagons and four cattle he gave to the betweeners of stranger-gershon, according to their work: and four wagons and eight cattle he gave to the betweeners of bitter-merari, according to their work, under the hand of palm-itamar betweenier of gather-cabinet-aaron the darkener but to the betweeners of endure-qohat he gave none: because the work of the dedicated belonging to them was that they should lift upon their shoulders. and the presidents near-inwarded for dedicating of the butcher-place in the day that it was swimming, even the presidents near-inwarded their near-inward before the butcher-place. and vowelconsonants-ohyeah said to extract-mose, 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 pioneer-nahshon betweener of my-with-generous-eminadab, of the tilter of vowel-acknowledge-yeahodah: and his near-inward was one silver seven-charger, the weight thereof was an hundred and thirty light-sheqels, one silver bowl of seventy light-sheqels, after the light-sheqel of the dedicated; both of them were seven-full of fine flour mix-faded with oil for a rester: one spoon of ten light-sheqels of gold, full of incense: one bull betweener of cattle, one high-ram one lamb of the first year, for a onup: one kid of the goats for a misser: and for a butcher of completers, two cattle, five lambs, five he goats, five lambs of the first year: this was the near-inward of pioneer-nahshon betweener of my-with-generous-eminadab. on the second day given-to-netane'al betweener of junior-zuar, president of hire-wage-issachar, did near-inward: he near-inwarded for his near-inward one silver seven-charger, the weight whereof was an hundred and thirty light-sheqels, one silver bowl of seventy light-sheqels, after the light-sheqel of the dedicated; both of them seven-full of fine flour mix-faded with oil for a rester: one spoon of gold of ten light-sheqels, full of incense: one bull betweener of cattle, one high-ram one lamb of the first year, for a onup: one kid of the goats for a misser: and for a butcher of completers, two cattle, five lambs, five he goats, five lambs of the first year: this was the near-inward of given-to-netane'al betweener of junior-zuar. on the third day my-unto-dad-aliah betweener of start-sick-helon, president of betweeners of garbage-fertile-cebulun: delete, did offer: his near-inward was one silver seven-charger, the weight whereof was an hundred and thirty light-sheqels, one silver bowl of seventy light-sheqels, after the light-sheqel of the dedicated; both of them seven-full of fine flour mix-faded with oil for a rester: one golden spoon of ten light-sheqels, full of incense: one bull betweener of cattle, one high-ram one lamb of the first year, for a onup: one kid of the goats for a misser: and for a butcher of completers, two cattle, five lambs, five he goats, five lambs of the first year: this was the near-inward of my-unto-dad-aliah betweener of start-sick-helon. on the fourth day my-unto-rock-alizur betweener of my-breast-light-shediur, president of betweeners of see-child-rauben: delete, did offer: his near-inward was one silver seven-charger of the weight of an hundred and thirty light-sheqels, one silver bowl of seventy light-sheqels, after the light-sheqel of the dedicated; both of them seven-full of fine flour mix-faded with oil for a rester: one golden spoon of ten light-sheqels, full of incense: one bull betweener of cattle, one high-ram one lamb of the first year, for a onup: one kid of the goats for a misser: and for a butcher of completers, two cattle, five lambs, five he goats, five lambs of the first year: this was the near-inward of my-unto-rock-alizur betweener of my-breast-light-shediur. on the fifth day my-complete-to-shelumi'al betweener of my-rock-breast-zurishaddai, president of betweeners of hear-home-simeon: delete, did offer: his near-inward was one silver seven-charger, the weight whereof was an hundred and thirty light-sheqels, one silver bowl of seventy light-sheqels, after the light-sheqel of the dedicated; both of them seven-full of fine flour mix-faded with oil for a rester: one golden spoon of ten light-sheqels, full of incense: one bull betweener of cattle, one high-ram one lamb of the first year, for a onup: one kid of the goats for a misser: and for a butcher of completers, two cattle, five lambs, five he goats, five lambs of the first year: this was the near-in-

ward of my-complete-to-shelumi'al betweener of my-rock-breast-zurishaddai. on the sixth day my-unto-adds-aliasaf betweener of know-unto-deu'al, president of betweeners of tell-luck-gad delete, offered: his near-inward was one silver seven-charger of the weight of an hundred and thirty light-sheqels, a silver bowl of seventy light-sheqels, after the light-sheqel of the dedicated; both of them seven-full of fine flour mix-faded with oil for a rester: one golden spoon of ten light-sheqels, full of incense: one bull betweener of cattle, one high-ram one lamb of the first year, for a onup: one kid of the goats for a misser: and for a butcher of completers, two cattle, five lambs, five he goats, five lambs of the first year: this was the near-inward of my-unto-adds-aliasaf betweener of know-unto-deu'al. on the seventh day my-to-hears-alisheme betweener of with-acknowledge-emiuhd, president of betweeners of gray-fruiful-afraim: delete, highed: his near-inward was one silver seven-charger, the weight whereof was an hundred and thirty light-sheqels, one silver bowl of seventy light-sheqels, after the light-sheqel of the dedicated; both of them seven-full of fine flour mix-faded with oil for a rester: one golden spoon of ten light-sheqels, full of incense: one bull betweener of cattle, one high-ram one lamb of the first year, for a onup: one kid of the goats for a misser: and for a butcher of completers, two cattle, five lambs, five he goats, five lambs of the first year: this was the near-inward of my-to-hears-alisheme betweener of with-acknowledge-emiuhd. on the eighth day my-detox-camel-to-gamali'al betweener of cash-in-rock-pedahzur, president of betweeners of sleep-change-manasseh: his near-inward was one silver seven-charger of the weight of an hundred and thirty light-sheqels, one silver bowl of seventy light-sheqels, after the light-sheqel of the dedicated; both of them seven-full of fine flour mix-faded with oil for a rester: one golden spoon of ten light-sheqels, full of incense: one bull betweener of cattle, one high-ram one lamb of the first year, for a onup: one kid of the goats for a misser: and for a butcher of completers, two cattle, five lambs, five he goats, five lambs of the first year: this was the near-inward of my-detox-camel-to-gamali'al betweener of cash-in-rock-pedahzur. on the ninth day my-father-deals-with-abidan betweener of my-hewing-down-gideon, president of betweeners of righthand-child-benjamin: delete, offered: his near-inward was one silver seven-charger, the weight whereof was an hundred and thirty light-sheqels, one silver bowl of seventy light-sheqels, after the light-sheqel of the dedicated; both of them seven-full of fine flour mix-faded with oil for a rester: one golden spoon of ten light-sheqels, full of incense: one bull betweener of cattle, one high-ram one lamb of the first year, for a onup: one kid of the goats for a misser: and for a butcher of completers, two cattle, five lambs, five he goats, five lambs of the first year: this was the near-inward of my-father-deals-with-abidan betweener of my-hewing-down-gideon. on the tenth day my-brother-help-ahiecer betweener of my-with-my-breast-emishadai, president of betweeners of discuss-court-dan delete, offered: his near-inward was one silver seven-charger, the weight whereof was an hundred and thirty light-sheqels, one silver bowl of seventy light-sheqels, after the light-sheqel of the dedicated; both of them seven-full of fine flour mix-faded with oil for a rester: one golden spoon of ten light-sheqels, full of incense: one bull betweener of cattle, one high-ram one lamb of the first year, for a onup: one kid of the goats for a misser: and for a butcher of completers, two

cattle, five lambs, five he goats, five lambs of the first year: this was the near-inward of my-brother-help-ahiecer betweener of my-with-my-breast-emishadai. on the eleventh day my-injury-to-pagi'al betweener of disturb-okran, president of betweeners of happy-confirm-asher: delete, offered: his near-inward was one silver seven-charger, the weight whereof was an hundred and thirty light-sheqels, one silver bowl of seventy light-sheqels, after the light-sheqel of the dedicated; both of them seven-full of fine flour mix-faded with oil for a rester: one golden spoon of ten light-sheqels, full of incense: one bull betweener of cattle, one high-ram one lamb of the first year, for a onup: one kid of the goats for a misser: and for a butcher of completers, two cattle, five lambs, five he goats, five lambs of the first year: this was the near-inward of my-injury-to-pagi'al betweener of disturb-okran. on the twelfth day my-brother-look-ahire betweener of torture-eye-enani, president of betweeners of cunning-twist-naf-tali: delete, offered: his near-inward was one silver seven-charger, the weight whereof was an hundred and thirty light-sheqels, one silver bowl of seventy light-sheqels, after the light-sheqel of the dedicated; both of them seven-full of fine flour mix-faded with oil for a rester: one golden spoon of ten light-sheqels, full of incense: one bull betweener of cattle, one high-ram one lamb of the first year, for a onup: one kid of the goats for a misser: and for a butcher of completers, two cattle, five lambs, five he goats, five lambs of the first year: this was the near-inward of my-brother-look-ahire betweener of torture-eye-enani. this was the init of the butcher-place, in the day when it was swimming, by the presidents of to-song-immersed-isra'al twelve chargers of silver, twelve silver bowls, twelve spoons of gold: each seven-charger of silver weighing an hundred and thirty light-sheqels, each bowl seventy: all the silver tools weighed two thousand and four hundred light-sheqels, after the light-sheqel of the dedicated: the golden spoons were twelve, full of incense, weighing ten light-sheqels apiece, after the light-sheqel of the dedicated: all the gold of the spoons was an hundred and twenty light-sheqels. all the cattle for the onup were twelve bulls, the lambs twelve, the lambs of the first year twelve, with their rester: and the kids of the goats for misser twelve. and all the cattle for the butcher of the completers 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 swimming. and when extract-mose 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 near-inwarders: and he worded to him.

8

and vowelconsonants-ohyeah worded to extract-mose, saying, word to gather-cabinet-aaron and say to him, when thou lightest the lamps, the seven lamps will shine over against the stream-candle-light. and gather-cabinet-aaron did so; he upped the lamps thereof over against the stream-candle-light, as vowelconsonants-ohyeah directed extract-mose. 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 vowelconsonants-ohyeah had let seen extract-mose, so he made the stream-candle-light. and vowelconsonants-ohyeah worded to ex-

tract-mose, saying, take the borrow-join-levites from among betweeners of to-song-immersed-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 immersed-flesh and let them wash their clothes, and so make themselves top-bright. then let them take a bull betweener of cattle with his rester, even fine flour mixed with oil, and another bull betweener of cattle will thou take for a misser. and thou will near-inward the borrow-join-levites before the proto-sinaitic-script-meet-until-due-tent: and thou will gather the whole assembly of betweeners of to-song-immersed-isra'al together: and thou will near-inward the borrow-join-levites before vowelconsonants-ohyeah: and betweeners of to-song-immersed-isra'al will support their hands upon the borrow-join-levites: and gather-cabinet-aaron will shake the borrow-join-levites before vowelconsonants-ohyeah for a shaker of betweeners of to-song-immersed-isra'al that they may execute the work of vowelconsonants-ohyeah. and the borrow-join-levites will support their hands upon the heads of the bulls: and thou will do the one for a misser, and the other for a onup, to vowelconsonants-ohyeah, to out-of-town for the borrow-join-levites. and thou will standstay the borrow-join-levites before gather-cabinet-aaron, and before his betweeners, and shake them for a shaker to vowelconsonants-ohyeah. thus will thou differentiate the borrow-join-levites from among betweeners of to-song-immersed-isra'al and the borrow-join-levites will be mine. and after that will the borrow-join-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 a offering. for they are wholly given to me from among betweeners of to-song-immersed-isra'al instead of such as open every womb, instead of the firstborn of all betweeners of to-song-immersed-isra'al have i taken them to me. for all the firstborn of betweeners of to-song-immersed-isra'al are mine, both earthing and in-them animal: on the day that i hit every firstborn in the earth of narrows-develop-egypt i dedicated them for myself. and i have taken the borrow-join-levites for all the firstborn of betweeners of to-song-immersed-isra'al and i have given the borrow-join-levites as a gift to gather-cabinet-aaron and to his betweeners from among betweeners of to-song-immersed-isra'al to do the work of betweeners of to-song-immersed-isra'al in the proto-sinaitic-script-meet-until-due-tent, and to out-of-town for betweeners of to-song-immersed-isra'al that there be no plague among betweeners of to-song-immersed-isra'al when betweeners of to-song-immersed-isra'al come nigh to the dedicated. and extract-mose, and gather-cabinet-aaron, and all the meeting of betweeners of to-song-immersed-isra'al did to the borrow-join-levites according to all that vowelconsonants-ohyeah directed extract-mose concerning the borrow-join-levites, so did betweeners of to-song-immersed-isra'al to them. and the borrow-join-levites were purified, and they washed their clothes; and gather-cabinet-aaron shakeed them as a shaker before vowelconsonants-ohyeah; and gather-cabinet-aaron made an out-of-town-ment for them to top-brighten them. and after that went the borrow-join-levites in to do their work in the proto-sinaitic-script-meet-until-due-tent before gather-cabinet-aaron, and before his betweeners: as vowelconsonants-ohyeah had directed extract-mose concerning the borrow-join-levites, so did they to them. and vowelconsonants-

ohyeah worded to extract-mose, saying, this is it that belongeth to the borrow-join-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 no more: but will immerse 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 borrow-join-levites touching their charge.

9

and vowelconsonants-ohyeah worded to extract-mose in the word-desert of bush-sinai, in the first month of the second year after they were emerged of the land of narrows-develop-egypt, saying, let betweeners of to-song-immersed-isra'al also keep the stopskip at his appointed meeting-time. in the fourteenth day of this month, at even, ye will do it in his appointed meeting-time: according to all the rites of it, and according to all the criteria thereof, will ye keep it. and extract-mose worded to betweeners of to-song-immersed-isra'al that they should keep the stopskip. and they kept the stopskip on the fourteenth day of the first month at in the word-desert of bush-sinai: according to all that vowelconsonants-ohyeah directed extract-mose, so did betweeners of to-song-immersed-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 extract-mose and before gather-cabinet-aaron on that day: and those men said to him, we are ceased by the dead body of a earthing: wherefore are we kept back, that we may not near-inward a near-inward of vowelconsonants-ohyeah in his name-thereed season near-inward betweeners of to-song-immersed-isra'al and extract-mose said to them, stand still, and i will hear what vowelconsonants-ohyeah will direct concerning you. and vowelconsonants-ohyeah worded to extract-mose, saying, word to betweeners of to-song-immersed-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 way afar off, yet he will keep the stopskip to vowelconsonants-ohyeah. the fourteenth day of the second month at even they will do it, and eat it with matzas and bitter herbs. they will leave none of it to the morning, nor fracture 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 way, and forbearth to keep the stopskip, even the same person will be cut off from his with: because he near-inward not the near-inward of vowelconsonants-ohyeah in his appointed season, that man will lift his miss and if a stranger will so-journ among you, and will keep the stopskip to vowelconsonants-ohyeah; according to the criterion of the stopskip, and according to the criterion thereof, so will he do: ye will have one criterion, 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 betweeners of to-song-immersed-isra'al journeyed: and in the place where the cloud abode, there betweeners of to-song-immersed-isra'al pitched their tents. at the mouth of vowelconsonants-ohyeah be-

tweeners of to-song-immersed-isra'al journeyed, and at the mouth of vowelconsonants-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 betweeners of to-song-immersed-isra'al kept the charge of vowelconsonants-ohyeah, and journeyed not. and so it was, when the cloud was a count-few days upon the dwelling: according to the mouth of vowelconsonants-ohyeah they abode in their tents, and according to the mouth of vowelconsonants-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, betweeners of to-song-immersed-isra'al abode in their tents, and journeyed not: but when it was taken up, they journeyed. at the mouth of vowelconsonants-ohyeah they rested in the tents, and at the mouth of vowelconsonants-ohyeah they journeyed: they kept the charge of vowelconsonants-ohyeah, at the mouth of vowelconsonants-ohyeah by the hand of extract-mose.

10

and vowelconsonants-ohyeah worded to extract-mose, saying, make thee two trumpets of silver; of a whole piece will thou make them: that thou mayest use them for the calling of the assembly, and for the journeying of the camps. and when they will blow with them, all the assembly will assemble themselves to thee at the opening of the 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 to-song-immersed-isra'al will gather themselves to thee. when ye blow an alarm, then the camps that lie on the east parts will journey. 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 betweeners of gather-cabinet-aaron, the dark-ener, 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 narrower that narrows you, then ye will blow an alarm with the trumpets; and ye will be remembered before vowelconsonants-ohyeah your tohwards, and ye will be stick-safed from your 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 completers; that they may be to you for a memorial before your tohwards: i am vowelconsonants-ohyeah your tohwards. 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 betweeners of to-song-immersed-isra'al journeyed out of the word-desert of bush-sinai; and the cloud rested in the word-desert of magnificence-paran. and they first journeyed according to the mouth of vowelconsonants-ohyeah by the hand of extract-mose. in the first place went the standard of the camp of betweeners of vowel-acknowledge-yeahodah according to their armies: and over his army was pioneer-nahshon betweener of my-with-generous-eminadab. and over the army of the tilter of betweeners of hire-wage-issachar was given-to-ne-

tane'al betweener of junior-zuar. and over the army of the tilter of betweeners of garbage-fertile-cebulun was my-unto-dad-aliab betweener of start-sick-helon. and the dwelling was taken down; and the betweeners of stranger-gershon and the betweeners of bitter-merari journeyed, lifting the dwelling. and the standard of the camp of see-child-rauben journeyed according to their armies: and over his army was my-unto-rock-alizur betweener of my-breast-light-shediur. and over the army of the tilter of betweeners of hear-home-simeon was my-complete-to-shelumai' betweener of my-rock-breast-zurishaddai. and over the army of the tilter of betweeners of tell-luck-gad was my-unto-adds-aliasaf betweener of know-unto-deu'al. and the endure-qohatites journeyed, lifting the dedicated; and the other did set up the dwelling against they came. and the standard of the camp of betweeners of gray-fruitful-afraim journeyed according to their armies: and over his army was my-to-hears-alisheme betweener of with-acknowledge-emihud. and over the army of the tilter of betweeners of sleep-change-manasseh was my-detox-camel-to-gamali' betweener of cash-in-rock-pedahzur. and over the army of the tilter of betweeners of righthand-child-benjamin was my-father-deals-with-abidan betweener of my-hewing-down-gideon. and the standard of the camp of betweeners of discuss-court-dan journeyed, which was the rearward of all the camps throughout their armies: and over his army was my-brother-help-abiecer betweener of my-with-my-breast-emishadai. and over the army of the tilter of betweeners of happy-confirm-asher was my-injury-to-pagi'al betweener of disturb-okran. and over the army of the tilter of betweeners of cunning-twist-nafali was my-brother-look-ahire betweener of torture-eye-enan. thus were the journeyings of betweeners of to-song-immersed-isra'al according to their armies, when they journeyed. and extract-mose said to like-hobab, betweener of raguel the discuss-court-midianite, extract-mose' father in law, we are journeying to the place of which vowelconsonants-ohyeah said, i will give it you: come thou with us, and we will do thee good: for vowelconsonants-ohyeah hath worded good concerning to-song-immersed-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 word-desert, and thou mayest be to us instead of eyes. and it will be, if thou go with us, yea, it will be, that what goodness vowelconsonants-ohyeah will do to us, the same will we do to thee. and they journeyed from the mountain of vowelconsonants-ohyeah three days' way: and the gather-cabinet of the alignment of vowelconsonants-ohyeah went before them in the three days' way, to search out a resting place for them. and the cloud of vowelconsonants-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 extract-mose said, stand up, vowelconsonants-ohyeah, and let thine enemies be scattered; and let them that hate thee flee before thee. and when it rested, he said, reset, vowelconsonants-ohyeah, to the many thousands of to-song-immersed-isra'al

11

and when the with complained, it displeased vowelconsonants-ohyeah: and vowelconsonants-ohyeah heard it; and his nose-anger was kindled; and the fire of vowelconsonants-ohyeah burnt among them, and eaten

them that were in the uttermost parts of the camp. and the with shouted to extract-mose; and when extract-mose self-crimeed to vowelconsonants-ohyeah, the fire was quenched. and he called the there-name of the place conflagration-taberah: because the fire of vowelconsonants-ohyeah burnt among them. and the mixed multitude that was near-inward them fell a desire: and betweeners of to-song-immersed-isra'al also wept again, and said, who will give us immersed-flesh to eat? we remember the fish, which we did eat in narrows-develop-egypt for nothing: the cucumbers, and the melons, and the leeks, and the onions, and the garlic: but now our person is dried away: there is nothing at all, beside this from-manna, before our eyes. and the from-manna was as coriander seed, and the color thereof as the color of bdellium. and the with went about, and gleaned it, and ground it in womb-mills, or beat it in a mortar, and baked it in pans, and made 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 from-manna fell upon it. then extract-mose heard the with weep throughout their families, every man in the opening of his tent: and the nose-anger of vowelconsonants-ohyeah was kindled greatly; this was also break-visual in the eyes of extract-mose.. and extract-mose said to vowelconsonants-ohyeah, wherefore hast thou poor thy worker? and wherefore have i not found camping in thy eyes, that thou name-thereest 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, lift them in thy bosom, as a nursing father lifeth the sucking child, to the earth which thou seven-swearst to their fathers? whence should i have immersed-flesh to give to all this with? for they weep to me, saying, give us immersed-flesh 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 vowelconsonants-ohyeah said to extract-mose, gather to me seventy men of the elders of to-song-immersed-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 name-there it upon them; and they will lift the burden of the with with thee, that thou lift it not thyself alone. and say thou to the with, dedicated yourselves against to-morrow, and ye will eat immersed-flesh for ye have wept in the ears of vowelconsonants-ohyeah, saying, who will give us immersed-flesh to eat? for it was well with us in narrows-develop-egypt: therefore vowelconsonants-ohyeah will give you immersed-flesh and ye will eat. ye will not eat one day, nor two days, nor five days, neither ten days, nor twenty days; but even a whole month, until it emerged at your nostrils, and it be disgusting to you: because that ye were fed up with vowelconsonants-ohyeah which is near-inward you, and have wept before him, saying, why emerged we forth out of narrows-develop-egypt? and extract-mose said, the with, near-inward whom i am, are six hundred thousand footmen; and thou hast said, i will give them immersed-flesh that they may eat a whole month. will the sheep 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 vowelconsonants-ohyeah said to extract-mose, is vowelconsonants-ohyeah's hand waxed short? thou wilt see now whether my word will come

to pass to thee or not. and extract-mose emerged, and told the with the words of vowelconsonants-ohyeah, and added the seventy men of the elders of the with, and standstay them round about the tent. and vowelconsonants-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 there-name of the one was on-chest-aldad, and the there-name of the other from-chest-medad: and breathwind rested upon them; and they were of them that were written, but didn't emerge to the tent: and they brought in the camp. and there ran a young man, and told extract-mose, and said, on-chest-aldad and from-chest-medad do bring in the camp. and vowelconsonants-stick-safe-yeahoshua betweener of fish-nun, the servant of extract-mose, one of his young men, answered and said, my mister extract-mose, forbid them. and extract-mose said to him, enviest thou for my sake? would tohwards that all vowelconsonants-ohyeah's with were come-bringers, and that vowelconsonants-ohyeah would give his breathwind upon them! and extract-mose gat him into the camp, he and the elders of to-song-immersed-isra'al and there went forth a breathwind from vowelconsonants-ohyeah, and brought quails from the sea, and left them by the camp, as it were a day's way on this side, and as it were a day's way 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 clay-homers: and they spread them all abroad for themselves round about the camp. and while the immersed-flesh was yet between their teeth, ere it was chewed, the nose-anger of vowelconsonants-ohyeah was kindled against the with, and vowelconsonants-ohyeah hit the with with a very great plague. and he called the there-name of that place graves-of-desire-qibrot-hatavah: because there they buried the with that desired. and the with journeyed from graves-of-desire-qibrot-hatavah to court-yards-hazerot; and abode at courtyards-hazerot.

12

and bitter-merry-miriam and gather-cabinet-aaron worded against extract-mose because of the cush-spindle-ethiopian woman whom he had married: for he had married an cush-spindle-ethiopian woman. and they said, hath vowelconsonants-ohyeah indeed worded only by extract-mose? hath he not worded also by us? and vowelconsonants-ohyeah heard it. (now the earthling extract-mose was very meek, on all the men which were upon the face-turnings of the earth.) and vowelconsonants-ohyeah said suddenly to extract-mose, and to gather-cabinet-aaron, and to bitter-merry-miriam, emerged ye three to the proto-sinaitic-script-meet-until-due-tent. and they three emerged. and vowelconsonants-ohyeah came down in the stand of the cloud, and stood in the opening of the tent, and called gather-cabinet-aaron and bitter-merry-miriam: and they both emerged, and he said, hear now my words: if there be a come-bringer among you, i vowelconsonants-ohyeah will make myself known to him in a vision, and will word to him in a dream. my worker extract-mose is not so, who is hide-trainingful in all mine house. with him will i word mouth to mouth, even apparently, and not in dark speeches; and the similitude of vow-

elconsonants-ohyeah will he look at: wherefore then were ye not afraid to word against my worker extract-mose? and the nose-anger of vowelconsonants-ohyeah was kindled against them; and he departed. and the cloud turned aside from off the tent; and, behold, bitter-merry-miriam became narrow-waspish, white as snow: and gather-cabinet-aaron looked upon bitter-merry-miriam, and, behold, she was narrow-waspish. and gather-cabinet-aaron said to extract-mose, alas, my mister, 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 immersed-flesh is half eaten when he emerges from his mother's womb. and extract-mose shouted to vowelconsonants-ohyeah, saying, heal her now, o tohwards, i beseech thee. and vowelconsonants-ohyeah said to extract-mose, if her father had but spit in her face-turnings, should she not be humiliated seven days? let her be closed out from the camp seven days, and after that let her be received in again. and bitter-merry-miriam was closed out from the camp seven days: and the with journeyed not till bitter-merry-miriam was brought in again. and afterward the with journeyed from court-yards-hazerot, and pitched in the word-desert of magnificence-paran.

13

and vowelconsonants-ohyeah worded to extract-mose, saying, send thou men, that they may search the land of nest-buy-kanaan which i give to betweeners of to-song-immersed-isra'al of every tilter of their fathers will ye send a man, every one a president among them. and extract-mose by the mouth of vowelconsonants-ohyeah sent them from the word-desert of magnificence-paran: all those men were heads of betweeners of to-song-immersed-isra'al and these were their there-names: of the tilter of see-child-rauben, hearshamue betweener of remember-cakur. of the tilter of hear-home-simeon, criterion-shafat betweener of my-hole-hori. of the tilter of vowel-acknowledge-yeahodah, dog-as-heart-kaleb betweener of turn-jefuneh. of the tilter of hire-wage-issachar, free-igal betweener of add-increase-josef. of the tilter of gray-fruitful-afraim, safe-osua betweener of fish-nun. of the tilter of righthand-child-benjamin, emit-palti betweener of heal-rafu. of the tilter of garbage-fertile-cebulun, garden-coriander-to-gadi'al betweener of my-secret-sodi. of the tilter of add-increase-josef, namely, of the tilter of sleep-change-manasseh, my-coriander-garden-gadi betweener of my-horse-susi. of the tilter of discuss-court-dan my-to-with-emi'al betweener of my-camel-gemali. of the tilter of happy-confirm-asher, hide-seur betweener of who-like-to-mika'al. of the tilter of cunning-twist-naftali, relax-owe-nahbi betweener of stripe-vofsi. of the tilter of tell-luck-gad-to-rise-geu'al betweener of of-beat-maki these are the there-names of the men which extract-mose sent to spy out the land. and extract-mose called safe-osua betweener of fish-nun vowelconsonants-stick-safe-yeahoshua. and extract-mose sent them to spy out the land of nest-buy-kanaan and said to them, get you up this way southward, and up into the mountain: and chest-envision 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 break-visual 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 strong, and bring of the fruit of the land. now the time was the time of the first ripe grapes. so they upped, and searched the land from the word-desert of briar-zin to wide-rehob as men come to gourd-vessel-hamat. and they upped by the south, and came to friend-joy-hebron; where my-brother-from-ahiman, my-six-sheshai, and furrow-talmai, the natives of giant-enaq, were. (now friend-joy-hebron was between-built seven years before take-down-zoen in narrows-develop-egypt) and they came to the brook of fire-all-ashcol, and cut down from there a branch with one cluster of grapes, and they lifted it between two upon a staff; and they brought of the high-pomegranates, and of the figs. the place was called the brook fire-all-ashcol, because of the cluster of grapes which betweeners of to-song-immersed-isra'al cut down from there. and they resettled from searching of the land after forty days. and they went and came to extract-mose, and to gather-cabinet-aaron, and to all the meeting of betweeners of to-song-immersed-isra'al to the word-desert of magnificence-paran, to dedicated-qadesh and brought back word to them, and to all the meeting, and let them see the fruit of the land. and they recounted him, and said, we came to the land whither thou sentest us, and surely it oozes 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 giant-enaq there. the labouring-emaleqites dwell in the land of the south: and the tusk-hittites, and the trampler-jebusites, and the say-amorites, dwell in the mountains: and the nest-buy-kanaanites dwell by the sea, and by the coast of its-going-down-jordan. and dog-as-heart-kaleb stilled the with before extract-mose, and said, let us up at once, and inherit it; for we are well able to overcome it. but the men that upped with him said, we be not able to up against the with; for they are stronger than we. and they let emerge an evil report of the land which they had searched to betweeners of to-song-immersed-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 let-to-weak-giants, the betweeners of giant-enaq, which come of the let-to-weak-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 betweeners of to-song-immersed-isra'al murmured against extract-mose and against gather-cabinet-aaron: and the whole meeting said to them, would tohwards that we had died in the land of narrows-develop-egypt! or would tohwards we had died in this word-desert! and whereof hath vowelconsonants-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 narrows-develop-egypt? and they said one to another, let us give a captain, and let us reset into narrows-develop-egypt. then extract-mose and gather-cabinet-aaron fell on their face-turnings before all the assembly of the meeting of betweeners of to-song-immersed-isra'al and vowelconsonants-stick-safe-yeahoshua betweeners of fish-nun, and dog-as-heart-kaleb betweeners of turn-jefuneh, which were of them that searched the land, rent their clothes: and they said to all the company

of betweeners of to-song-immersed-isra'al saying, the land, which we pass-crossed through to search it, is an exceeding good land. if vowelconsonants-ohyeah desire in us, then he will bring us into this land, and give it us; a land which oozes with milk and honey. only rebel not ye against vowelconsonants-ohyeah, neither respect ye the with of the land; for they are bread for us: their image-defense is turned aside from them, and vowelconsonants-ohyeah is with us: respect them not. but all the meeting bade stone them with stones. and the heavyweight of vowelconsonants-ohyeah was seen in the proto-sinaitic-script-meet-until-due-tent before all betweeners of to-song-immersed-isra'al and vowelconsonants-ohyeah said to extract-mose, how long will this with spurn me? and how long will it be ere they hide-train me, for all the signs which i have did near-inward them? i will smite them with the word, and disinherit them, and will make of thee a greater nation and mightier than they. and extract-mose said to vowelconsonants-ohyeah, then the narrows-develop-egyptians will hear it, (for thou near-inwardest up 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 vowelconsonants-ohyeah art near-inward this with, that thou vowelconsonants-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 there-name of thee will speak, saying, because vowelconsonants-ohyeah was not able to bring this with into the land which he seven-swear to them, therefore he hath slain them in the word-desert. and now, i beseech thee, let the energy of my mister be great, according as thou hast worded, saying, vowelconsonants-ohyeah is long-suffering, and of great kindness, lifting cloudy and go-beyond, and by no means clearing the guilty, accounting the cloudy of the fathers upon betweeners to the third and fourth generation. forgive, i beseech thee, the cloudy of this with according to the greatness of thy kindness, and as thou hast liftn this with, from narrows-develop-egypt even until now. and vowelconsonants-ohyeah said, i have forgiven according to thy word: but as truly as i live, all the land will be filled with the heavyweight of vowelconsonants-ohyeah. because all those men which have seen my heavyweight, and my miracles, which i did in narrows-develop-egypt and in the word-desert, and have tempted me now these ten times, and have not hearkened to my voice; surely they will not see the land which i seven-swear to their fathers, neither will any of them that spurned me see it: but my worker dog-as-heart-kaleb, because he had his in-sight breathwind with him, and hath followed me fully, him will i bring into the land whereinto he went; and his seed will inherit it. (now the labour-king-emaleqites and the nest-buy-kanaanites dwelt in the valley.) tomorrow turn you, and get you into the word-desert by the way of the end sea. and vowelconsonants-ohyeah worded to extract-mose and to gather-cabinet-aaron, saying, how long will i bear with this break-visual meeting, which murmur against me? i have heard the murmurings of betweeners of to-song-immersed-isra'al which they murmur against me. say to them, as truly as i live, saith vowelconsonants-ohyeah, as ye have worded in mine ears, so will i do to you: your carcasses will fall in this word-desert; and all that were counted of you, according to your whole count, from twenty years old and upward which have mur-

mured against me. doubtless ye will not come into the land, concerning which i lifted my hand to make you dwell therein, stick-safe dog-as-heart-kaleb betweener of turn-jefuneh, and vowelconsonants-stick-safe-yea-hoshua betweener of fish-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 were fed up with. but as for you, your carcasses, they will fall in this word-desert. and your betweeners will watch-wander in the word-desert forty years, and lift your feed-whoredoms, until your carcasses be wasted in the word-desert. 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 vowelconsonants-ohyeah have said, i will surely do it to all this break-visual meeting, that are gathered together against me: in this word-desert they will be consumed, and there they will die. and the men, which extract-mose sent to search the land, who reseted, and made all the meeting to murmur against him, by let emerging up a slander upon the land, even those men that did up the break-visual report upon the land, died by the injury before vowelconsonants-ohyeah. but vowelconsonants-stick-safe-yea-hoshua betweener of fish-nun, and dog-as-heart-kaleb betweener of turn-jefuneh, which were of the men that went to search the land, lived still. and extract-mose worded these words to all betweeners of to-song-immersed-isra'al and the with mourned greatly. and they stood up early in the morning, and upped them into the head of the mountain, saying, lo, we be here, and will up to the place-stand-up which vowelconsonants-ohyeah hath promised: for we have missed. and extract-mose said, wherefore now do ye pass-cross over the commandment of vowelconsonants-ohyeah? but it will not succeed. go not up, for vowelconsonants-ohyeah is not near-inward you; that ye be not injured before your enemies. for the labour-king-emaleqites and the nest-buy-kanaanites are there before you, and ye will fall by the sword: because ye are settled away from vowelconsonants-ohyeah, therefore vowelconsonants-ohyeah will not be with you. but they presumed to up to the mountain top: nevertheless the gather-cabinet of the alignment of vowelconsonants-ohyeah, and extract-mose, departed not out of the camp. then the labour-king-emaleqites came down, and the nest-buy-kanaanites which dwelt in that mountain, and hit them, and discomfited them, even to fishing-net-hormah.

15

and vowelconsonants-ohyeah worded to extract-mose, saying, word to betweeners of to-song-immersed-isra'al and say to them, when ye be come into the land of your settlements, which i give to you, and will make an fire to vowelconsonants-ohyeah, a onup, or a butcher in performing a vow, or in a generous, or in your solemn feasts, to make a resting smell to vowelconsonants-ohyeah, of the cattle or of the sheep: then will he that near-inwardeth his near-inward to vowelconsonants-ohyeah near-inward a rester of a tenth do of flour mix-faded 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 high-ram thou will prepare for a rester two tenths 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 vowelconsonants-ohyeah. and when

thou preparest a bullock for a onup, or for a butcher in completing a vow, or completers to vowelconsonants-ohyeah: then will he near-inward with a bullock a rester of three tenths dos of flour mix-faded 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 vowelconsonants-ohyeah. thus will it be done for one bullock, or for one high-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 vowelconsonants-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 vowelconsonants-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 vowelconsonants-ohyeah. one drops-of-teaching-tora and one criterion will be for you, and for the stranger that sojourneth with you. and vowelconsonants-ohyeah worded to extract-mose, saying, word to betweeners of to-song-immersed-isra'al and say to them, when ye come into the land where i bring you, then it will be, that, when ye eat of the bread of the land, ye will high an high to vowelconsonants-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 vowelconsonants-ohyeah an high in your generations. and if ye have erred, and not observed all these directives, which vowelconsonants-ohyeah hath worded to extract-mose, even all that vowelconsonants-ohyeah hath directed you by the hand of extract-mose, from the day that vowelconsonants-ohyeah directed extract-mose, 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 betweener of cattle for a onup, for a resting smell to vowelconsonants-ohyeah, with his rester, and his pouring, according to the criterion, and one kid of the goats for a misser. and the darkener will out-of-town for all the meeting of betweeners of to-song-immersed-isra'al 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 vowelconsonants-ohyeah, and their misser before vowelconsonants-ohyeah, for their unaware: and it will be forgiven all the meeting of betweeners of to-song-immersed-isra'al and the stranger that sojourneth among them; seeing all the with were in unaware. and if any person 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 person that misses ignorantly, when he misses by unaware before vowelconsonants-ohyeah, to out-of-town for him; and it will be forgiven him. ye will have one drops-of-teaching-tora for him that sinneth through unaware, both for him that is born among betweeners of to-song-immersed-isra'al and for the stranger that sojourneth among them. but the person that doeth ought presumptuously, whether he be born in the land, or a stranger, the same abuses vowelconsonants-ohyeah; and that person will be cut off from his with. because he hath despised word vowelconsonants-ohyeah, and hath severed his directive, that person will utterly be cut off; his cloudy will be upon him. and while betweeners of to-song-immersed-isra'al were in the word-desert, they found a man that gathered sticks

upon the settling day. and they that found him gathering sticks near-inward him to extract-mose and gather-cabinet-aaron, and to all the meeting. and they rested him in ward, because it was not declared what should be done to him. and vowelconsonants-ohyeah said to extract-mose, the man will be deadly put to death: all the meeting will stone him with stones without the camp. and all the meeting let him emerge without the camp, and stoned him with stones, and he died; as vowelconsonants-ohyeah directed extract-mose. and vowelconsonants-ohyeah said to extract-mose, saying, word to betweeners of to-song-immersed-isra'al and bid them that they give them fringes in the borders of their garments throughout their generations, and that they give upon the fringe of the borders a ribband of blue: and it will be to you for a fringe, that ye may see it, and remember all the directives of vowelconsonants-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 tohwads. i am vowelconsonants-ohyeah your tohwads, which let emerge you out of the land of narrows-develop-egypt, to be your tohwads: i am vowelconsonants-ohyeah your tohwads.

16

now bald-ice-qorah, betweener of oil-izhar, betweener of endure-qohat, betweener of borrow-join-levi and their-observance-datan and my-father-high-abiram, the betweeners of my-unto-dad-aliah, and on, betweener of fallen-pelet, betweeners of see-child-rauben, took men: and they stood up before extract-mose, with certain of betweeners of to-song-immersed-isra'al two hundred and fifty presidents of the assembly, read-called in the meeting, men of there-name: and they gathered themselves together against extract-mose and against gather-cabinet-aaron, and said to them, ye take too much upon you, seeing all the meeting are dedicated, every one of them, and vowelconsonants-ohyeah is among them: wherefore then lift ye up yourselves on the meeting of vowelconsonants-ohyeah? and when extract-mose heard it, he fell upon his face-turnings: and he worded to bald-ice-qorah and to all his company, saying, even to morrow vowelconsonants-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, bald-ice-qorah, and all his company; and name-there fire therein, and name-there incense in them before vowelconsonants-ohyeah to morrow: and it will be that the man whom vowelconsonants-ohyeah doth choose, he will be dedicated: ye take too much upon you, ye betweeners of borrow-join-levi and extract-mose said to bald-ice-qorah, hear, i pray you, ye betweeners of borrow-join-levi seemeth it but a small thing to you, that the tohwads of to-song-immersed-isra'al hath differentiated you from the meeting of to-song-immersed-isra'al to near-inward you near to himself to do the work of the dwelling of vowelconsonants-ohyeah, and to stand before the meeting to immerser to them? and he hath near-inward thee near to him, and all thy brethren the betweeners of borrow-join-levi with thee: and seek ye the darkener also? for which cause both thou and all thy company are gathered together against vowelconsonants-ohyeah: and what is gather-cabinet-aaron, that ye murmur against him? and extract-mose sent to call their-

observance-datan and my-father-high-abiram, the betweeners of my-unto-dad-aliah: which said, we will not come up: is it a small word that thou hast brought us up out of a land that oozes with milk and honey, to kill us in the word-desert, except thou give thyself altogether a prince over us? moreover thou hast not brought us into a field that oozes with milk and honey, or given us inheritance of fields and vineyards: wilt thou give out the eyes of these men? we will not come up. and extract-mose was very wroth, and said to vowelconsonants-ohyeah, respect not thou their rest: i have not lifted one ass from them, neither have i hurt one of them. and extract-mose said to bald-ice-qorah, be thou and all thy company before vowelconsonants-ohyeah, thou, and they, and gather-cabinet-aaron, to morrow: and take every man his wipe-dish, and give incense in them, and near-inward ye before vowelconsonants-ohyeah every man his wipe-dish, two hundred and fifty wipe-dishes; thou also, and gather-cabinet-aaron, each of you his wipe-dish. and they took every man his wipe-dish, and give fire in them, and laid incense thereon, and stood in the opening of the proto-sinaitic-script-meet-until-due-tent with extract-mose and gather-cabinet-aaron. and bald-ice-qorah gathered all the meeting against them to the opening of the proto-sinaitic-script-meet-until-due-tent: and the heavyweight of vowelconsonants-ohyeah was seen by all the meeting. and vowelconsonants-ohyeah worded to extract-mose and to gather-cabinet-aaron, 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 tohwads, the tohwads of breathwinds of all immersed-flesh will one man miss and wilt thou be foaming with all the meeting? and vowelconsonants-ohyeah worded to extract-mose, saying, word to the meeting, saying, get you up from about the dwelling of bald-ice-qorah, their-observance-datan, and my-father-high-abiram. and extract-mose stood up and went to their-observance-datan and my-father-high-abiram; and the elders of to-song-immersed-isra'al followed him. and he worded to the meeting, saying, turn aside, 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 upped from the dwelling of bald-ice-qorah, their-observance-datan, and my-father-high-abiram, on every side: and their-observance-datan and my-father-high-abiram emerged, and stood in the opening of their tents, and their women, and their betweeners, and their little betweeners. and extract-mose said, hereby ye will know that vowelconsonants-ohyeah hath sent me to do all these doings; for i have not done them of mine own mind. if these men die the common death of all men, or if they be accounted after the accountation of all men; then vowelconsonants-ohyeah hath not sent me. but if vowelconsonants-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 spurned vowelconsonants-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 bald-ice-qorah, and all their goods. they, and all that appertained to them, went down alive into the pit, and the land covered them: and they lost from among the assembly. and all to-song-immersed-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 emerged a fire from vowelconsonants-ohyeah, and eaten the two hundred and fifty men that near-inwarded incense. and vowelconsonants-ohyeah worded to extract-mose, saying, speak to help-to-alecer betweener of gather-cabinet-aaron 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 misers against their own persons, let them give them broad plates for a covering of the butcher-place: for they near-inwarded them before vowelconsonants-ohyeah, therefore they are dedicated: and they will be a sign to betweeners of to-song-immersed-isra'al and help-to-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 betweeners of to-song-immersed-isra'al that no stranger, which is not of the seed of gather-cabinet-aaron, come near to near-inward incense before vowelconsonants-ohyeah; that he be not as bald-ice-qorah, and as his in-sight: as vowelconsonants-ohyeah said to him by the hand of extract-mose. but on the morrow all the meeting of betweeners of to-song-immersed-isra'al murmured against extract-mose and against gather-cabinet-aaron, saying, ye have killed the with of vowelconsonants-ohyeah. and it came to pass, when the meeting was gathered against extract-mose and against gather-cabinet-aaron, that they saw toward the proto-sinaitic-script-meet-until-due-tent: and, behold, the cloud covered it, and the heavyweight of vowelconsonants-ohyeah was seen. and extract-mose and gather-cabinet-aaron came before the proto-sinaitic-script-meet-until-due-tent. and vowelconsonants-ohyeah worded to extract-mose, 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 extract-mose said to gather-cabinet-aaron, take a wipe-dish, and name-there fire therein from off the butcher-place, and name-there on incense, and go quickly to the meeting, and out-of-town for them: for there is foaming emerged from vowelconsonants-ohyeah; the plague is begun. and gather-cabinet-aaron took as extract-mose commanded, and ran into the midst of the assembly; and, behold, the plague was begun among the with: and he give on incense, and gave an out-of-town-ment for the with. and he stood between the dead and the living; and the injury was standstayed. now they that died in the injury were fourteen thousand and seven hundred, beside them that died about the word of bald-ice-qorah. and gather-cabinet-aaron resetted to extract-mose to the opening of the proto-sinaitic-script-meet-until-due-tent: and the injury was stayed.

17

and vowelconsonants-ohyeah worded to extract-mose, saying, word to betweeners of to-song-immersed-isra'al and take of every one of them a tilt-staff according to the house of their fathers, of all their presidents according to the house of their fathers twelve tilt-staffs: write thou every man's there-name upon his tilt-staff. and thou will write gather-cabinet-aaron's there-name upon the tilt-staff of borrow-join-levi for one tilt-staff will be for the head of the house of their fathers. and thou will rest them in the proto-sinaitic-script-meet-until-due-tent before the witness, where i will meet with you. and it will come to pass, that the man's tilt-staff, whom i will choose, will blossom:

and i will make to cease from me the murmurings of betweeners of to-song-immersed-isra'al whereby they murmur against you. and extract-mose worded to betweeners of to-song-immersed-isra'al and every one of their presidents gave him a tilt-staff apiece, for each president one, according to their fathers' houses, even twelve tilt-staffs: and the tilt-staff of gather-cabinet-aaron was among their tilt-staffs. and extract-mose rested the rods before vowelconsonants-ohyeah in the tent of witness. and it came to pass, that on the morrow extract-mose went into the tent of witness; and, behold, the tilt-staff of gather-cabinet-aaron for the house of borrow-join-levi was budded, and let emerge buds, and bloomed blossoms, and yielded youth-elmonds. and extract-mose let emerge all the tilt-staffs from before vowelconsonants-ohyeah to all betweeners of to-song-immersed-isra'al and they saw, and took every man his tilt-staff. and vowelconsonants-ohyeah said to extract-mose, bring gather-cabinet-aaron's tilt-staff again before the witness, to be kept for a token against the bit-terers; and thou will quite take away their murmurings from me, that they die not. and extract-mose did so: as vowelconsonants-ohyeah directed him, so did he. and betweeners of to-song-immersed-isra'al said to extract-mose, saying, behold, we die, we get lost, we all get lost. whosoever cometh any thing near to the dwelling of vowelconsonants-ohyeah will die: will we be consumed with dying?

18

and vowelconsonants-ohyeah said to gather-cabinet-aaron, thou and thy betweeners and thy father's house with thee will bear the cloudy of the dedicated: and thou and thy betweeners with thee will bear the cloudy of your darkener. and thy brethren also of the tilter of borrow-join-levi the branch of thy father, near-inward thou with thee, that they may be joined to thee, and immerse to thee: but thou and thy betweeners with thee will immerse before the tent of witness. and they will keep thy charge, and the charge of all the tent: only they will not come nigh the tools 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 foaming any more upon betweeners of to-song-immersed-isra'al and i, behold, i have taken your brethren the borrow-join-levites from among betweeners of to-song-immersed-isra'al to you they are given as a gift for vowelconsonants-ohyeah, to do the work of the proto-sinaitic-script-meet-until-due-tent. therefore thou and thy betweeners with thee will keep your priest's office forevereverything of the butcher-place, and within the breaker; and ye will work i have given your priest's office to you as a work of gift: and the stranger that cometh nigh will be name-there to death. and vowelconsonants-ohyeah worded to gather-cabinet-aaron, behold, i also have given thee the word of mine highs of all the dedicated words of betweeners of to-song-immersed-isra'al to thee have i given them by word of the swimming, and to thy betweeners, by an ordinance world. this will be thine of the most dedicated things, reserved from the fire: every near-inward of theirs, every rest of theirs, and every misser of theirs, and every fault of theirs which they will render to me, will be most dedicated for thee and for thy between-

ers. in the most dedicated place will thou eat it; every member-male will eat it: it will be dedicated to thee. and this is thine; the high of their gift, with all the sieves of betweeners of to-song-immersed-isra'al i have given them to thee, and to thy betweeners and to thy betweenas 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 vowelconsonants-ohyeah, them have i given thee. and whatsoever is first ripe in the land, which they will bring to vowelconsonants-ohyeah, will be thine; every one that is top-bright in thine house will eat of it. every thing devoted in to-song-immersed-isra'al will be thine. every thing that openeth the womb in all immersed-flesh which they near-inward to vowelconsonants-ohyeah, whether it be of men or in-them animals, will be thine: nevertheless the firstborn of earthing will thou surely redeem, and the firstborn of stained in-them animals will thou redeem. and those that are to be redeemed from a month old will thou redeem, according to thine estimation, for the money of five light-sheqels, after the light-sheqel of the dedicated, which is twenty stranger-gerahs. but the firstborn of a cow, or the firstborn of a sheep, or the firstborn of a goat, don't redeem; they are dedicated: thou will sprinkle their blood upon the butcher-place, and will burn their fat for a ash, for a resting smell to vowelconsonants-ohyeah. and the immersed-flesh of them will be thine, as the sieve breast and as the right shoulder are thine. all the highs of the dedicated things, which betweeners of to-song-immersed-isra'al high to vowelconsonants-ohyeah, have i given thee, and thy betweeners and thy betweenas with thee, by a statute world: it is a alignment of salt world before vowelconsonants-ohyeah to thee and to thy seed with thee. and vowelconsonants-ohyeah said to gather-cabinet-aaron, thou will have no inheritance in their land, neither will thou have any part among them: i am thy part and thine inheritance among betweeners of to-song-immersed-isra'al and, behold, i have given betweeners of borrow-join-levi all the tenth in to-song-immersed-isra'al for an inheritance, for their work which they work even the work of the proto-sinaitic-script-meet-until-due-tent. neither must betweeners of to-song-immersed-isra'al henceforth come nigh the proto-sinaitic-script-meet-until-due-tent, lest they bear miss and die. but the borrow-join-levites will do the work of the proto-sinaitic-script-meet-until-due-tent, and they will lift their cloudy: it will be a statute world throughout your generations, that among betweeners of to-song-immersed-isra'al they have no inheritance. but the tithes of betweeners of to-song-immersed-isra'al which they high as an high to vowelconsonants-ohyeah, i have given to the borrow-join-levites to inherit: therefore i have said to them, among betweeners of to-song-immersed-isra'al they will have no inheritance. and vowelconsonants-ohyeah worded to extract-mose, saying, thus word to the borrow-join-levites, and say to them, when ye take of betweeners of to-song-immersed-isra'al the tithes which i have given you from them for your inheritance, then ye will onup an high of it for vowelconsonants-ohyeah, even a tenth part of the tithe. and this your high will be thought of to you, as though it were the corn of the threshingfloor, and as the fullness of the winepress. thus ye also will high an high to vowelconsonants-ohyeah of all your tithes, which ye receive of betweeners of to-song-immersed-isra'al and ye will give thereof vowelconsonants-ohyeah's high to

gather-cabinet-aaron the darkener out of all your gifts ye will high every high of vowelconsonants-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 thought to the borrow-join-levites as the increase of the threshingfloor, and as the increase of the winepress. and ye will eat it in every place, ye and your households: for it is your wage 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 void the dedicated things of betweeners of to-song-immersed-isra'al lest ye die.

19

and vowelconsonants-ohyeah worded to extract-mose and to gather-cabinet-aaron, saying, this is the ordinance of the drops-of-teaching-tora which vowelconsonants-ohyeah hath directed, saying, word to betweeners of to-song-immersed-isra'al that they bring thee a red bullcow sound, wherein is no blemish, and upon which never came upon-yoke: and ye will give her to help-to-alecer the darkener that he may let her emerge without the camp, and one will slay her before his face-turnings: and help-to-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 immersed-flesh and her blood, with her dung, will he burn: and the darkener will take cedar wood, and hyssop, and two caterpillars, and fling it into the midst of the burning of the bullcow. then the darkener will wash his clothes, and he will bathe his immersed-flesh 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 immersed-flesh 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 rest them without the camp in a top-bright place, and it will be kept for the meeting of betweeners of to-song-immersed-isra'al 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 betweeners of to-song-immersed-isra'al and to the stranger that sojourneth among them, for a statute world. he that toucheth the dead body of any man-person 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 vowelconsonants-ohyeah; and that person will be hewn off from to-song-immersed-isra'al 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-tora 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 tool, which hath no covering bound upon it, is stained. and whosoever toucheth one that is voided 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 a stained person they will take of the ashes of the burnt heifer of purification for miss and living water will be give thereto in a tool: and a top-bright person will take hyssop, and dip it in the

water, and sprinkle it upon the tent, and upon all the tools, and upon the persons that were there, and upon him that touched a bone, or one voided, 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 person will be cut off from among the assembly, because he hath ceased the dedicated of vowelconsonants-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 sprinketh the water of separation will wash his clothes; and he that toucheth the water of separation will be stained until even. and whatsoever the stained person toucheth will be stained; and the person that toucheth it will be stained until even.

20

then came betweeners of to-song-immersed-isra'al even the whole meeting, into the word-desert of briarzin in the first month: and the with abode in dedicated-qadesh and bitter-merry-miriam died there, and was buried there. and there was no water for the meeting: and they gathered themselves together against extract-mose and against gather-cabinet-aaron. and the with quarreled with extract-mose, and said, saying, would towards that we had died when our brethren died before vowelconsonants-ohyeah! and why have ye upped the assembly of vowelconsonants-ohyeah into this word-desert, that we and our cattle should die there? and wherefore have ye gave us to up out of narrows-develop-egypt, to bring us in to this break-visual 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 extract-mose and gather-cabinet-aaron 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 heavy-weight of vowelconsonants-ohyeah was seen by them. and vowelconsonants-ohyeah worded to extract-mose, saying, take the tilt-staff, and gather thou the assembly together, thou, and gather-cabinet-aaron thy brother, and word ye to the rock before their eyes; and it will give forth his let drink, and thou will let emerge to them let drink out of the rock: so thou will give the meeting and their beasts drink. and extract-mose took the tilt-staff from before vowelconsonants-ohyeah, as he directed him. and extract-mose and gather-cabinet-aaron gathered the assembly together before the rock, and he said to them, hear now, ye bitterers; must we fetch you water out of this rock? and extract-mose lifted up his hand, and with his tilt-staff he hit the rock twice: and the water emerged abundantly, and the meeting drank, and their beasts also. and vowelconsonants-ohyeah said to extract-mose and gather-cabinet-aaron, because ye hide-trained me not, to dedicated me in the eyes of betweeners of to-song-immersed-isra'al therefore ye will not bring this assembly into the land which i have given them. this is the water of chiding-meribah; because betweeners of to-song-immersed-isra'al quarreled with vowelconsonants-ohyeah, and he was dedicated in them. and extract-mose sent messengers from dedicated-qadesh to the king of man-red-adom, thus saith thy brother to-song-immersed-isra'al thou knowest all the hardship that hath befallen us: how our fathers went down into narrows-develop-

egypt, and we have dwelt in narrows-develop-egypt a long time; and the narrows-develop-egyptians vexed us, and our fathers: and when we shouted to vowelconsonants-ohyeah, he heard our voice, and sent an messenger, and hath let emerge us forth out of narrows-develop-egypt: and, behold, we are in dedicated-qadesh a city in the uttermost of thy border: let us pass-cross, i pray thee, through thy land: we will not pass-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 pass-crossed thy borders. and man-red-adom said to him, don't pass-cross by me, lest i emerged against thee with the sword. and betweeners of to-song-immersed-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, don't go through. and man-red-adom emerged against him with heavyweighty with, and with a strong hand. thus man-red-adom refused to give to-song-immersed-isra'al pass-cross-over through his border: wherefore to-song-immersed-isra'al turned away from him. and betweeners of to-song-immersed-isra'al even the whole meeting, journeyed from dedicated-qadesh and came to mountain mount-hor and vowelconsonants-ohyeah said to extract-mose and gather-cabinet-aaron in mountain mount-hor by the coast of the earth of man-red-adom, saying, gather-cabinet-aaron will be added to his with: for he will not come into the land which i have given to betweeners of to-song-immersed-isra'al because ye bittered against my word at the water of chiding-meribah. take gather-cabinet-aaron and help-to-alecer his betweener and bring them up to mountain mount-hor and strip gather-cabinet-aaron of his clothing, and name-there them upon help-to-alecer his betweener and gather-cabinet-aaron will be added to his people, and will die there. and extract-mose did as vowelconsonants-ohyeah directed: and they upped into mountain mount-hor in the eyes of all the meeting. and extract-mose stripped gather-cabinet-aaron of his clothing, and name-there them upon help-to-alecer his betweener and gather-cabinet-aaron died there in the head of the mountain and extract-mose and help-to-alecer came down from the mountain and when all the meeting saw that gather-cabinet-aaron was dead, they mourned for gather-cabinet-aaron thirty days, even all the house of to-song-immersed-isra'al

21

and when king bronze-ered the nest-buy-kanaanite, which dwelt in the south, heard tell that to-song-immersed-isra'al came by the way of the spies; then he fought against to-song-immersed-isra'al and took some of them prisoners. and to-song-immersed-isra'al vowed a vow to vowelconsonants-ohyeah, and said, if thou wilt indeed give this with into my hand, then i will fishing-net-destroy their cities. and vowelconsonants-ohyeah hearkened to the voice of to-song-immersed-isra'al and gave up the nest-buy-kanaanites; and they fishing-net-destroyed them and their cities: and he called the there-name of the place fishing-net-hormah. and they wayed from mountain mount-hor by the way of the end sea, to compass the earth of man-red-adom: and the person of the with was much discouraged because of the way. and the with worded against towards, and against extract-mose,

wherefore have ye brought us up out of narrows-develop-egypt to die in the word-desert? for there is no bread, neither is there any water; and our person thorns this light bread. and vowelconsonants-ohyeah sent fiery serpents among the with, and they bit the with; and much with of to-song-immersed-isra'al died. therefore the with came to extract-mose, and said, we have missed, for we have worded to vowelconsonants-ohyeah, and against thee; self-crime to vowelconsonants-ohyeah, that he turn aside the serpents from us. and extract-mose self-crimeed for the with. and vowelconsonants-ohyeah said to extract-mose, make thee a fiery serpent, and name-there it upon a pole: and it will come to pass, that every one that is bitten, when he seeth upon it, will live. and extract-mose made a serpent of brass, and name-there it upon a pole, and it came to pass, that if a serpent had bitten any man, when he looked at the serpent of brass, he lived. and betweeners of to-song-immersed-isra'al journeyed, and pitched in thick-obot. and they journeyed from thick-obot, and pitched at heaps-crossings-ije-eberim, in the word-desert which is before from-father-moab, toward the sunrising. from there they journeyed, and pitched in the valley of twig-cared. from there they journeyed, and pitched on pass-cross-cross-over of pine-arnon, which is in the word-desert that emerges of the coasts of the say-amorites: for pine-arnon is the border of from-father-moab, between from-father-moab and the say-amorites. wherefore it is said in the recount-scroll of the wars of vowelconsonants-ohyeah, what he did in the end sea, and in the brooks of pine-arnon, and at the stream of the brooks that tilts to the settling of awake-er and lieth upon the border of from-father-moab. and from there they went to well-bar that is the well whereof vowelconsonants-ohyeah said to extract-mose, gather the with together, and i will give them water. then to-song-immersed-isra'al sang this immersed-song 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 word-desert they went to data-gift-matanah: and from data-gift-matanah to to-my-stream-nahalal: and from to-my-stream-nahalal to in-whats-bamot: and from in-whats-bamot in the valley, that is in the field of from-father-moab, to the top of summit-pisgah, which seeth toward will-apply-jeshimon. and to-song-immersed-isra'al sent messengers to curly-sihon king of the say-amorites, saying, let me pass-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 curly-sihon would not give to-song-immersed-isra'al to pass-cross through his border: but curly-sihon added all his with together, and emerged against to-song-immersed-isra'al into the word-desert: and he pass-crossed to stress-jahaz, and fought against to-song-immersed-isra'al and to-song-immersed-isra'al hit him with the mouth of the sword, and inherited his land from pine-arnon to wrestle-jaboq, even to betweeners of with-ammon: for the border of betweeners of with-ammon was goatness. and to-song-immersed-isra'al took all these cities: and to-song-immersed-isra'al dwelt in all the cities of the say-amorites, in score-supposition-heshbon, and in all the villages thereof. for score-supposition-heshbon was the city of curly-sihon the king of the say-amorites, who had fought against the former king of from-father-moab, and taken all his land out of his hand, even

to pine-arnon. wherefore they that speak in proverb-rules say, come into score-supposition-heshbon, let the city of curly-sihon be between-built and prepared: for there is a fire emerged of score-supposition-heshbon, a flame from the city of curly-sihon: it hath eaten awake-er of from-father-moab, and the lords of the in-whats of pine-arnon. woe to thee, from-father-moab! thou art lost, o with of withered-kemosh: he hath given his betweeners that eject-escaped, and his betweenas, into sit-captivity to curly-sihon king of the say-amorites. we have shot at them; score-supposition-heshbon is lost even to slander-dibon, and we have name-there them even to volume-nofah, which reacheth to from-hand-come-medeba. thus to-song-immersed-isra'al dwelt in the land of the say-amorites. and extract-mose sent to spy out help-jecer, and they captured the villages thereof, and drove out the say-amorites that were there. and they turned and upped by the way of at-tooth-bashan and mock-og the king of at-tooth-bashan emerged against them, he, and all his with, to the war at maple-look-adrei. and vowelconsonants-ohyeah said to extract-mose, respect him not: for i have gave him into thy hand, and all his with, and his land; and thou wilt do to him as thou didst to curly-sihon king of the say-amorites, which dwelt at score-supposition-heshbon. so they hit him, and his betweeners, and all his with, until there was none left him alive: and they inherited his land.

22

and betweeners of to-song-immersed-isra'al journeyed, and pitched in the plains of from-father-moab on pass-cross-cross-over its-going-down-jordan by moon-smell-jericho. and devastate-balaq betweener of bird-zipor saw all that to-song-immersed-isra'al had done to the say-amorites. and from-father-moab was sore afraid of the with, because they were many: and from-father-moab was thorned because of betweeners of to-song-immersed-isra'al and from-father-moab said to the elders of discuss-court-midian, now will this company lick up all that are round about us, as the ox licketh up the grass of the field. and devastate-balaq betweener of bird-zipor was king of the from-father-moabites at that time. he sent messengers therefore to swallow-baalam betweener of burn-beor to pethor, which is by the river of the land of betweeners of his with, to call him, saying, behold, there is a with emerged from narrows-develop-egypt: behold, they cover the face-turnings of the land, and they abide over against me: come now therefore, i pray thee, curse me this with; for they are too mighty for me: peradventure i will prevail, that we may hit them, and that i may drive them out of the land: for i wot that he whom thou first-poollest is first-pooled, and he whom thou cursest is cursed. and the elders of from-father-moab and the elders of discuss-court-midian departed with the rewards of magic in their hand; and they came to swallow-baalam, and worded to him the words of devastate-balaq. and he said to them, lodge here this night, and i will settle you word again, as vowelconsonants-ohyeah will word to me: and the immersed-princes of from-father-moab settling with swallow-baalam. and towards came to swallow-baalam, and said, what men are these with thee? and swallow-baalam said to towhards, devastate-balaq betweener of bird-zipor, king of from-father-moab, hath sent to me, saying, behold, there is a with emerged of narrows-develop-egypt, which covereth the face-turnings of the land: come now, curse

me them; peradventure i will be able to overcome them, and drive them out. and towards said to swallow-baalam, don't go with them; don't curse the with: for they are first-pooled. and swallow-baalam stood up in the morning, and said to the immersed-princes of devastate-balaq, stand up you into your land: for vowelconsonants-ohyeah refuseth to give me leave to go with you. and the immersed-princes of from-father-moab stood up, and they went to devastate-balaq, and said, swallow-baalam refuseth to come with us. and devastate-balaq sent yet again immersed-princes, more, and more heavyweightable than they. and they came to swallow-baalam, and said to him, thus saith devastate-balaq betweener of bird-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 me this with. and swallow-baalam answered and said to the workers of devastate-balaq, if devastate-balaq would give me his house full of silver and gold, i cannot go beyond word vowelconsonants-ohyeah my towards, to do less or more. now therefore, i pray you, tarry ye also here this night, that i may know what vowelconsonants-ohyeah will word to me more. and towards came to swallow-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 swallow-baalam stood up in the morning, and saddled his ass, and went with the immersed-princes of from-father-moab. and towards's nose-anger was kindled because he went: and the messenger of vowelconsonants-ohyeah stood in the way to oppose him him. now he was riding upon his ass, and his two youths were with him. and the ass saw the messenger of vowelconsonants-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 swallow-baalam hit the ass, to turn her into the way. but the messenger of vowelconsonants-ohyeah stood in a path of the vineyards, a fence being on this side, and a fence on that side. and when the ass saw the messenger of vowelconsonants-ohyeah, she thrust herself to the wall, and crushed swallow-baalam's foot against the wall: and he hit her again. and the messenger of vowelconsonants-ohyeah pass-crossed further, and stood in a narrow place, where was no way to turn either to the right hand or to the left. and when the ass saw the messenger of vowelconsonants-ohyeah, she fell down under swallow-baalam: and swallow-baalam's nose-anger was kindled, and he hit the ass with a staff. and vowelconsonants-ohyeah opened the mouth of the ass, and she said to swallow-baalam, what have i done to thee, that thou hast hit me these three times? and swallow-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 swallow-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 vowelconsonants-ohyeah opened the eyes of swallow-baalam, and he saw the messenger of vowelconsonants-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 vowelconsonants-ohyeah said to him, wherefore hast thou hit thine ass these three times? behold, i emerged to oppose 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 killed thee, and saved her

alive. and swallow-baalam said to the messenger of vowelconsonants-ohyeah, i have missed; for i knew not that thou stoodest in the way against me: now therefore, if it is break-visual in your eyes, i will get me back again. and the messenger of vowelconsonants-ohyeah said to swallow-baalam, go with the men: but only the word that i will word to thee, that thou will word. so swallow-baalam went with the immersed-princes of devastate-balaq. and when devastate-balaq heard that swallow-baalam was come, he emerged to meet him to a city of from-father-moab, which is in the border of pine-arnon, which is in the utmost coast. and devastate-balaq said to swallow-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 swallow-baalam said to devastate-balaq, lo, i am come to thee: have i now any power at all to say any word? the word that towards name-thereteth in my mouth, that will i word. and swallow-baalam went with devastate-balaq, and they came to district-of-midnight-qirjat-huzot. and devastate-balaq butchered cattle and sheep, and sent to swallow-baalam, and to the immersed-princes that were with him. and it came to pass on the morrow, that devastate-balaq took swallow-baalam, and upped him into the in-whats of possessor that there he might see the utmost part of the with.

23

and swallow-baalam said to devastate-balaq, between-build me here seven butcher-places, and prepare me here seven bulls and seven rams. and devastate-balaq did as swallow-baalam had worded; and devastate-balaq and swallow-baalam onuped on every butcher-place a bull and a high-ram and swallow-baalam said to devastate-balaq, stand by thy onup, and i will go: peradventure vowelconsonants-ohyeah will come to meet me: and whatsoever he lets me see i will tell thee. and he went to an high place. and towards met swallow-baalam: and he said to him, i have arrayed seven butcher-places, and i have onuped upon every butcher-place a bull and a high-ram and vowelconsonants-ohyeah name-there a word in swallow-baalam's mouth, and said, reset to devastate-balaq, and thus thou will word. and he resetted to him, and, lo, he stood by his onup, he, and all the immersed-princes of from-father-moab. and he lifted up his proverb-rule, and said, devastate-balaq the king of from-father-moab hath brought me from high-aram-syria, out of the mountains of the east, saying, come, curse me heel-follow-jaqob, and come, denounce to-song-immersed-isra'al how will i curse, whom towards hath not cursed? or how will i denounce, whom vowelconsonants-ohyeah hath not cemdefied? 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 thought of among the nations. who can count the dust of heel-follow-jaqob, and the count of the fourth part of to-song-immersed-isra'al let my self die the death of the turgor-immersed, and thus my last end be like his! and devastate-balaq said to swallow-baalam, what hast thou done to me? i took thee to curse mine enemies, and, behold, thou hast first-pooled them altogether. and he answered and said, must i not take heed to word that which vowelconsonants-ohyeah hath name-there in my mouth? and devastate-balaq said to him, come, i pray thee, with me to another place, from whence thou mayest see them: thou will see but the utmost part of them, and will not see them all: and

curse me them from there. and he brought him into the field of floats-zofim, to the top of summit-pisgah, and between-built seven butcher-places, and onuped a bull and a high-ram on every butcher-place. and he said to devastate-balaq, stand here by thy onup, while i meet vowelconsonants-ohyeah yonder. and vowelconsonants-ohyeah met swallow-baalam, and name-there a word in his mouth, and said, go again to devastate-balaq, and say thus. and when he came to him, behold, he stood by his onup, and the immersed-princes of from-father-moab with him. and devastate-balaq said to him, what hath vowelconsonants-ohyeah worded? and he lifted up his proverb-rule, and said, stand up, devastate-balaq, and hear; hearken to me, thou betweener of bird-zipor: tohwards is not a man, that he should lie; neither betweener 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 looked at power in heel-follow-jaqob, neither hath he seen labour in to-song-immersed-isra'al vowelconsonants-ohyeah his tohwards is with him, and the shout of a king is among them. tohwards let emerge them out of narrows-develop-egypt; he hath as it were the strength of an unicorn. surely there is no enchantment against heel-follow-jaqob, neither is there any magic against to-song-immersed-isra'al according to this time it will be said of heel-follow-jaqob and of to-song-immersed-isra'al what hath tohwards 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 void-eat of the tear, and drink the blood of the voided. and devastate-balaq said to swallow-baalam, neither curse them at all, nor first-pool them at all. but swallow-baalam answered and said to devastate-balaq, told not i thee, saying, all that vowelconsonants-ohyeah wordeth, that i must do? and devastate-balaq said to swallow-baalam, come, i pray thee, i will bring thee to another place; peradventure it will please tohwards that thou mayest curse me them from there. and devastate-balaq brought swallow-baalam to the top of peor, that seeth toward will-apply-jeshimon. and swallow-baalam said to devastate-balaq, between-build me here seven butcher-places, and prepare me here seven bulls and seven rams. and devastate-balaq did as swallow-baalam had said, and onuped a bull and a high-ram on every butcher-place.

24

and when swallow-baalam saw that it was good in the eyes of vowelconsonants-ohyeah to first-pool to-song-immersed-isra'al he went not, as at other times, to seek for enchantments, but he name-there his face-turnings toward the word-desert. and swallow-baalam lifted up his eyes, and he saw to-song-immersed-isra'al abiding in his tents according to their branch; and breathwind of tohwards was upon him. and he lifted up his proverb-rule, and said, swallow-baalam betweener of burn-beor hath said, and the herobloke whose eyes are open hath said: he hath said, which heard the sayings of tohwards, which chest-envisioned the chest-vision of the breast-field, falling into a trance, but having his eyes open: how goodly are thy tents, o heel-follow-jaqob, and thy dwellings, o to-song-immersed-isra'al as the valleys are they tilted, as gardens by the river's side, as the trees of lign aloes which vowelconsonants-ohyeah hath planted, and as cedar trees beside the wa-

ters. he will pour the water out of his buckets, and his seed will be in many waters, and his king will be higher than roof-agag, and his kingdom will be lifted. tohwards let emerge him forth out of narrows-develop-egypt; he hath as it were the strength of an unicorn: he will eat up the nations his narrowers, and will break their bones, and arrow-halfers shatter 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 cursed is he that curseth thee. and devastate-balaq's nose-anger was kindled against swallow-baalam, and he clapped his hands together: and devastate-balaq said to swallow-baalam, i called thee to curse 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, vowelconsonants-ohyeah hath kept thee back from heavy-weight. and swallow-baalam said to devastate-balaq, worded i not also to thy messengers which thou sen-test to me, saying, if devastate-balaq would give me his house full of silver and gold, i cannot go beyond the mouth of vowelconsonants-ohyeah, to do either good or break-visual of mine own mind; but what vowelconsonants-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 lifted up his proverb-rule, and said, swallow-baalam betweener of burn-beor hath said, and the herobloke whose eyes are open hath said: he hath said, which heard the sayings of tohwards, and knew the knowledge of the most upon, which chest-envisioned the chest-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 nigh: there will way a star out of heel-follow-jaqob, and a branch will stand out of to-song-immersed-isra'al and will arrow-shatter the corners of from-father-moab, and destroy all betweeners of drink-put-shet and man-red-adom will be an inheritance, hair-seir also will be an inheritance for his enemies; and to-song-immersed-isra'al will do with stratagem. out of heel-follow-jaqob will come he that will have dominion, and will make lost him that remaineth of the city. and when he saw on labour-king-emaleq, he lifted up his proverb-rule, and said, labour-king-emaleq was the first of the nations; but his latter end will be that he get lost forever. and he saw on the nest-buy-qenites, and lifted up his proverb-rule, and said, strong is thy seat place, and thou givest thy nest in a rock. nevertheless the nest-buy-qenite will be wasted, until pine-song-immersed-assyria will carry thee away sit-captive. and he lifted up his proverb-rule, and said, alas, who will live when tohwards doeth this! and ships will come from the coast of stains-kittim, and will torment pine-song-immersed-assyria, and will torment pass-eber, and he also will get lost forever. and swallow-baalam stood up, and went and re-settled to his place: and devastate-balaq also went his way.

25

and to-song-immersed-isra'al abode in acacia-float-shitim, and the with began to prostitute with the betweenas of from-father-moab. and they called the with to the butchers of their tohwards: and the with did eat, and bowed down to their tohwards. and to-song-immersed-isra'al joined himself to possessor-wide-open-belpoor: and the nose-anger of vowelconson-

nants-ohyeah was kindled against to-song-immersed-isra'al and vowelconsonants-ohyeah said to extract-mose, take all the heads of the with, and hang them up before vowelconsonants-ohyeah against the sun, that the scorching nose-anger of vowelconsonants-ohyeah may be turned away from to-song-immersed-isra'al and extract-mose said to the critics of to-song-immersed-isra'al kill ye every one his men that were joined to possessor-wide-open-belpoor. and, behold, one of betweeners of to-song-immersed-isra'al came and near-inward-ed to his brethren a discuss-court-midianitish woman in the eyes of extract-mose, and in the eyes of all the meeting of betweeners of to-song-immersed-isra'al who were weeping before the opening of the proto-sinaitic-script-meet-until-due-tent. and when mouth-attempt-pinehas, betweener of help-to-alecer, betweener of gather-cabinet-aaron 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 to-song-immersed-isra'al into the tent, and thrust both of them through, the man of to-song-immersed-isra'al and the woman through her belly. so the injury was stayed from betweeners of to-song-immersed-isra'al and those that died in the injury were twenty and four thousand. and vowelconsonants-ohyeah worded to extract-mose, saying, mouth-attempt-pinehas, betweener of help-to-alecer, betweener of gather-cabinet-aaron the darkener hath turned my wrath away from betweeners of to-song-immersed-isra'al while he was zealous for my sake among them, that i consumed not betweeners of to-song-immersed-isra'al in my jealousy. wherefore say, behold, i give to him my alignment of completeness: and he will have it, and his seed after him, even the alignment of a world darkener; because he was zealous for his tohwards, and made an out-of-town-ment for betweeners of to-song-immersed-isra'al now the there-name of the to-song-immersed-israelite that was hit, even that was hit with the discuss-court-midianitish woman, was my-songster-cimri, betweener of basket-rock-salu a president of a chief house among the hear-home-simeonites. and the there-name of the discuss-court-midianitish woman that was hit was false-kocbi, the daughter of rock-zur; he was head over a people, and of a chief house in discuss-court-midian. and vowelconsonants-ohyeah worded to extract-mose, saying, vex the discuss-court-midianites, and hit them: for they vex you with their wives, where-with they have beguiled you in the word of peor, and in the word of false-kocbi, the daughter of a president of discuss-court-midian, their sister, which was hit in the day of the injury for peor's word-sake.

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and it came to pass after the plague, that vowelconsonants-ohyeah said to extract-mose and to help-to-alecer betweener of gather-cabinet-aaron the darkener saying, lift the sum of all the meeting of betweeners of to-song-immersed-isra'al from twenty years old and upward, throughout their fathers' house, all that are able to emerge to army in to-song-immersed-isra'al and extract-mose and help-to-alecer the darkener worded with them in the plains of from-father-moab by its-going-down-jordan near moon-smell-jericho, saying, take the sum of the people, from twenty years old and upward; as vowelconsonants-ohyeah directed extract-mose and betweeners of to-song-immersed-isra'al which emerged out of the land of narrows-develop-egypt. see-child-rauben, the eldest

betweener of to-song-immersed-isra'al betweeners of see-child-rauben; init-train-hanoch, of whom cometh the family of the init-train-hanochites: of wondering-pallu, the family of the wondering-palluites: of courtyard-hezron, the family of the courtyard-hezronites: of my-wineyard-karmi, the family of the my-wineyard-karmites. these are the families of the see-child-raubenites: and they that were counted of them were forty and three thousand and seven hundred and thirty. and the betweeners of wondering-pallu; my-unto-dad-aliah. and the betweeners of my-unto-dad-aliah; to-sleep-nemu'al, and their-observance-datan, and my-father-high-abiram. this is that their-observance-datan and my-father-high-abiram, which were read-called in the meeting, who drain-disputed against extract-mose and against gather-cabinet-aaron in the company of bald-ice-qorah, when they drain-disputed against vowelconsonants-ohyeah: and the land opened her mouth, and swallowed them up together with bald-ice-qorah, when that company died, what time the fire eaten two hundred and fifty men: and they became a sign. notwithstanding betweeners of bald-ice-qorah died not. the betweeners of hear-home-simeon after their families: of to-sleep-nemu'al, the family of the to-sleep-nemu'alites: of righthand-jamin, the family of the righthand-jaminites: of prepare-jakhin, the family of the prepare-jakhinites: of shine-cerah, the family of the shine-carhites: of lent-shaul, the family of the lent-shaulites. these are the families of the hear-home-simeonites, twenty and two thousand and two hundred. betweeners of tell-luck-gad after their families: of expect-float-zefon, the family of the expect-float-zefonites: of my-feast-haggi, the family of the my-feast-haggites: of my-change-shuni, the family of the my-change-shunites: of my-balance-ocni, the family of the my-balance-ocnites: of awake-eri, the family of the awake-erites: of bronze-arod, the family of the my-bronze-arodites: of my-to-light-arali, the family of the my-to-light-aralites. these are the families of betweeners of tell-luck-gad according to counted of them-those that were order, forty thousand and five hundred. the betweeners of vowel-acknowledge-yeahodah were awake-er and trouble-power-onan: and awake-er and trouble-power-onan died in the land of nest-buy-kanaan and the betweeners of vowel-acknowledge-yeahodah after their families were; of pull-out-she-lah, the family of the pulled-out-she-lanites: of break-parez, the family of the breach-parzites: of shine-cerah, the family of the shine-carhites. and the betweeners of break-parez were; of courtyard-hezron, the family of the courtyard-hezronites: of compassion-hamul, the family of the compassion-hamulites. these are the families of vowel-acknowledge-yeahodah according to counted of them-those that were order, seventy-six thousand and five hundred. of the betweeners of hire-wage-issachar after their families: of red-worm-tola, the family of the red-worm-tolaites: of beauty-pua, the family of the face-punites: of return-jashub, the family of the return-jashubites: of keep-shimron, the family of the keep-shimronites. these are the families of hire-wage-issachar according to counted of them-those that were order, sixty and four thousand and three hundred. of the betweeners of garbage-fertile-cebulun after their families: of survive-sered, the family of the survive-sardites: of tree-alon the family of the elonites: of to-begin-jahle'al, the family of the to-begin-jahle'alites. these are the families of the garbage-fertile-cebulunites according to counted of them-those that were order, sixty thou-

sand and five hundred. the betweeners of add-increase-josef after their families were sleep-change-manasseh and gray-fruitful-afraim. of the betweeners of sleep-change-manasseh: of recognize-makhiir, the family of the recognize-makhiirites: and recognize-makhiir begat roll-until-gil'ed: of roll-until-gil'ed come the family of the roll-until-gil'edites. these are the betweeners of roll-until-gil'ed: of help-jeecer, the family of the help-jeecerites: of part-heleg, the family of the part-helegites: and of to-my-happy-asri'al, the family of the to-my-happy-asri'alites: and of shoulder-shekhem, the family of the shoulder-shekhemites: and of know-my-name-shemida, the family of the know-my-name-shemidaite: and of dig-spy-hefer, the family of the dig-spy-heferites. and whip-sharp-zelophehad betweeneer of dig-spy-hefer had no betweeners, but betweenas: and the there-names of the betweenas of whip-sharp-zelophehad were illness-mahlah, and rest-noah, partridge-hoglah, queen-milkah, and want-placate-solve-tirzah. these are the families of sleep-change-manasseh, and counted of them-those that were order, fifty and two thousand and seven hundred. these are the betweeners of gray-fruitful-afraim after their families: of damp-fresh-shuthelah, the family of the shuthalhites: of firstborn-beker, the family of the bachrites: of plead-station-tahan, the family of the plead-station-tahanites. and these are the betweeners of damp-fresh-shuthelah: of active-eran, the family of the active-eranes. these are the families of the betweeners of gray-fruitful-afraim according to counted of them-those that were order, thirty and two thousand and five hundred. these are the betweeners of add-increase-josef after their families. the betweeners of righthand-child-benjamin after their families: of swallow-bele, the family of the swallow-beleites: of fire-fade-ashbel, the family of the fire-fade-ashbelites: of my-brother-look-ahirem, the family of the my-brother-look-ahiremites: of shupham, the family of the shuphamites: of hupham, the family of the huphamites. and the betweeners of swallow-bele were go-down-bronze-ard and with-them-neman: of go-down-bronze-ard, the family of the go-down-bronze-ardites: and of with-them-neman, the family of the please-sing-neemites. these are the betweeners of righthand-child-benjamin after their families: and they that were counted of them were forty and five thousand and six hundred. these are the betweeners of discuss-court-dan after their families: of granite-shuham, the family of the granite-shuhamites. these are the families of discuss-court-dan after their families. all the families of the granite-shuhamites, according to counted of them-those that were order, were sixty and four thousand and four hundred. of betweeners of happy-confirm-asher after their families: of count-appoint-jimna, the family of the count-appoint-jimnites: of yeah-safe-jesui, the family of the yeah-safe-jesuites: of grazing-berieh, the family of the grazing-berites. of the betweeners of grazing-berieh: of friend-heber, the family of the friend-heberites: of my-king-to-malki'al, the family of the my-king-to-malki'alites. and the there-name of the daughter of happy-confirm-asher was her-song-immersed-sarah. these are the families of the betweeners of happy-confirm-asher according to counted of them-those that were order; who were fifty and three thousand and four hundred. of the betweeners of cunning-twist-naftali after their families: of to-press-jahze'al, the family of the to-press-jahze'alites: of my-tint-guni, the family of the my-tint-gunites: of my-develop-instinct-jezer, the family of the my-develop-in-

stinct-jezerites: of peace-complete-shilem, the family of the peace-complete-shilemites. these are the families of cunning-twist-naftali according to their families: and they that were counted of them were forty and five thousand and four hundred. these were the counted of betweeners of to-song-immersed-isra'al six hundred thousand and a thousand seven hundred and thirty. and vowelconsonants-ohyeh worded to extract-mose, saying, to these the land will be partd for an inheritance according to the count of there-names. to many thou will give the more inheritance, and to few thou will give the less inheritance: to every one will his inheritance be given according to those that were counted of him. notwithstanding the land will be partd by lot: according to the there-names 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 counted of the borrow-join-levites after their families: of stranger-gershon, the family of the stranger-gershonites: of endure-qohat, the family of the endure-qohatites: of bitter-merari, the family of the bitter-merarites. these are the families of the borrow-join-levites: the family of the to-build-my-white-libnites, the family of the friend-joy-hebronites, the family of the disease-for-give-mahlites, the family of the my-draw-mushites, the family of the bald-ice-qoratites. and endure-qohat begat width-high-amram. and the there-name of width-high-amram's woman was heavyweight-jokebed, the daughter of borrow-join-levi whom her mother bare to borrow-join-levi in narrow-develop-egypt: and she bare to width-high-amram gather-cabinet-aaron and extract-mose, and bitter-merry-miriam their sister. and to gather-cabinet-aaron was born generous-nadab, and he-my-pa-abihu, help-to-alecer, and palm-itamar. and generous-nadab and he-my-pa-abihu died, when they near-inwarded strange fire before vowelconsonants-ohyeh. and counted of them-those that were order were twenty and three thousand, all remember-males from a month old and upward: for they were not counted among betweeners of to-song-immersed-isra'al because there was no inheritance given them among betweeners of to-song-immersed-isra'al these are they that were counted by extract-mose and help-to-alecer the darkener who counted betweeners of to-song-immersed-isra'al in the plains of from-father-moab by its-going-down-jordan near moon-smell-gericho. but among these there was not a man of them whom extract-mose and gather-cabinet-aaron the darkener counted, when they counted betweeners of to-song-immersed-isra'al in the word-desert of bush-sinai. for vowelconsonants-ohyeh had said of them, they will surely die in the word-desert. and there was not left a man of them, stick-safe-dog-s-heart-kaleb betweeneer of turn-jefuneh, and vowelconsonants-stick-safe-yeahoshua betweeneer of fish-nun.

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then came the betweenas of whip-sharp-zelophehad, betweeneer of dig-spy-hefer, betweeneer of roll-until-gil'ed, betweeneer of recognize-makhiir, betweeneer of sleep-change-manasseh, of the families of sleep-change-manasseh betweeneer of add-increase-josef: and these are the there-names of his betweenas; illness-mahlah, rest-noah, and partridge-hoglah, and queen-milkah, and want-placate-solve-tirzah. and they stood before extract-mose, and before help-to-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 word-desert, and he was not in the company of them that gathered themselves together against vowelconsonants-ohyeah in the company of bald-ice-qorah; but died in his own miss and had no betweeners. why should the there-name of our father be done away from among his family, because he hath no betweener give to us therefore a holding among the brethren of our father, and extract-mose near-inward their criterion before vowelconsonants-ohyeah. and vowelconsonants-ohyeah said to extract-mose, saying, the betweenas of whip-sharp-zelophead word right: thou wilt surely give them a holding of an inheritance among their father's brethren; and thou wilt word the inheritance of their father to pass-cross to them. and thou wilt word to betweeners of to-song-immersed-isra'al saying, if a man die, and have no betweener then ye will word his inheritance to pass-cross to his daughter. and if he have no 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 betweeners of to-song-immersed-isra'al a statute of criterion as vowelconsonants-ohyeah directed extract-mose. and vowelconsonants-ohyeah said to extract-mose, get thee up into this mountain crossings-over-abarim, and see the land which i have given to betweeners of to-song-immersed-isra'al and when thou hast seen it, thou also will be added to thy with, as gather-cabinet-aaron thy brother was added. for ye bittered against my mouth in the word-desert of briar-zin, in the quarrel of the meeting, to dedicated me at the water before their eyes: that is the water of chiding-meribah in dedicated-qadesh in the word-desert of briar-zin. and extract-mose worded to vowelconsonants-ohyeah, saying, let vowelconsonants-ohyeah, the tohwards of breathwinds of all immersed-flesh account a man over the meeting, which may emerge before them, and which may go in before them, and which may lead them out, and which may let emerge them in; that the meeting of vowelconsonants-ohyeah be not as sheep which have no watcher. and vowelconsonants-ohyeah said to extract-mose, take thee vowelconsonants-stick-safe-yeahoshua betweener of fish-nun, a man in whom is breathwind, and support thine hand upon him; and standstay him before help-to-alecer the darkener and before all the meeting; and give him a charge in their eyes. and thou wilt give some of thine honor upon him, that all the meeting of betweeners of to-song-immersed-isra'al may be hearing. and he will stand before help-to-alecer the darkener who will ask counsel for him after the criterion of fires-urim before vowelconsonants-ohyeah: at his word will they emerge, and at his word they will come in, both he, and all betweeners of to-song-immersed-isra'al with him, even all the meeting. and extract-mose did as vowelconsonants-ohyeah directed him: and he took vowelconsonants-stick-safe-yeahoshua, and standstay him before help-to-alecer the darkener and before all the meeting: and he supported his hands upon him, and gave him a word, as vowelconsonants-ohyeah directed by the hand of extract-mose.

and vowelconsonants-ohyeah worded to extract-mose, saying, direct betweeners of to-song-immersed-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 moed. and thou wilt say to them, this is the fiery which ye will near-inward to vowelconsonants-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 tired-efah of flour for a rester, mix-faded with the fourth part of an here-hin of beaten oil. it is a continual onup, which was ordained in mountain bush-sinai for a resting smell, a sacrifice made by fire to vowelconsonants-ohyeah. and the pouring thereof will be the fourth part of an here-hin for the one lamb: in the dedicated place will thou quarrel the strong wine to be poured to vowelconsonants-ohyeah for a pouring. and the other lamb will thou do at even: as the rester of the morning, and as the pouring thereof, thou wilt do it, a sacrifice made by fire, of a resting smell to vowelconsonants-ohyeah. and on the settling day two lambs of the first year sound, and two tenth dos of flour for a rester, mix-faded with oil, and the pouring thereof: this is the onup of every settling, beside the continual onup, and his pouring. and in the headings of your months ye will near-inward a onup to vowelconsonants-ohyeah; two bull betweener of cattles, and one high-ram seven lambs of the first year sound; and three tenth dos of flour for a rester, mix-faded with oil, for one bull; and two tenth dos of flour for a rester, mix-faded with oil, for one high-ram and a several tenth do of flour mix-faded with oil for a rester to one lamb; for a onup of a resting smell, a sacrifice made by fire to vowelconsonants-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 high-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 vowelconsonants-ohyeah will be done, beside the continual onup, and his pouring. and in the fourteenth day of the first month is the stopskip of vowelconsonants-ohyeah. and in the fifteenth day of this month is the feast: seven days will matzas 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 vowelconsonants-ohyeah; two bull betweener of cattles, and one high-ram and seven lambs of the first year: they will be to you sound: and their rester will be of flour mix-faded with oil: three tenth dos will ye do for a bull, and two tenth dos for a high-ram a several tenth do will thou do foreverly 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 made by fire, of a resting smell to vowelconsonants-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 rester to vowelconsonants-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 vowelconsonants-ohyeah; two bull betweener of cattles, one high-ram seven lambs of the first year; and their rester

of flour mix-faded with oil, three tenth dos to one bull, two tenth dos to one high-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 rester, (they will be to you sound) and their pourings.

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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 vowelconsonants-ohyeah; one bull between of cattle, one high-ram and seven lambs of the first year sound: and their rester will be of flour mix-faded with oil, three tenth dos for a bull, and two tenth dos for a high-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 rester, and the daily onup, and his rester, and their pourings, according to their criterion, for a resting smell, a sacrifice made by fire to vowelconsonants-ohyeah. and ye will have on the tenth day of this seventh month an dedicated convocation; and ye will pauper your persons: ye will not do any work therein: but ye will near-inward a onup to vowelconsonants-ohyeah for a resting smell; one bull between of cattle, one high-ram and seven lambs of the first year; they will be to you sound: and their rester will be of flour mix-faded with oil, three tenth dos to a bull, and two tenth dos to one high-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 rester 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 vowelconsonants-ohyeah seven days: and ye will near-inward a onup, a sacrifice made by fire, of a resting smell to vowelconsonants-ohyeah; thirteen bull between of cattles, two lambs, and fourteen lambs of the first year; they will be sound: and their rester will be of flour mix-faded with oil, three tenth dos to every bull of the thirteen bulls, two tenth dos to each high-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 rester, and his pouring. and on the second day twelve bull between of cattles, two lambs, fourteen lambs of the first year sound: and their rester and their pourings for the bulls, for the lambs, and for the lambs, will be according to their count, after the criterion: and one kid of the goats for a misser; beside the continual onup, and the rester thereof, and their pourings. and on the third day eleven bulls, two lambs, fourteen lambs of the first year sound; and their rester and their pourings for the bulls, for the lambs, and for the lambs, will be according to their count, after the criterion: and one goat for a misser; beside the continual onup, and his rester, and his pouring. and on the fourth day ten bulls, two lambs, and fourteen lambs of the first year sound: their rester and their pourings for the bulls, for the lambs, and for the lambs, will be according to their count, after the criterion: and one kid of the goats for a misser; beside the continual onup, his rester, and his pouring. and on the fifth day nine bulls, two lambs, and fourteen lambs of the first year sound: and their rester and their pourings for the bulls, for the lambs, and for the lambs, will be according to their

count, after the criterion: and one goat for a misser; beside the continual onup, and his rester, and his pouring. and on the sixth day eight bulls, two lambs, and fourteen lambs of the first year sound: and their rester and their pourings for the bulls, for the lambs, and for the lambs, will be according to their count, after the criterion: and one goat for a misser; beside the continual onup, his rester, and his pouring. and on the seventh day seven bulls, two lambs, and fourteen lambs of the first year sound: and their rester and their pourings for the bulls, for the lambs, and for the lambs, will be according to their count, after the criterion: and one goat for a misser; beside the continual onup, his rester, 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 vowelconsonants-ohyeah: one bull, one high-ram seven lambs of the first year sound: their rester and their pourings for the bull, for the high-ram and for the lambs, will be according to their count, after the criterion: and one goat for a misser; beside the continual onup, and his rester, and his pouring. these things ye will do to vowelconsonants-ohyeah in your set feasts, beside your vows, and your generouss, for your onups, and for your resters, and for your pourings, and for your completers. and extract-mose told betweeners of to-song-immersed-isra'al according to all that vowelconsonants-ohyeah directed extract-mose.

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and extract-mose dbrspake to the heads of the tribes concerning betweeners of to-song-immersed-isra'al saying, this is the word which vowelconsonants-ohyeah hath directed. if a man vow a vow to vowelconsonants-ohyeah, or seven-swear an seven-oath to chain his person with a bond; he will not break his word, he will do according to all that emergeeth out of his mouth. if a woman also vow a vow to vowelconsonants-ohyeah, and chain herself by a bond, being in her father's house in her youth; and her father hear her vow, and her bond wherewith she hath chained her person, and her father will hold his peace at her; then all her vows will stand up and every bond wherewith she hath chained her person will stand up but if her father disallow her in the day that he heareth; not any of her vows, or of her bonds wherewith she hath chained her person, will stand up and vowelconsonants-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 chained her person; 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 wherewith she chained her person will stand up but if her man disallowed her on the day that he heard it; then he will sever her vow which she vowed, and that which she uttered with her lips, wherewith she chained her person, and vowelconsonants-ohyeah will forgive her. but every vow of a widow, and of her that is divorced, wherewith they have chained their persons, will stand up against her. and if she vowed in her man's house, or chained her person 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 wherewith she chained her person will stand up but if her man hath severely severed them on the day he heard them; then whatsoever emerged out of her lips concerning her vows, or concerning the bond of her person, will not stand up her man hath sev-

ered them; and vowelconsonants-ohyeah will forgive her. every vow, and every chaining seven-oath to torment the person, her man may establish it, or her man may sever it. 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 sever them after that he hath heard them; then he will lift her cloudy. these are the statutes, which vowelconsonants-ohyeah directed extract-mose, between a man and his woman, between the father and his daughter, being yet in her youth in her father's house.

31

and vowelconsonants-ohyeah worded to extract-mose, saying, stand up betweeners of to-song-immersed-isra'al of the discuss-court-midianites: afterward will thou be added to thy with. and extract-mose worded to the with, saying, arm some of yourselves to the army, and let them go against the discuss-court-midianites, and stand up vowelconsonants-ohyeah of discuss-court-midian. of every tilter a thousand, throughout all the tilters of to-song-immersed-isra'al will ye send to the army. so there were delivered out of the thousands of to-song-immersed-isra'al a thousand of every tilter, twelve thousand armed for army. and extract-mose sent them to the army, a thousand of every tilter, them and mouth-attempt-pinehas betweener of help-to-alecer the darkener to the army, with the dedicated tools, and the trumpets to blow in his hand. and they armyed against the discuss-court-midianites, as vowelconsonants-ohyeah directed extract-mose; and they killed all the remember-males. and they killed the kings of discuss-court-midian, beside the rest of them that were voided; namely, my-desire-evi and weave-reqem, and rock-zur, and small-place-princehur and one-fourth-great-grandson-reba, five kings of discuss-court-midian: swallow-baalalm also betweener of burn-beor they voided with the sword. and betweeners of to-song-immersed-isra'al took all the women of discuss-court-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 extract-mose, and help-to-alecer the darkener and to the meeting of betweeners of to-song-immersed-isra'al to the camp at the plains of from-father-moab, which are by its-going-down-jordan near moon-smell-jericho. and extract-mose, and help-to-alecer the darkener and all the presidents of the meeting, emerged to meet them without the camp. and extract-mose was foaming with the accounters of the army, with the captains over thousands, and captains over hundreds, which came from the war. and extract-mose said to them, have ye saved all the women alive? behold, these worded betweeners of to-song-immersed-isra'al through the counsel of swallow-baalalm, to commit trespass against vowelconsonants-ohyeah in the word of peor, and there was a injury among the meeting of vowelconsonants-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 betweenerrren, that have not known a man by lying with him, keep alive for yourselves. and do ye abide without the camp seven

days: whosoever hath killed any person, and whosoever hath touched any voided, purify both yourselves and your sit-captives on the third day, and on the seventh day. and purify all your raiment, and all visual-break-skin tools, and all doing of goats' ruin-eir, and all tools made of wood. and help-to-alecer the darkener said to the men of army which went to the war, this is the ordinance of the drops-of-teaching-tora which vowelconsonants-ohyeah directed extract-mose; 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 vowelconsonants-ohyeah said to extract-mose, saying, lift the sum of the prey that was taken, both of earthing and of in-them animal, thou, and help-to-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 emerged to war, and between all the meeting; and levy a tribute to vowelconsonants-ohyeah of the men of army which emerged to war: one person of five hundred, both of the persons, and of the beeves, and of the asses, and of the sheep: take it of their half, and give it to help-to-alecer the darkener for an high of vowelconsonants-ohyeah. and of betweeners 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 earthingner of in-them animals, and give them to the borrow-join-levites, which keep the charge of the dwelling of vowelconsonants-ohyeah. and extract-mose and help-to-alecer the darkener did as vowelconsonants-ohyeah directed extract-mose. and the booty, being the remainder of the prey which the men of army 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 remember-man by lying with him. and the half, which was the part of them that emerged to army, was in count three hundred thousand and seven and thirty thousand and five hundred sheep: and vowelconsonants-ohyeah's tribute of the sheep was six hundred and seventy-five. and the beeves were thirty and six thousand; of which vowelconsonants-ohyeah's tribute was seventy-two. and the asses were thirty thousand and five hundred; of which vowelconsonants-ohyeah's tribute was sixty and one. and the man-selves were sixteen thousand; of which vowelconsonants-ohyeah's tribute was thirty and two man-selves. and extract-mose gave the tribute, which was vowelconsonants-ohyeah's high, to help-to-alecer the darkener as vowelconsonants-ohyeah directed extract-mose. and of betweeners of israel's half, which extract-mose halved from the men that armyred, (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 betweeners of israel's half, extract-mose took one portion of fifty, both of earthing and of in-them animal, and gave them to the borrow-join-levites, which kept the charge of the dwelling of vowelconsonants-ohyeah; as vowelconsonants-ohyeah directed extract-mose. and the officers which were over thousands of the army,

the immersed-princes of thousands, and immersed-princes of hundreds, came near to extract-mose; and they said to extract-mose, thy workers have lifted the sum of the men of war which are under our charge, and there account-lacketh not one man of us. we have therefore near-inward an near-inward for vowelconsonants-ohyeah, what every man hath gotten, of tools of gold, chains, and bracelets, rings, earrings, and tablets, to out-of-town for our persons before vowelconsonants-ohyeah. and extract-mose and help-to-alecer the darkener took the gold of them, even all wrought tools. and all the gold of the high that they highed up to vowelconsonants-ohyeah, of the captains of thousands, and of the captains of hundreds, was sixteen thousand seven hundred and fifty light-sheqels. (for the men of war had taken spoil, every man for himself.) and extract-mose and help-to-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 betweeners of to-song-immersed-isra'al before vowelconsonants-ohyeah.

32

now betweeners of see-child-rauben and betweeners of tell-luck-gad had a very great multitude of livestock and when they saw the land of help-jecer, and the land of roll-until-gil'ed, that, behold, the place was a place for livestock betweeners of tell-luck-gad and betweeners of see-child-rauben came and said to extract-mose, and to help-to-alecer the darkener and to the presidents of the meeting, saying, crowns-atarot, and slander-dibon, and help-jecer, and nimrah, and score-supposition-heshbon, and to-up-al'elah, and shebam, and at-him-nebo, and beon, even the land which vowelconsonants-ohyeah hit before the meeting of to-song-immersed-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 let emerge us not over its-going-down-jordan. and extract-mose said to betweeners of tell-luck-gad and to betweeners of see-child-rauben, will your brethren go to war, and will ye sit here? and wherefore discourage ye the heart of betweeners of to-song-immersed-isra'al from going over into the land which vowelconsonants-ohyeah hath given them? thus did your fathers, when i sent them from perfect-desert-staggering-qadeshbarnea to see the land. for when they upped to the valley of fire-all-ashcol, and saw the land, they discouraged the heart of betweeners of to-song-immersed-isra'al that they should not go into the land which vowelconsonants-ohyeah had given them. and vowelconsonants-ohyeah's nose-anger was kindled the same time, and he seven-swear, saying, surely none of the men that upped out of narrows-develop-egypt, from twenty years old and upward, will see the earth which i seven-swear to theirwing-organ-abraham, to laugh-iz'haq, and to heel-fol-low-jaqob; because they have not wholly followed me: stick-safe dog-as-heart-kaleb betweener of turn-jefuneh the as-hawk-kenezite, and vowelconsonants-stick-safe-yeahoshua betweener of fish-nun: for they have wholly followed vowelconsonants-ohyeah. and vowelconsonants-ohyeah's nose-anger was kindled against to-song-immersed-isra'al and he made them move in the word-desert forty years, until all the generation, that had done break-visual in the eyes of vowelconsonants-ohyeah, was consumed. and, behold, ye are standn up in your fathers' stead, an increase of miss-

ing men, to augment yet the scorching nose-anger of vowelconsonants-ohyeah toward to-song-immersed-isra'al for if ye turn away from after him, he will yet again let them rest in the word-desert; and ye will swim-ruin all this with. and they came near to him, and said, we will between-build sheepfolds here for our cattle, and cities for our little ones: but we ourselves will go ready armed before betweeners of to-song-immersed-isra'al until we have brought them to their place: and our little ones will dwell in the fenced cities because of the settlers of the land. we will not reset to our houses, until betweeners of to-song-immersed-isra'al have inherited every man his inheritance. for we will not inherit with them on yonder side its-going-down-jordan, or forward; because our inheritance is fallen to us on pass-cross-cross-over its-going-down-jordan eastward. and extract-mose said to them, if ye will do this word, if ye will go armed before vowelconsonants-ohyeah to war, and will go all of you pioneering over its-going-down-jordan before vowelconsonants-ohyeah, until he hath driven out his enemies from before him, and let the land be lamb-subdued before vowelconsonants-ohyeah: then afterward ye will reset, and be guiltless before vowelconsonants-ohyeah, and before to-song-immersed-isra'al and this land will be your holding before vowelconsonants-ohyeah. but if ye will not do so, behold, ye have missed against vowelconsonants-ohyeah: and be sure your miss will find you out. between-build you cities for your little ones, and fences for your sheep; and do that which hath emerged out of your mouth. and betweeners of tell-luck-gad and betweeners of see-child-rauben said to extract-mose, saying, thy workers will do as my mister directeth. our little ones, our women, our flocks, and all our cattle, will be there in the cities of roll-until-gil'ed: but thy workers will pass-cross over, every man armed for war, before the mister to war, as my mister wordeth. so concerning them extract-mose directed help-to-alecer the darkener and vowelconsonants-stick-safe-yeahoshua betweener of fish-nun, and the chief fathers of the tribes of betweeners of to-song-immersed-isra'al and extract-mose said to them, if betweeners of tell-luck-gad and betweeners of see-child-rauben will pass-cross with you over its-going-down-jordan, every man armed to war, before vowelconsonants-ohyeah, and the land will be lamb-subdued before you; then ye will give them the land of roll-until-gil'ed for a holding: but if they will not pass-cross over with you pioneering, they will have holdings among you in the land of nest-buy-kanaan and betweeners of tell-luck-gad and betweeners of see-child-rauben answered, saying, as vowelconsonants-ohyeah hath worded to thy workers, so will we do. we will pass-cross over pioneering before vowelconsonants-ohyeah into the land of nest-buy-kanaan that the holding of our inheritance on pass-cross-cross-over its-going-down-jordan may be ours. and extract-mose gave to them, even to betweeners of tell-luck-gad and to betweeners of see-child-rauben, and to half the branch of sleep-change-manasseh betweener of add-increase-josef, the kingdom of curly-sihon king of the say-amorites, and the kingdom of mock-og king of at-tooth-bashan the land, with the cities thereof in the coasts, even the cities of the land round about. and betweeners of tell-luck-gad between-built slander-dibon, and crowns-atarot, and juniper-object-eroer, and crowns-atrot, rabbit-shofan, and help-jecer, and tall-jogbehah, and house-of-leopardess-bet-nimrah, and house-of-sing-bet-haran, fenced cities: and fences for sheep. and between-

ers of see-child-rauben between-built score-supposition-heshbon, and to-up-al'elah, and towns-qirjatim, and at-him-nebo, and residence-possessor-bel-meon, (their there-names being changed,) and stage-shibmah: and read-called in there-names the there-names of the cities which they between-built. and betweeners of recognize-makhir betweener of sleep-change-manasseh went to roll-until-gil'ed, and captered it, and dispossessed the say-amorite which was in it. and extract-mose gave roll-until-gil'ed to recognize-makhir betweener of sleep-change-manasseh; and he dwelt therein. and glow-jair betweener of sleep-change-manasseh went and captered the small towns thereof, and called them farm-of-glow-havot-jair. and bark-abuse-nobah went and captered lament-qenat, and the villages thereof, and called it bark-abuse-nobah, after his own there-name.

33

these are the journeys of betweeners of to-song-immersed-isra'el which emerged out of the land of narrows-develop-egypt with their armies under the hand of extract-mose and gather-cabinet-aaron. and extract-mose wrote their emergings according to their journeys by the mouth of vowelconsonants-ohyeh: and these are their journeys according to their emergings. and they journeyed from born-by-re-remses in the first month, on the fifteenth day of the first month; on the morrow after the stopskip betweeners of to-song-immersed-isra'el emerged with an high hand in the eyes of all the narrows-develop-egyptians. for the narrows-develop-egyptians buried all their firstborn, which vowelconsonants-ohyeh had hit among them: upon their tohwards also vowelconsonants-ohyeh done criterions. and betweeners of to-song-immersed-isra'el journeyed from born-by-remses, and pitched in booths-sukot and they journeyed from booths-sukot and pitched in you-atem, which is in the edge of the word-desert. and they journeyed from you-atem, and turned again to mouth-of-the-choice-pi-hahiro, which is before possessor-of-cipher-bel-zefon: and they pitched before tower-migdol. and they journeyed from before mouth-of-the-choice-pi-hahiro, and pass-crossed through the midst of the sea into the word-desert, and went three days' way in the word-desert of you-atem, and pitched in bitter-marah and they journeyed from bitter-marah and came to bind-ailim and in bind-ailim were twelve fountains of water, and seventy palm trees; and they pitched there. and they journeyed from bind-ailim and encamped by the end sea. and they journeyed from the end sea, and encamped in the word-desert of sin. and they journeyed out of the word-desert of sin, and encamped in knock-dofqah. and they journeyed from knock-dofqah, and encamped in knead-alush. and they journeyed from knead-alush, and encamped at bed-comforts-refidim, where was no water for the with to drink. and they journeyed from bed-comforts-refidim, and pitched in the word-desert of bush-sinai. and they journeyed from the word-desert of bush-sinai, and pitched at graves-of-desire-qibrot-hatavah. and they journeyed from graves-of-desire-qibrot-hatavah, and encamped at courtyards-hazerot. and they journeyed from courtyards-hazerot, and pitched in harness-ritmah. and they journeyed from harness-ritmah, and pitched at pomegranate-breach-rimon-parez. and they journeyed from pomegranate-breach-rimon-parez, and pitched in white-build-lib-

nah. and they journeyed from white-build-libnah, and pitched at her-eyelash-risah. and they journeyed from her-eyelash-risah, and pitched in her-assembly-qehelatah. and they journeyed from her-assembly-qehelatah, and pitched in mountain boost-bull-shafer. and they journeyed from mountain boost-bull-shafer, and encamped in anxiety-haradah. and they journeyed from anxiety-haradah, and pitched in of-assembly-maqehelot. and they journeyed from of-assembly-maqehelot, and encamped at under-tahat. and they journeyed from under-tahat, and pitched at effort-tarah. and they journeyed from effort-tarah, and pitched in sweetening-mitqah. and they journeyed from sweetening-mitqah, and pitched in eight-rain-hashmonah. and they turned aside from eight-rain-hashmonah, and encamped at deliveries-moserot. and they turned aside from deliveries-moserot, and pitched in interer-of-corner-bene-jeqan. and they journeyed from interer-of-corner-bene-jeqan, and encamped at the-tickle-hor-hagidgad. and they journeyed from the-tickle-hor-hagidgad, and pitched in her-fourth-month-jotbatah. and they journeyed from her-fourth-month-jotbatah, and encamped at pass-traverse-ebronah. and they journeyed from pass-traverse-ebronah, and encamped at wood-hero-ezion-geber. and they journeyed from wood-hero-ezion-geber, and pitched in the word-desert of briar-zin, which is dedicated-qadesh and they journeyed from dedicated-qadesh and pitched in mountain mount-hor in the edge of the earth of man-red-adom. and gather-cabinet-aaron the darkener upped into mountain mount-hor at the mouth of vowelconsonants-ohyeh, and died there, in the fortieth year after betweeners of to-song-immersed-isra'el were emerged of the land of narrows-develop-egypt, in the first day of the fifth month. and gather-cabinet-aaron was an hundred and twenty and three years old when he died in mountain mount-hor and king bronze-ered the nest-buy-kanaanite, which dwelt in the south in the land of nest-buy-kanaan heard of the coming of betweeners of to-song-immersed-isra'el and they journeyed from mountain mount-hor and pitched in image-zalmonah. and they journeyed from image-zalmonah, and pitched in found-punon. and they journeyed from found-punon, and pitched in thick-obot. and they journeyed from thick-obot, and pitched in heaps-crossings-ije-iberim, in the border of from-father-moab. and they journeyed from islands-eiim, and pitched in slander-dibongad. and they journeyed from slander-dibongad, and encamped in hidden-fig-cakes-elmon-diblataim. and they journeyed from hidden-fig-cakes-elmon-diblataim, and pitched in the mountains of crossings-over-abarim, before at-him-nebo. and they journeyed from the mountains of crossings-over-abarim, and pitched in the plains of from-father-moab by its-going-down-jordan near moon-smell-jericho. and they pitched by its-going-down-jordan, from desolate-house-bet-jesimot even to abelshittim in the plains of from-father-moab. and vowelconsonants-ohyeh worded to extract-mose in the plains of from-father-moab by its-going-down-jordan near moon-smell-jericho, saying, word to betweeners of to-song-immersed-isra'el say to them, when ye are pass-crossed over its-going-down-jordan into the land of nest-buy-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 where his lot emerges; 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 vowelconsonants-ohyeah worded to extract-mose, saying, direct betweeners of to-song-immersed-isra'al and say to them, when ye come into the land of nest-buy-kanaan (this is the land that will fall to you for an inheritance, even the land of nest-buy-kanaan with the coasts thereof:) then your south quarter will be from the word-desert of briar-zin along by the coast of man-red-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 upping of scorpions-eqrabim, and pass-cross on to briar-zin: and the going forth thereof will be from the south to perfect-desert-staggering-qadeshbarnea, and will emerge to garden-maple-hazar-adar, and pass-cross on to skeleton-ezmon: and the border will fetch a compass from skeleton-ezmon to the river of narrows-develop-egypt, and the emergings 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 ye mountain mount-hor from mountain mount-hor ye will point out your border to the entrance of gourd-vessel-hamat; and the emergeings forth of the border will be to flank-zedad: and the border will emerge to sweet-smell-cifron, and the emergings of it will be at courtyard-eye-hazar-enan: this will be your north border. and ye will point out your east border from courtyard-eye-hazar-enan to moustache-shefam: and the coast will go down from moustache-shefam to fight-riblah, on the east side of eye-ein; and the border will descend, and will wipe to the side of the sea of fiddle-candle-kineret eastward: and the border will go down to its-going-down-jordan, and the emergings of it will be at the salt sea: this will be your land with the coasts thereof round about. and extract-mose directed betweeners of to-song-immersed-isra'al saying, this is the land which ye will inherit by lot, which vowelconsonants-ohyeah directed to give to the nine tilters, and to the half tilter: for the tilter of betweeners of see-child-rauben according to the house of their fathers, and the tilter of betweeners of tell-luck-gad according to the house of their fathers, have received their inheritance; and half the tilter of sleep-change-manasseh have received their inheritance: the two tilters and the half tilter have received their inheritance on pass-cross-cross-over its-going-down-jordan near moon-smell-jericho eastward, toward the sunrising. and vowelconsonants-ohyeah worded to extract-mose, saying, these are the there-names of the men which will divide the land to you: help-to-alecer the darkener and vowelconsonants-stick-safe-yeahoshua betweener of fish-nun. and ye will take one nsiansi-aprince of every tilter, to divide the land by inheritance. and the there-names of the men are these: of the tilter of vowel-knowledge-yeahodah, dog-as-heart-

kaleb betweener of turn-jefuneh. and of the tilter of betweeners of hear-home-simeon, to-name-shemul betweener of with-acknowledge-emihud. of the tilter of righthand-child-benjamin, my-to-breast-alidad betweener of fool-basket-kislon. and the president of the tilter of betweeners of discuss-court-dan skilled-buqi betweener of my-roll-jogli. the president of betweeners of add-increase-josef, for the tilter of betweeners of sleep-change-manasseh, to-my-camping-hani'al betweener of efod. and the president of the tilter of betweeners of gray-fruitful-afraim, get-up-into-qemu'al betweener of criterion-shifan. and the president of the tilter of betweeners of garbage-fertile-cebulun, bring-to-alizafan betweener of bull-parnak. and the president of the tilter of betweeners of hire-wage-issachar, emit-paltiel betweener of goat-ecan. and the president of the tilter of betweeners of happy-confirm-asher, ahihud betweener of my-complete-sheolmi. and the president of the tilter of betweeners of cunning-twist-naftali, to-redemption-pedah'al betweener of with-acknowledge-emihud. these are they whom vowelconsonants-ohyeah directed to divide the inheritance to betweeners of to-song-immersed-isra'al in the land of nest-buy-kanaan

35

and vowelconsonants-ohyeah worded to extract-mose in the plains of from-father-moab by its-going-down-jordan near moon-smell-jericho, saying, direct betweeners of to-song-immersed-isra'al that they give to the borrow-join-levites of the inheritance of their ahcpossession cities to settle in; and ye will give also to the borrow-join-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 borrow-join-levites, will reach from the wall of the city and outward a thousand cubits round about. and ye will measure from without the city on the east side two thousand cubits, and on the south side two thousand cubits, and on the west side two thousand cubits, and on the north side two thousand cubits; and the city will be in the half: this will be to them the plots of the cities. and among the cities which ye will give to the borrow-join-levites there will be six cities for refuge, which ye will name-there for the murderer, that he may flee name-there: and to them ye will add forty and two cities. so all the cities which ye will give to the borrow-join-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 betweeners of to-song-immersed-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 borrow-join-levites according to his inheritance which he inheriteth. and vowelconsonants-ohyeah worded to extract-mose, saying, word to betweeners of to-song-immersed-isra'al and say to them, when ye be come over its-going-down-jordan into the land of nest-buy-kanaan then ye will name-there you cities to be cities of refuge for you; that the murderer may flee name-there, which hiteth any person at unawares. and they will be to you cities for refuge from the freer; that the murderer die not, until he stand before the meeting in criterion and of these cities which ye will give six cities will ye have for refuge. ye will give three cities on pass-cross-cross-over its-going-down-jordan, and three cities will ye give in the land of nest-buy-kanaan

which will be cities of refuge. these six cities will be a refuge, both for betweeners of to-song-immersed-isra'al and for the stranger, and for the sojourner among them: that every one that hitteth any person unawares may flee name-there. and if he hit him with an tool of iron, so that he die, he is a murderer: the murderer will surely be put to death. and if he hit him with throwing a stone, wherewith he may die, and he die, he is a murderer: the murderer will surely be put to death. or if he hit him with an tool 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 dead the murderer: when he meeteth him, he will dead him. but if he thrust him of hatred, or fling at him by laying of wait, that he die; or in enmity hit him with his hand, that he die: he that hit him will surely be put to death; for he is a murderer: the revenger of blood will dead the murderer, when he meeteth him. but if he thrust him suddenly without enmity, or have flung upon him any tool 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 break-visual: then the meeting will criterion between the hitter and the revenger of blood according to these criteria: and the meeting will snatch the murderer out of the hand of the revenger of blood, and the meeting will restore him to the city of his refuge, where he was fled: and he will abide in it to the death of the high darkener which was swimming with the dedicated oil. but if the murderer will emerge emerge without the border of the city of his refuge, where 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 murderer; 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 murderer will reset into the land of his holding. so these things will be for a statute of criterion to you throughout your generations in all your settlings. whoso hitteth any person, the murderer will be put to death by the mouth of witnesses: but one witness will not witness against any person to cause him to die. moreover ye will take no out-of-town for the person of a murderer, which is big-shot of death: but he will be deady 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-towned of the blood that is spill therein, but by the blood of him that spill it. cease not therefore the land which ye will settle, wherein i dwell: for i vowelconsonants-ohyeh dwell among betweeners of to-song-immersed-isra'al

the betweeners of the other branch of betweeners of to-song-immersed-isra'al then will their inheritance be taken from the inheritance of our fathers, and will be name-there to the inheritance of the tilter whereunto they are received: so will it be taken from the lot of our inheritance. and when the river-jubilee of betweeners of to-song-immersed-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 extract-mose directed betweeners of to-song-immersed-isra'al according to word vowelconsonants-ohyeh, saying, the tilter of the betweeners of add-increase-josef hath said well. this is the word which vowelconsonants-ohyeh doth direct concerning the betweenas of whip-sharp-zelopehad, 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 betweeners of to-song-immersed-isra'al remove from tilter to tilter: foreverly one of betweeners of to-song-immersed-isra'al will cling himself to the inheritance of the tilter of his fathers. and every daughter, that inheriteth an inheritance in any tilter of betweeners of to-song-immersed-isra'al will be woman to one of the family of the tilter of her father, that betweeners of to-song-immersed-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 betweeners of to-song-immersed-isra'al will cling himself to his own inheritance. even as vowelconsonants-ohyeh directed extract-mose, so did the betweenas of whip-sharp-zelopehad: for illness-mahlah, want-placate-solve-tirzah, and partridge-hoglah, and queen-milkah, and rest-noah, the betweenas of whip-sharp-zelopehad, were married to their father's brothers' betweeners: and they were married into the families of the betweeners of sleep-change-manasseh betweener of add-increase-josef, and their inheritance remained in the tilter of the family of their father. these are the directives and the criteria, which vowelconsonants-ohyeh directed by the hand of extract-mose to betweeners of to-song-immersed-isra'al in the plains of from-father-moab by its-going-down-jordan near moon-smell-jericho.

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and the chief fathers of the families of betweeners of roll-until-gil'ed, betweener of recognize-makhir, betweener of sleep-change-manasseh, of the families of the betweeners of add-increase-josef, came near, and worded before extract-mose, and before the leaders, the chief fathers of betweeners of to-song-immersed-isra'al and they said, vowelconsonants-ohyeh directed my mister to give the land for an inheritance by lot to betweeners of to-song-immersed-isra'al and my mister was directed by vowelconsonants-ohyeh to give the inheritance of whip-sharp-zelopehad our brother to his betweenas. and if they be married to any of

these be the words which extract-mose worded to all to-song-immersed-isra'al on pass-cross-cross-over its-going-down-jordan in the word-desert, in the plain over against the end sea, between magnificence-paran, and bland-tofel, and brick-white-laban, and court-yards-hazerot, and enough-gold-dicahab. (there are eleven days' way from parch-sword-horeb by the way of mountain hair-seir to perfect-desert-staggering-qadeshbarnea.) and it came to pass in the fortieth year, in the eleventh month, on the first day of the month, that extract-mose worded to betweeners of to-song-immersed-isra'al according to all that vowelconsonants-ohyeah had given him in directment to them; after he had hit curly-sihon the king of the say-amorites, which dwelt in score-supposition-heshbon, and mock-og the king of at-tooth-bashan which dwelt at moth-give-eshtarot in maple-look-adrei: on pass-cross-cross-over its-going-down-jordan, in the land of from-father-moab, began extract-mose to declare this drops-of-teaching-tora saying, vowelconsonants-ohyeah our tohwards worded to us in parch-sword-horeb, saying, ye have settled long enough in this mountain turn you, and take your journey, and go to the mountain of the say-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 nest-buy-kanaanites, and to build-white-lebanon, to the great river, the river fruit-cow-euphrates, behold, i have set the land before you: go in and inherit the land which vowelconsonants-ohyeah seven-swear to your fathers, their-wing-organ-abraham, laugh-iz'haq, and heel-follow-jaqob, to give to them and to their seed after them. and i said to you at that time, saying, i am not able to bear you myself alone: vowelconsonants-ohyeah your tohwards hath multiplied you, and, behold, ye are this day as the stars of namespaces for multitude. (ohyeah tohwards 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 cumberance, and your burden, and your quarrel? take you wise men, and between-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 made 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 criterion but ye will hear the small as well as the great; ye will not be afraid of the face-turnings of man; for the criterion is tohwards'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 journeyed from parch-sword-horeb, we went through all that great and terrible word-desert, which ye saw by the way of the mountain of the say-amorites, as vowelconsonants-ohyeah our tohwards directed us; and we came to perfect-desert-staggering-qadeshbarnea. and i said to you, ye are come to the mountain of the say-amorites, which vowelconsonants-ohyeah our tohwards doth give to us.

behold, vowelconsonants-ohyeah thy tohwards hath set the land before thee: up and inherit it, as vowelconsonants-ohyeah tohwards 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 up, and into what cities we will come. and the word pleased me well: and i took twelve men of you, one of a branch: and they turned and upped into the mountain, and came to the valley of fire-all-ashcol, 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 vowelconsonants-ohyeah our tohwards doth give us. notwithstanding ye would not up, but bittered against the mouth of vowelconsonants-ohyeah your tohwards: and ye murmured in your tents, and said, because vowelconsonants-ohyeah hated us, he hath let emerge us forth out of the land of narrows-develop-egypt, to give us into the hand of the say-amorites, to destroy us. where will we 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 betweeners of the giants-enagim there. then i said to you, dread not, neither be afraid of them. vowelconsonants-ohyeah your tohwards which goeth before you, he will fight for you, according to all that he did for you in narrows-develop-egypt before your eyes; and in the word-desert, where thou hast seen how that vowelconsonants-ohyeah thy tohwards lifted thee, as a man doth lift his betweener in all the way that ye went, until ye came into this place. yet in this word ye did not hide-train vowelconsonants-ohyeah your tohwards, 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 vowelconsonants-ohyeah heard the voice of your words, and was foaming, and seven-swear, saying, surely there will not one of these men of this break-visual generation see that good land, which i seven-swear to give to your fathers. save dog-as-heart-kaleb betweener of turn-funejh; he will see it, and to him will i give the land that he hath way-trodden upon, and to his betweeners, because he hath wholly followed vowelconsonants-ohyeah. also vowelconsonants-ohyeah was angry with me for your sakes, saying, thou also will not go in name-there. but vowelconsonants-stick-safe-yeahoshua betweener of fish-nun, which standeth before thee, he will go in name-there: strengthen him: for he will cause to-song-immersed-isra'al to inherit it. moreover your little ones, which ye said should be a prey, and your betweeners, which in that day had no knowledge between good and break-visual, they will go in name-there, and to them will i give it, and they will inherit it. but as for you, turn you, and take your way into the word-desert by the way of the end sea. then ye answered and said to me, we have missed against vowelconsonants-ohyeah, we will up and fight, according to all that vowelconsonants-ohyeah our tohwards directed us. and when ye had girded on every man his tools of war, ye were ready to up into the mountain. and vowelconsonants-ohyeah said to me, say to them. go not up, neither fight; for i am not near-inward you; lest ye be injured before your enemies. so i worded to you; and ye would not hear, but bittered against the mouth of vowelconsonants-ohyeah, and went presumptuously up into the mountain. and the say-amorites, which dwelt in that mountain, emerged against

you, and chased you, as word-bees do, and destroyed you in hair-seir, even to fishing-net-hormah, and ye resettled and wept before vowelconsonants-ohyeah; but vowelconsonants-ohyeah would not hearken to your voice, nor give ear to you. so ye settling in dedicated-qadesh many days, according to the days that ye settling there.

2

then we turned, and took our way into the word-desert by the way of the end sea, as vowelconsonants-ohyeah worded to me: and we compassed mountain hair-seir many days. and vowelconsonants-ohyeah said to me, saying, ye have compassed this mountain long enough: turn you northward. and direct thou the with, saying, ye are to pass-cross through the coast of your brethren betweeners of do-make-esau, which dwell in hair-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 mountain hair-seir to do-make-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 vowelconsonants-ohyeah thy tohwards hath first-pooled thee in all the doings of thy hand: he knoweth thy walking through this great word-desert: these forty years vowelconsonants-ohyeah thy tohwards hath been with thee; thou hast lacked not a word. and when we pass-crossed by from our brethren betweeners of do-make-esau, which dwell in hair-seir, through the way of the plain from deer-to-ailat, and from wood-herozion-geber, we turned and pass-crossed by the way of the word-desert of from-father-moab. and vowelconsonants-ohyeah said to me, distress not the from-father-moabites, neither contend with them in war: for i will not give thee of their land for a inheritance; because i have given awake-er to betweeners of cover-lot for a inheritance. the emims dwelt therein in times past, a with great, and many, and tall, as the giants-enaqim; which also were thought let-to-weak-giants, as the giants-enaqim; but the from-father-moabites called them emims. the my-hole-horims also dwelt in hair-seir beforetime; but betweeners of do-make-esau succeeded them, when they had destroyed them from before them, and dwelt in their stead; as to-song-immersed-isra'al did to the land of his inheritance, which vowelconsonants-ohyeah gave to them. now stand up, said i, and stand up you over the brook twig-cered. and we pass-crossed over the brook twig-cered. and the space in which we pass-crossed from perfect-desert-staggering-qadeshbarnea, until we were come over the brook twig-cered, was thirty and eight years; until all the generation of the men of war were wasted out from near-inward the camp, as vowelconsonants-ohyeah seven-swear to them. for indeed the hand of vowelconsonants-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 vowelconsonants-ohyeah worded to me, saying, thou art to pass-cross over through awake-er the coast of from-father-moab, this day: and when thou comest nigh over against betweeners of with-ammon, distress them not, nor meddle with them: for i will not give thee of the land of betweeners of with-ammon any inheritance; because i have given it to betweeners of cover-lot for a inheritance. (that also was thought a land of let-to-

weak-giants: let-to-weak-giants dwelt therein in old time; and the with-ammonites call them buzzers-camcumim; a with great, and many, and tall, as the giants-enaqim; but vowelconsonants-ohyeah destroyed them before them; and they stand uped them, and dwelt in their stead: as he did to betweeners of do-make-esau, which dwelt in hair-seir, when he destroyed the my-hole-horims from before them; and they succeeded them, and dwelt in their stead even to this day: and the awful-eowims which dwelt in premises-hazerim, even to goat-ecah, the buttons-kaftorims, which emerged out of button-solved-kaftor, destroyed them, and dwelt in their stead.) stand up, take your journey, and pass-cross over the river pine-arnon: see, i have given into thine hand curly-sihon the say-amorite, king of score-supposition-heshbon, and his land: begin to inherit it, and contend with him in war. this day will i begin to give 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 because of thee. and i sent messengers out of the word-desert of advancement-old-days-qedemot to curly-sihon king of score-supposition-heshbon with words of completeness, saying, let me pass-cross through thy land: i will go along by the high way, i will neither turn aside 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 pass-cross through on my feet; (as betweeners of do-make-esau which dwell in hair-seir, and the from-father-moabites which dwell in awake-er did to me); until i will pass-cross over its-going-down-jordan into the land which vowelconsonants-ohyeah our tohwards giveth us. but curly-sihon king of score-supposition-heshbon would not let us pass-cross by him: for vowelconsonants-ohyeah thy tohwards hardened his breathwind, and made his heart obstinate, that he might give him into thy hand, as appeareth this day. and vowelconsonants-ohyeah said to me, behold, i have begun to give curly-sihon and his land before thee: begin to inherit, that thou mayest inherit his land. then curly-sihon emerged against us, he and all his with, to fight at stress-jahah. and vowelconsonants-ohyeah our tohwards gave him before us; and we hit him, and his betweeners, and all his with. and we 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 juniper-object-er, which is by the brink of the river of pine-arnon, and from the city that is by the river, even to roll-until-gil'ed, there was not one city too strong for us: vowelconsonants-ohyeah our tohwards gave all to us: only to the land of betweeners of with-ammon thou camest not, nor to any place of the river wrestle-jaboq, nor to the cities in the mountains, nor to whatsoever vowelconsonants-ohyeah our tohwards forbade us.

3

then we turned, and upped the way to at-tooth-bashan and mock-og the king of at-tooth-bashan emerged against us, he and all his with, to war at maple-look-adrei. and vowelconsonants-ohyeah said to me, respect him not: for i will give him, and all his with, and his land, into thy hand; and thou wilt do to him as thou didst to curly-sihon king of the say-amorites, which dwelt at score-supposition-heshbon. so vowelconsonants-ohyeah our tohwards gave into our hands

mock-og also, the king of at-tooth-bashan and all his with: and we hit 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 lump-argob, the kingdom of mock-og in at-tooth-bashan all these cities were fenced with tall walls, gates, and bars; beside unvalled towns a great many, and we fishing-net-destroyed them, as we did to curly-sihon king of score-supposition-heshbon, fishing-net-destroying the men, women, and between-erren, 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 say-amorites the land that was on pass-cross-cross-over its-going-down-jordan, from the river of pine-arnon to mountain fishing-net-hermon; (which fishing-net-hermon the side-by-side-sidonians call armor-plate-sirion; and the say-amorites call it tooth-meadow-shenir;) all the cities of the plain, and all roll-until-gil'ed, and all at-tooth-bashan to poor-salkah and maple-look-adrei, cities of the kingdom of mock-og in at-tooth-bashan for only mock-og king of at-tooth-bashan remained of the remnant of let-to-weak-giants; behold his bedstead was a bedstead of iron; is it not in much-rabat of betweeners of with-ammon? nine cubits was the length thereof, and four cubits the breadth of it, after the cubit of a man. and this land, which we inherited at that time, from juniper-object-eroer, which is by the river pine-arnon, and half mountain roll-until-gil'ed, and the cities thereof, gave i to the see-child-raubenites and to the gadites. and the remainder of roll-until-gil'ed, and all at-tooth-bashan being the kingdom of mock-og, gave i to the half branch of sleep-change-manasseh; all the region of lump-argob, with all at-tooth-bashan which was called the land of let-to-weak-giants. glow-jair betweener of sleep-change-manasseh took all the country of lump-argob to the coasts of bridge-geshuri and maachathi; and called them after his own there-name, at-tooth-ranches-shine-bashan-havot-jair, to this day. and i gave roll-until-gil'ed to recognize-makhir. and to the see-child-raubenites and to the gadites i gave from roll-until-gil'ed even to the river pine-arnon half the valley, and the border even to the river wrestle-jaboq, which is the border of betweeners of with-ammon; the plain also, and its-going-down-jordan, and the coast thereof, from fiddle-candle-kineret even to the sea of the plain, even the salt sea, under fire-justice-peak-ashdot-pisgah eastward. and i directed you at that time, saying, vowelconsonants-ohyeah your tohwads hath given you this land to inherit it: ye will pass-cross over armed before your brethren betweeners of to-song-immersed-isra'al 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 vowelconsonants-ohyeah have given settle to your brethren, as well as to you, and until they also inherit the land which vowelconsonants-ohyeah your tohwads hath given them on pass-cross-over its-going-down-jordan: and then will ye re-set every man to his inheritance, which i have given you. and i directed vowelconsonants-stick-safe-yeahoshua at that time, saying, thine eyes have seen all that vowelconsonants-ohyeah your tohwads hath done to these two kings: so will vowelconsonants-ohyeah do to all the kingdoms where thou pass-crossest. ye will not respect them: for vowelconsonants-ohyeah your tohwads he will fight for you. and i besought vowelconsonants-ohyeah at that time, saying, o mister to-

hwads, thou hast begun to do thy worker thy greatness, and thy strong hand: for what tohwads is there in namespaces or in land, that can do according to thy doings, and according to thy heroblokeness? i pray thee, let me pass-cross-cross over, and see the good land that is on pass-cross-over its-going-down-jordan, that good mountain, and build-white-lebanon. but vowelconsonants-ohyeah was wroth with me for your word-sakes, and would not hear me: and vowelconsonants-ohyeah said to me, let it suffice thee; word no more to me of this word. get thee up into the top of summit-pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold it with thine eyes: for don't pass-cross-cross over this its-going-down-jordan. but charge vowelconsonants-stick-safe-yeahoshua, and strengthen him, and stratagem him: for he will pass-cross-cross over before this with, and he will cause them to inherit the land which thou will chest-envision. so we abode in the valley over against house-gaping-bet-peor.

4

now therefore hearken, o to-song-immersed-isra'al to the statutes and to the criteria, which i learn you, for to do them, that ye may live, and go in and inherit the land which vowelconsonants-ohyeah tohwads 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 directives of vowelconsonants-ohyeah your tohwads which i direct you. your eyes have seen what vowelconsonants-ohyeah did because of possessor-wide-open-belpeor: for all the men that followed possessor-wide-open-belpeor, vowelconsonants-ohyeah thy tohwads hath destroyed them from near-inward you. but ye that did cling to vowelconsonants-ohyeah your tohwads are alive every one of you this day. behold, i have learned you statutes and criteria, even as vowelconsonants-ohyeah my tohwads directed me, that ye should do so in the land where ye go to inherit it. keep therefore and do them; for this is your wisdom and your between-understanding in the eyes of the nations, which will hear all these statutes, and say, surely this great nation is a wise and between-understanding withs. for what nation is there so great, who hath tohwads so nigh to them, as vowelconsonants-ohyeah our tohwads is in all things that we call upon him for? and what nation is there so great, that hath statutes and criteria so right as all this drops-of-teaching-tora which i set before you this day? only take heed to thyself, and keep thy person diligently, lest thou forget the words which thine eyes have seen, and lest they turn aside from thy heart all the days of thy person: but teach them thy betweeners, and thy betweeners' betweeners; specially the day that thou stoodest before vowelconsonants-ohyeah thy tohwads in parchsword-horeb, when vowelconsonants-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 learn their betweeners. and ye came near and stood under the mountain; and the mountain burned with fire to the near-inward of namespaces, with darkness, clouds, and thick darkness. and vowelconsonants-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 vowelconsonants-ohyeah directed me at that time to learn you statutes and criteria, that ye might do them in the land where ye pass-cross-cross over to inherit it. take ye therefore good heed to yourselves; for ye saw no word of picture on the day that vowelconsonants-ohyeah worded to you in parch-sword-horeb out of the midst of the fire: lest ye swim-ruin yourselves, and make you a chisel-sculpture, 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 flieeth 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 army of namespaces, shouldst be distanced to bow them, and work them, which vowelconsonants-ohyeah thy tohwards hath partd to all nations under the whole namespaces. but vowelconsonants-ohyeah hath taken you, and let you emerge out of the iron furnace, even out of narrows-develop-egypt, to be to him a with of inheritance, as ye are this day. furthermore vowelconsonants-ohyeah was angry with me for your word-sakes, and seven-swear that i should not pass-cross-cross over its-going-down-jordan, and that i should not go in to that good land, which vowelconsonants-ohyeah thy tohwards giveth thee for an inheritance: but i must die in this land, i must not pass-cross-cross over its-going-down-jordan: but ye will pass-cross-cross over, and inherit that good land. take heed to yourselves, lest ye forget the alignment of vowelconsonants-ohyeah your tohwards, which he cut with you, and make you a chisel-sculpture, or the picture of any thing, which vowelconsonants-ohyeah thy tohwards hath forbidden thee. for vowelconsonants-ohyeah thy tohwards is a eating fire, even a jealous tohwards. when thou will beget betweeners, and betweeners's betweeners, and ye will have remained long in the land, and will swim-ruin yourselves, and make a chisel-sculpture, or the picture of any thing, and will do break-visual in the eyes of vowelconsonants-ohyeah thy tohwards, to provoke him to anger: i call namespaces and land to witness against you this day, that ye will quickly utterly get lost from off the land whereunto ye pass-cross-cross over its-going-down-jordan to inherit it; ye will not prolong your days upon it, but will utterly be lost. and vowelconsonants-ohyeah will scatter you among the nations, and ye will be left count-few in count among the body-nations, where vowelconsonants-ohyeah will lead you. and there ye will work tohwards, the doing of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell. but if from there thou will seek vowelconsonants-ohyeah thy tohwards, thou will find him, if thou seek him with all thy heart and with all thy person. when thou art in tribulation, and all these words are come upon thee, in the latter days, if thou settle to vowelconsonants-ohyeah thy tohwards, and will be hearing to his voice; (for vowelconsonants-ohyeah thy tohwards is a woming tohwards;) he will not forsake thee, neither swim-ruin 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 tohwards created earthling upon the land, and ask from the one side of namespaces to the other, whether there hath been any such word as this great word is, or hath been heard like it? did ever with hear the voice of tohwards wording out of the midst of the fire, as thou hast heard, and live? or hath tohwards 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 strong hand, and by a tilt-stretched out arm, and by great respects, according to all that vowelconsonants-ohyeah your tohwards did for you in narrows-develop-egypt before your eyes? it was let seen by you, that thou mightest know that vowelconsonants-ohyeah he is tohwards; 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 let you see 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 let emerge thee out in his sight with his mighty energy out of narrows-develop-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 vowelconsonants-ohyeah he is tohwards 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 betweeners after thee, and that thou mayest prolong thy days upon the earth, which vowelconsonants-ohyeah thy tohwards giveth thee, forever. then extract-mose differentiated three cities on pass-cross-cross-over its-going-down-jordan toward the sunrising; that the murderer might flee name-there, which should kill his in-sight unawares, and hated him not in times past; and that fleeing to one of these cities he might live: namely, ore-bezer in the word-desert, in the plain land, of the see-child-raubenites; and highramot in roll-until-gil'ed, of the gadites; and wave-reveal-golan in at-tooth-bashan of the sleep-manasites. and this is the drops-of-teaching-tora which extract-mose name-there before betweeners of to-song-immersed-isra'al these are the testimonies, and the statutes, and the criteria, which extract-mose worded to betweeners of to-song-immersed-isra'al after they emerged out of narrows-develop-egypt. on pass-cross-cross-over its-going-down-jordan, in the valley over against house-gaping-bet-peor, in the land of curly-sihon king of the say-amorites, who dwelt at score-supposition-heshbon, whom extract-mose and betweeners of to-song-immersed-isra'al hit, after they were emerge out of narrows-develop-egypt: and they inherited his land, and the land of mock-og king of at-tooth-bashan two kings of the say-amorites, which were on pass-cross-cross-over its-going-down-jordan toward the sunrising; from juniper-object-eroer, which is by the bank of the river pine-arnon, even to mountain zenith-sion, which is fishing-net-hermon, and all the plain on pass-cross-cross-over its-going-down-jordan eastward, even to the sea of the plain, under the springs of summit-pisgah.

5

and extract-mose called all to-song-immersed-isra'al and said to them, hear, o to-song-immersed-isra'al the statutes and criteria which i word in your ears this day, that ye may learn them, and keep, and do them. vowelconsonants-ohyeah our tohwards cut a alignment with us in parch-sword-horeb. vowelconsonants-ohyeah cut not this alignment with our fathers, but with us, even us, who are all of us here alive this day. vowelconsonants-ohyeah worded with you face-turnings to face-turnings in the mountain out of the midst of the fire, (i stood between vowelconsonants-ohyeah and

you at that time, to tell you word vowelconsonants-ohyeah: for ye were afraid by word of the fire, and went not up into the mountain saying, i am vowelconsonants-ohyeah thy towards, which let emerge thee out of the land of narrows-develop-egypt, from the house of work. thou will have none other towards before me. don't make thee any chisel-sculpture, 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: don't bow down thyself to them, nor work them: for i vowelconsonants-ohyeah thy towards am a jealous towards, accounting the cloudy of the fathers upon betweeners 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. don't lift the there-name of vowelconsonants-ohyeah thy towards in vain: for vowelconsonants-ohyeah will not hold him guiltless that lifts his there-name in vain. keep the settling day to dedicated it, as vowelconsonants-ohyeah thy towards hath directed thee. six days thou will labor, and do all thy work: but the seventh day is the settling of vowelconsonants-ohyeah thy towards: in it don't do any work, thou, nor thy betweener nor thy 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 narrows-develop-egypt, and that vowelconsonants-ohyeah thy towards let emerge thee out there through a strong hand and by a tilt-stretched out arm: therefore vowelconsonants-ohyeah thy towards directed thee to keep the settling day. heavyweight thy father and thy mother, as vowelconsonants-ohyeah thy towards hath directed thee; that thy days may be prolonged, and that it may go well with thee, in the earth which vowelconsonants-ohyeah thy towards giveth thee. don't murder. neither will thou commit adultery. neither will thou steal. neither will thou bear vain witness against thy in-sight. neither will thou desire thy in-sight's woman, neither will thou desire 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 vowelconsonants-ohyeah worded to all your assembly in the mountain 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 gave them to me. and it came to pass, when ye heard the voice out of the near-inward of the darkness, (for the mountain did burn with fire), that ye came near to me, even all the heads of your branch, and your elders; and ye said, behold, vowelconsonants-ohyeah our towards 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 towards doth word with earthling, and he liveth. now therefore why should we die? for this great fire will eat us: if we hear the voice of vowelconsonants-ohyeah our towards any more, then we will die. for who is there of all immersed-flesh that hath heard the voice of the living towards wording out of the midst of the fire, as we have, and lived? go thou near, and hear all that vowelconsonants-ohyeah our towards will say: and word thou to us all that vowelconsonants-ohyeah our towards will word to thee; and we will hear it, and do it. and vowelconsonants-ohyeah heard the voice of your words, when ye worded to me; and vowelconsonants-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 betweeners to world! go say to them, get you into your tents again. but as for thee, stand thou here by me, and i will word to thee all the directives, and the statutes, and the criteria, which thou will learn them, that they may do them in the land which i give them to inherit it. ye will keep to do therefore as vowelconsonants-ohyeah your towards hath directed you: ye will not turn aside to the right hand or to the left. ye will walk in all the ways which vowelconsonants-ohyeah your towards 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 criteria, which vowelconsonants-ohyeah your towards directed to learn you, that ye might do them in the land where ye go to inherit it: that thou mightest respect vowelconsonants-ohyeah thy towards, to keep all his statutes and his directives, which i direct thee, thou, and thy betweener and thy son's betweener all the days of thy life; and that thy days may be prolonged. hear therefore, o to-song-immersed-isra'al and keep to do it; that it may be well with thee, and that ye may increase mightily, as vowelconsonants-ohyeah towards of thy fathers hath worded thee, in the land that oozes with milk and honey. hear, o to-song-immersed-isra'al vowelconsonants-ohyeah our towards is one vowelconsonants-ohyeah: and thou will love vowelconsonants-ohyeah thy towards with all thine heart, and with all thy person, and with all thy might. and these words, which i direct thee this day, will be in thine heart: and thou will teach them sharply to thy betweeners, 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 standst up. and thou will bind them for a sign upon thine hand, and they will be as frontlets between thine eyes. and thou will write them upon the posts of thy house, and on thy gates. and it will be, when vowelconsonants-ohyeah thy towards will have brought thee into the land which he seven-swear to thy fathers, to their-wing-organ-abraham, to laugh-iz'haq, and to heel-follow-jacob, to give thee great and goodly cities, which thou between-builedst not, and houses seven-full of all good things, which thou seven-filledst not, and wells mined, which thou minedst not, vineyards and olive trees, which thou plantest not; when thou will have eaten and be seven-full; then beware lest thou forget vowelconsonants-ohyeah, which let emerge thee forth out of the land of narrows-develop-egypt, from the house of work. thou will respect vowelconsonants-ohyeah thy towards, and work him, and will seven-swear by his there-name. ye will not go after other towards, of the towards of the withs which are round about you; (for vowelconsonants-ohyeah thy towards is a jealous towards near-inward you) lest the nose-anger of vowelconsonants-ohyeah thy towards be kindled against thee, and destroy thee from off the face-turnings of the earth. ye will not tempt vowelconsonants-ohyeah your towards, as ye tempted him in tempt-massah. ye will diligently keep the directives of vowelconsonants-ohyeah your towards, and his testimonies, and his statutes, which he hath directed thee.

and thou will do that which is turgor-immersed and good in the eyes of vowelconsonants-ohyeah: that it may be well with thee, and that thou mayest go in and inherit the good land which vowelconsonants-ohyeah seven-swear to thy fathers. to cast out all thine enemies from before thee, as vowelconsonants-ohyeah hath worded. and when thy betweneer asketh thee in the last day, saying, what mean the testimonies, and the statutes, and the criteria, which vowelconsonants-ohyeah our tohwards hath directed you? then thou will say to thy betweneer we were pharaoh's workers in narrow-develop-egypt; and vowelconsonants-ohyeah let emerge us out of narrow-develop-egypt with a strong hand: and vowelconsonants-ohyeah showed signs and wonders, great and sore, upon narrow-develop-egypt, upon big-house-fuhreroh and upon all his household, before our eyes: and he let us emerge from there, that he might let emerge us in, to give us the land which he seven-swear to our fathers. and vowelconsonants-ohyeah directed us to do all these statutes, to respect vowelconsonants-ohyeah our tohwards, 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 vowelconsonants-ohyeah our tohwards, as he hath directed us.

7

when vowelconsonants-ohyeah thy tohwards will bring thee into the land where thou goest to inherit it, and hath cast out many nations before thee, the tusk-hittites, and the emotional-girgashites, and the say-amorites, and the nest-buy-kanaanites, and the unvalled-pericites, and the experience-hivites, and the trampler-jebusites, seven nations greater and mightier than thou; and when vowelconsonants-ohyeah thy tohwards will give them before thee; thou will hit them, and fishing-net-destroy them; thou will give no alignment with them, nor show mercy to them: neither will thou give marriages with them; thy daughter don't give to his betweneer nor his daughter will thou take to thy betweneer for they will turn away thy betweneer from following me, that they may work other tohwards: so will the nose-anger of vowelconsonants-ohyeah be kindled against you, and destroy thee quickly. but thus will ye do with them; ye will demolish their butcher-places, and fracture down their status-posts, and cut down their prosperity-fortuna-asherahs, and burn their chisel-sculptures with fire. for thou art an dedicated withs to vowelconsonants-ohyeah thy tohwards: vowelconsonants-ohyeah thy tohwards hath chosen thee to be a special withs to himself, on all withs that are upon the face-turnings of the earth. vowelconsonants-ohyeah did not adore you, nor choose you, because ye were more in number than any withs; for ye were the fewest of all withs: but because vowelconsonants-ohyeah loved you, and because he would keep the seven-oath which he had seven-swear to your fathers, hath vowelconsonants-ohyeah let you emerge with a strong hand, and redeemed you out of the house of workers, from the hand of big-house-fuhreroh king of narrow-develop-egypt. know therefore that vowelconsonants-ohyeah thy tohwards, he is tohwards, the hide-trainingful tohwards, 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 will therefore keep the directives, and the statutes, and the criteria, which i direct thee this day, to do them. wherefore it will come to pass, if ye hearken to these criteria, and keep, and do them, that vowelconsonants-ohyeah thy tohwards 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 belly, 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 will be first-pooled above all withs: there will not be remember-male or pierced-female barren among you, or among your cattle. and vowelconsonants-ohyeah will turn aside from thee all sickness, and will give none of the break-visual diseases of narrow-develop-egypt, which thou knowest, upon thee; but will name-there them upon all them that hate thee. and thou will eat all the withs which vowelconsonants-ohyeah thy tohwards will give thee; thine eye will have no pity upon them: neither will thou work their tohwards; for that will be a snare to thee. if thou will say in thine heart, these nations are more than i; where-how can i dispossess them? don't be afraid of them: but will well remember what vowelconsonants-ohyeah thy tohwards did to big-house-fuhreroh and to all narrow-develop-egypt; the great temptations which thine eyes chest-envisioned, and the signs, and the wonders, and the strong hand, and the tilt-stretched out arm, whereby vowelconsonants-ohyeah thy tohwards let emerge thee out: so will vowelconsonants-ohyeah thy tohwards do to all the withs of whom thou art afraid. moreover vowelconsonants-ohyeah thy tohwards will send the wasp among them, until they that are left, and hide themselves from thee, be lost. don't be affrighted at them: for vowelconsonants-ohyeah thy tohwards is near-inward you, a mighty tohwards and terrible. and vowelconsonants-ohyeah thy tohwards will put out those nations before thee by little and little: thou mayest not consume them quickly, lest the animals of the field increase upon thee. but vowelconsonants-ohyeah thy tohwards will give them to thee, and will destroy them with a mighty destruction, until they be destroyed. and he will give their kings into thine hand, and thou will make lost their there-name from under namespaces: there will no man be able to stand before thee, until thou have lost them. the chisel-sculptures of their tohwards will ye burn with fire: don't 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 vowelconsonants-ohyeah thy tohwards. neither will thou bring an taboo into thine house, lest thou be a fishing-net-destroy like it: but thou will abominatingly abominate 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 vowelconsonants-ohyeah seven-swear to your fathers. and thou will remember all the way which vowelconsonants-ohyeah thy tohwards led thee these forty years in the word-desert, to torment thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his directives, or no. and he humbled thee, and suffered thee to hunger, and fed thee with from-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 emergeeth out of the mouth of vowelconsonants-ohyeah doth man live. thy raiment did not wear out upon thee, neither did thy foot swell, these forty years. thou wilt also consider in thine heart, that, as a man chasteneth his betweener so vowelconsonants-ohyeah thy tohwards chasteneth thee. therefore thou wilt keep the directives of vowelconsonants-ohyeah thy tohwards, to walk in his ways, and to respect him. for vowelconsonants-ohyeah thy tohwards let emergeeth 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 wilt eat bread without scarceness, don't lack any thing in it; a land whose stones are iron, and out of whose mountains thou mayest mine brass. when thou hast eaten and art sevenfull, then thou wilt first-pool vowelconsonants-ohyeah thy tohwards for the good land which he hath given thee. beware that thou forget not vowelconsonants-ohyeah thy tohwards, in not keeping his directives, and his criteria, and his statutes, which i direct thee this day: lest when thou hast eaten and art sevenfull, and hast between-built good 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 vowelconsonants-ohyeah thy tohwards, which let emerge thee forth out of the land of narrows-develop-egypt, from the house of work; who led thee through that great and terrible word-desert, wherein were fiery serpents, and scorpions, and drought, where there was no water; who let water emerge for you from the rock of flint; who fed thee in the word-desert with from-manna, which thy fathers knew not, that he might torment 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 wilt remember vowelconsonants-ohyeah thy tohwards: 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 vowelconsonants-ohyeah thy tohwards, and walk after other tohwards, and work them, and bow them, i witness against you this day that ye will surely get lost. as the nations which vowelconsonants-ohyeah make losteth before your face-turnings, so will ye get lost; because ye would not be hearing to the voice of vowelconsonants-ohyeah your tohwards.

9

hear, o to-song-immersed-isra'el thou art to pass-cross over its-going-down-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, betweeners of the giants-enaqim, whom thou knowest, and of whom thou hast heard say, who can stand before betweeners of giant-enaq! know therefore this day, that vowelconsonants-ohyeah thy tohwards 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 wilt thou drive them out, and make lost them quickly, as vowelconsonants-ohyeah hath worded to thee. speak not thou in thine heart, after that vowelconsonants-ohyeah thy tohwards hath cast

them out from before thee, saying, for my being right vowelconsonants-ohyeah hath brought me in to inherit this land: but for the big-shotness of these nations vowelconsonants-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 vowelconsonants-ohyeah thy tohwards doth drive them out from before thee, and that he may perform the word which vowelconsonants-ohyeah seven-swear to thy fathers, their-wing-organ-abraham, laugh-iz'haq, and heel-follow-jacob. know therefore, that vowelconsonants-ohyeah thy tohwards 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 bitterdest vowelconsonants-ohyeah thy tohwards to foaming in the word-desert: from the day that thou didst emerge from the land of narrows-develop-egypt, until ye came to this place, ye have been bitter against vowelconsonants-ohyeah. also in parch-sword-horeb ye provoked vowelconsonants-ohyeah to foaming, so that vowelconsonants-ohyeah was angry with you to have sword-parched you. when i was gone up into the mountain to receive the tables of stone, even the tables of the alignment which vowelconsonants-ohyeah cut with you, then i abode in the mountain forty days and forty nights, i neither did eat bread nor drink water: and vowelconsonants-ohyeah gave to me two tables of stone written with the finger of tohwards; and on them was written according to all the words, which vowelconsonants-ohyeah worded with you in the mountain 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 vowelconsonants-ohyeah gave me the two tables of stone, even the tables of the alignment. and vowelconsonants-ohyeah said to me, stand up, stand up thee down quickly from hence; for thy with which thou hast let emerge out of narrows-develop-egypt have swim-ruined themselves; they are quickly turned aside out of the way which i directed them; they have made them a blended. furthermore vowelconsonants-ohyeah said to me, saying, i have seen this with, and, behold, it is a stiffnecked with: let me alone, that i may destroy them, and wipe out their there-name from under namespaces: and i will make of thee a nation mightier and greater than they. so i turned and came down from the mountain and the mountain burned with fire: and the two tables of the alignment were in my two hands. and i saw, and, behold, ye had missed against vowelconsonants-ohyeah your tohwards, and had made you a blended calf: ye had turned aside quickly out of the way which vowelconsonants-ohyeah had directed you. and i took the two tables, and flung them out of my two hands, and fractured them before your eyes. and i fell down before vowelconsonants-ohyeah, as at the first, forty days and forty nights: i did neither eat bread, nor drink water, because of all your misses which ye missed, in doing wickedly in the eyes of vowelconsonants-ohyeah, to provoke him to anger. for i was afraid of the nose-anger and hot displeasure, wherewith vowelconsonants-ohyeah was foaming against you to destroy you. but vowelconsonants-ohyeah hearkened to me at that time also. and vowelconsonants-ohyeah was very angry with gather-cabinet-aaron to have destroyed him: and i self-crimeed for gather-cabinet-aaron also the same time. and i took your miss the calf which ye had made, and burnt it with fire, and stamped it, and ground it very small, even until it was as small as dust: and i flung the dust

thereof into the brook that descended out of the mountain and at conflagration-taberah, and at tempt-masah, and at graves-of-desire-qibrot-hatavah, ye provoked vowelconsonants-ohyeah to foaming. likewise when vowelconsonants-ohyeah sent you from perfect-desert-staggering-qadeshbarnea, saying, up and inherit the land which i have given you; then ye bittered against the mouth of vowelconsonants-ohyeah your tohwards, and ye hide-trained him not, nor hearkened to his voice. ye have been bitter against vowelconsonants-ohyeah from the day that i knew you. thus i fell down before vowelconsonants-ohyeah forty days and forty nights, as i fell down at the first; because vowelconsonants-ohyeah had said he would destroy you. i self-crimeed therefore to vowelconsonants-ohyeah, and said, o mister tohwards, swim-ruin not thy with and thine inheritance, which thou hast redeemed through thy greatness, which thou hast let emerge out of narrow-develop-egypt with a strong hand. remember thy workers, their-wing-organ-abraham, laugh-iz-haq, and heel-follow-jaqob; look not to the stubbornness of this with, nor to their big-shot, nor to their miss lest the land whence thou let emergeest us out say, because vowelconsonants-ohyeah was not able to let emerge them into the land which he worded them, and because he hated them, he hath let emerge them out to dead them in the word-desert. yet they are thy with and thine inheritance, which thou let emergeest out by thy mighty energy and by thy tilt-stretched out arm.

10

at that time vowelconsonants-ohyeah said to me, chisel-sculpt thee two tables of stone like to the first, and up to me into the mountain and make thee an gather-cabinet of wood. and i will write on the tables the words that were in the first tables which thou fracturedst, and thou will name-there them in the gather-cabinet. and i made an gather-cabinet of acacia-float-shitum wood, and chisel-sculpted two tables of stone like to the first, and upped into the mountain having the two tables in mine hand. and he wrote on the tables, according to the first writing, the ten words, which vowelconsonants-ohyeah worded to you in the mountain out of the midst of the fire in the day of the assembly; and vowelconsonants-ohyeah gave them to me. and i turned myself and came down from the mountain and give the tables in the gather-cabinet which i had made; and there they be, as vowelconsonants-ohyeah directed me. and betweeners of to-song-immersed-isra'al journeyed from wells-barot of betweeners of jaakan to mosera: there gather-cabinet-aaron died, and there he was buried; and help-to-alecer his betweener was immersed in the priest's office in his stead. from there they journeyed to tickling-gudalohimah; and from tickling-gudalohimah to good-daughter-jotbat, a land of rivers of waters. at that time vowelconsonants-ohyeah differentiated the branch of borrow-join-levi to bear the gather-cabinet of the alignment of vowelconsonants-ohyeah, to stand before vowelconsonants-ohyeah to immerse to him, and to first-pool in his there-name, to this day. wherefore borrow-join-levi hath no part nor inheritance with his brethren; vowelconsonants-ohyeah is his inheritance, according as vowelconsonants-ohyeah thy tohwards worded him. and i stand-stayed in the mountain according to the first time, forty days and forty nights; and vowelconsonants-ohyeah hearkened to me at that time also, and vowelconsonants-ohyeah would not swim-ruin thee. and vow-

elconsonants-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, to-song-immersed-isra'al what doth vowelconsonants-ohyeah thy tohwards require of thee, but to respect vowelconsonants-ohyeah thy tohwards, to walk in all his ways, and to love him, and to work vowelconsonants-ohyeah thy tohwards with all thy heart and with all thy person, to keep the directives of vowelconsonants-ohyeah, and his statutes, which i direct thee this day for thy good? behold, the namespaces and the namespaces of namespaces is vowelconsonants-ohyeah's thy tohwards, the land also, with all that therein is. only vowelconsonants-ohyeah adored thy fathers to love them, and he chose their seed after them, even you above all withs, as it is this day. write-circumcise therefore the foreskin of your heart, and be no more stiffnecked. for vowelconsonants-ohyeah your tohwards is tohwards of tohwards, and mister of misters, a heroblokeic tohwards, a herobloke, and a terrible, which nsaregardeth not face-turnings, nor taketh reward: he doth do the criterion 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 narrow-develop-egypt. thou wilt respect vowelconsonants-ohyeah thy tohwards; him will thou work and to him will thou cling, and seven-swear by his there-name. he is thy cheering, and he is thy tohwards, that hath done for thee these great and terrible things, which thine eyes have seen. thy fathers went down into narrow-develop-egypt with seventy persons; and now vowelconsonants-ohyeah thy tohwards hath made thee as the stars of namespaces for multitude.

11

therefore thou will love vowelconsonants-ohyeah thy tohwards, and keep his charge, and his statutes, and his criteria, and his directives, alway. and know ye this day: for i speak not with your betweeners which have not known, and which have not chest-envisioned the chastisement of vowelconsonants-ohyeah your tohwards, his greatness, his strong hand, and his tilt-stretched out arm, and his miracles, and his acts, which he did in the midst of narrow-develop-egypt to big-house-fuhreroh the king of narrow-develop-egypt, and to all his land; and what he did to the stratagem of narrow-develop-egypt, to their horses, and to their chariots; how he made the water of the end sea to overflow them as they chased after you, and how vowelconsonants-ohyeah hath lost them to this day; and what he did to you in the word-desert, until ye came into this place; and what he did to their-observance-datan and my-father-high-abiram, the betweeners of my-untodad-aliah, betweener of see-child-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 to-song-immersed-isra'al but your eyes have seen all the great acts of vowelconsonants-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, where ye go to inherit it; and that ye may prolong your days in the earth, which vowelconsonants-ohyeah seven-swear to your fathers to give to them and to their seed, a earth that oozes with milk and honey. for the land, where thou goest in to inherit it, is not as the land of narrow-develop-egypt, from

whence ye emerged, where thou sowedst thy seed, and let drinkedst it with thy foot, as a garden of herbs: but the land, where ye go to inherit it, is a land of mountains and hatches-plain, and drinketh water of the rain of namespaces: a land which vowelconsonants-ohyeah thy tohwards careth for: the eyes of vowelconsonants-ohyeah thy tohwards are always upon it, from the beginning of the year even to the end 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 vowelconsonants-ohyeah your tohwards, and to work him with all your heart and with all your person, 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 other tohwards, and bow them; and then vowelconsonants-ohyeah's nose-anger be kindled against you, and he shut up the namespaces, that there be no rain, and that the earth give not her fruit; and lest ye get lost quickly from off the good earth which vowelconsonants-ohyeah giveth you. therefore will ye name-there up these my words in your heart and in your person, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. and ye will learn them your betweeners, 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 wilt write them upon the gate posts of thine house, and upon thy gates: that your days may be multiplied, and the days of your betweeners, in the earth which vowelconsonants-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 vowelconsonants-ohyeah your tohwards, to walk in all his ways, and to cling to him; then will vowelconsonants-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 way-tread will be yours: from the word-desert and build-white-lebanon, from the river, the river fruit-cow-euphrates, even to the uttermost sea will your coast be. there will no man be able to stand before you: for vowelconsonants-ohyeah your tohwards will give the respect of you and the fear of you upon all the land that ye will way-tread upon, as he hath worded to you. behold, i set before you this day a first-pooling and a lighten-curse; a first-pooling, if ye hear the directives of vowelconsonants-ohyeah your tohwards, which i direct you this day: and a lighten-curse, if ye will not hear the directives of vowelconsonants-ohyeah your tohwards, but turn aside out of the way which i direct you this day, to go after other tohwards, which ye have not known. and it will come to pass, when vowelconsonants-ohyeah thy tohwards hath brought thee in to the land where thou goest to inherit it, that thou wilt give the first-pooling upon mountain grasses-gericim, and the lighten-curse upon mountain mourning-ebal. are they not on pass-cross-cross-over its-going-down-jordan, by the way where the sun goeth down, in the land of the nest-buy-kanaanites, which dwell in the champaign over against roll-gilgal, beside the plains of teacher-moreh? for ye will pass-cross over its-going-down-jordan to go in to inherit the land which vowelconsonants-ohyeah your tohwards giveth you, and ye will inherit it, and settle therein. and ye will keep to do

all the statutes and criteria which i name-there before you this day.

12

these are the statutes and criteria, which ye will keep to do in the earth, which vowelconsonants-ohyeah tohwards of thy fathers giveth thee to inherit it, all the days that ye live upon the land. ye will loose lost all the places, wherein the nations which ye will inherit worked their tohwards, upon the stand-up-high mountains, and upon the mountains, and under every green tree: and ye will demolish their butcher-places, and fracture their status-posts, and burn their prosperity-fortuna-asherahs with fire; and ye will chisel-sculpt down the chisel-sculptures of their tohwards, and fracture the there-names of them out of that place. ye will not do so to vowelconsonants-ohyeah your tohwards. but to the place-stand-up which vowelconsonants-ohyeah your tohwards will choose out of all your branch to name-there his there-name there, even to his settlement will ye seek, and name-there thou will come: and name-there ye will near-inward your onups, and your butchers, and your tithes, and highs of your hand, and your vows, and your generouss, and the firstborns of your cattles and of your sheeps: and there ye will eat before vowelconsonants-ohyeah your tohwards, and ye will be glad in all that ye send your hand to, ye and your households, wherein vowelconsonants-ohyeah thy tohwards 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 vowelconsonants-ohyeah your tohwards giveth you. but when ye pass-cross-cross over its-going-down-jordan, and settle in the land which vowelconsonants-ohyeah your tohwards 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 vowelconsonants-ohyeah your tohwards will choose to cause his there-name to dwell there; name-there 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 vowelconsonants-ohyeah: and ye will be glad before vowelconsonants-ohyeah your tohwards, ye, and your betweeners, and your betweenas, and your workers, and your mothers-maid, and the borrow-join-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 vowelconsonants-ohyeah will choose in one of thy branch, there thou wilt onup thy onups, and there thou wilt do all that i direct thee. notwithstanding thou mayest kill and eat immersed-flesh in all thy gates, whatsoever thy person onup after, according to the first-pooling of vowelconsonants-ohyeah thy tohwards which he hath given thee: the stained and the top-bright may eat thereof, as of the gazelle, and as of the ram. only ye will not eat the blood; ye will spill 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 generouss, or high of thine hand: but thou must eat them before vowelconsonants-ohyeah thy tohwards in the place-stand-up which vowelconsonants-ohyeah thy tohwards will choose, thou, and thy betweener and thy daughter, and thy worker,

and thy true-mum-maid, and the borrow-join-levite that is within thy gates: and thou wilt be glad before vowelconsonants-ohyeah thy tohwards in all that thou send thine hands to. take heed to thyself that thou forsake not the borrow-join-levite as long as thou livest upon the earth. when vowelconsonants-ohyeah thy tohwards will enlarge thy border, as he hath worded thee, and thou wilt say, i will eat immersed-flesh because thy person desires to eat immersed-flesh thou mayest eat immersed-flesh whatsoever thy person personeth after. if the place-stand-up which vowelconsonants-ohyeah thy tohwards hath chosen to give his there-name there be too far from thee, then thou wilt kill of thy cattle and of thy sheep, which vowelconsonants-ohyeah hath given thee, as i have directed thee, and thou wilt eat in thy gates whatsoever thy person personeth after. even as the gazelle and the ram is eaten, so thou wilt 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 person; and thou mayest not eat the person with the immersed-flesh don't eat it; thou wilt spill it upon the land as water. don't eat it; that it may go well with thee, and with thy betweeners after thee, when thou wilt do that which is turgor-immersed in the eyes of vowelconsonants-ohyeah. only thy dedicated things which thou hast, and thy vows, thou wilt lift, and go to the place-stand-up which vowelconsonants-ohyeah will choose: and thou wilt do thy onups, the immersed-flesh and the blood, upon the butcher-place of vowelconsonants-ohyeah thy tohwards: and the blood of thy butchers will be spilled out upon the butcher-place of vowelconsonants-ohyeah thy tohwards, and thou wilt eat the immersed-flesh keep and hear all these words which i direct thee, that it may go well with thee, and with thy betweeners after thee world, when thou doest that which is good and turgor-immersed in the eyes of vowelconsonants-ohyeah thy tohwards. when vowelconsonants-ohyeah thy tohwards will cut off the nations from before thee, where thou goest to inherit them, and thou succedest them, and settleest 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 tohwards, saying, where-how did these nations work their tohwards? even so will i do likewise. don't do so to vowelconsonants-ohyeah thy tohwards: foreverly taboo to vowelconsonants-ohyeah, which he hateth, have they done to their tohwards; for even their betweeners and their betweenas they have burnt in the fire to their tohwards. what word soever i direct you, keep to do it: don't 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 tohwards, which thou hast not known, and let us work them; don't hearken to the words of that come-bringer, or that dreamer of dreams: for vowelconsonants-ohyeah your tohwards proveth you, to know whether ye love vowelconsonants-ohyeah your tohwards with all your heart and with all your person. ye will walk after vowelconsonants-ohyeah your tohwards, and respect him, and keep his directives, and hear his voice, and ye will work him, and cling to him. and that come-bringer, or that dreamer of dreams, will be put to death; because he hath worded to turn you away from vowelconsonants-

ohyeah your tohwards, which let you emerge from the land of narrows-develop-egypt, and redeemed you out of the house of work, to distance you from the way which vowelconsonants-ohyeah thy tohwards directed thee to walk in. so will thou put the break-visual away from the near-inward of thee. if thy brother, betweener of thy mother, or thy betweener or thy daughter, or the woman of thy bosom, or thy in-sight, which is as thine own person, entice thee hiddenly, saying, let us go and work other tohwards, which thou hast not known, thou, nor thy fathers; namely, of the tohwards 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; don't consent to him, nor hearken to him; neither will thine eye pity him, neither will thou pity, neither will thou cover him: but thou wilt surely kill him; thine hand will be first upon him to put him to death, and afterwards the hand of all the with. and thou wilt stone him with stones, that he die; because he hath sought to distance you from vowelconsonants-ohyeah thy tohwards, which let emerge thee out of the land of narrows-develop-egypt, from the house of work. and all to-song-immersed-isra'al will hear, and respect, and will do no more any such break-visual as this is near-inward you. if thou wilt hear say in one of thy cities, which vowelconsonants-ohyeah thy tohwards hath given thee to settle there, saying, certain men, betweeners of in-good-time-fade-beliel, are emerged from near-inward you, and have withdrawn the settlers of their city, saying, let us go and work other tohwards, which ye have not known; then will thou inquire, and investigate, and ask diligently; and, behold, if it be truth, and the word fix, that such taboo is wrought near-inward you; thou wilt surely hit 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 wilt 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 vowelconsonants-ohyeah thy tohwards: and it will be an heap world; it will not be between-built again. and there will cling nought of the fishing-net-destroy to thine hand: that vowelconsonants-ohyeah may turn from the scorchingness of his nose-anger, and show thee wombing, and have wombing upon thee, and multiply thee, as he hath seven-swear to thy fathers; when thou wilt hearken to the voice of vowelconsonants-ohyeah thy tohwards, to keep all his directives which i direct thee this day, to do that which is turgor-immersed in the eyes of vowelconsonants-ohyeah thy tohwards.

14

ye are betweeners of vowelconsonants-ohyeah your tohwards: ye will not cut yourselves, nor give any baldness between your eyes for the dead. for thou art an dedicated withs to vowelconsonants-ohyeah thy tohwards, and vowelconsonants-ohyeah hath chosen thee to be a peculiar withs to himself, on all the nations that are upon the earth. don't eat any taboo thing. these are the in-them animals which ye will eat: the ox, the sheep, and the goat, the ram, and the gazelle, and the donkey, and the wild goat, and the pygarg, and the wild ox, and the chamois. and every in-them animal that splitheth 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 immersed-flesh nor touch their dead carcass. these ye will eat of all that are in the let drinks: 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 osprey, and the glade, and the kite, and the vulture after his kind, and every raven after his kind, and the daughter of the owl, 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 wilt 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 word to vowelconsonants-ohyeah thy tohwards. don't seethe a kid in his mother's milk. thou wilt truly tithe all the increase of thy seed, that the field lets emerge year by year. and thou wilt eat before vowelconsonants-ohyeah thy tohwards, in the place-stand-up which he will choose to place his there-name 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 vowelconsonants-ohyeah thy tohwards always. and if the way be too long for thee, so that thou art not able to lift it; or if the place be too far from thee, which vowelconsonants-ohyeah thy tohwards will choose to name-there his there-name there, when vowelconsonants-ohyeah thy tohwards 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 vowelconsonants-ohyeah thy tohwards will choose: and thou wilt bestow that money for whatsoever thy person desires after, for cattle, or for sheep, or for wine, or for strong drink, or for whatsoever thy person personth: and thou wilt eat there before vowelconsonants-ohyeah thy tohwards, and thou wilt be glad, thou, and thine household, and the borrow-join-levite that is within thy gates; don't forsake him; for he hath no part nor inheritance with thee. at the end of three years thou wilt let emerge all the tithe of thine increase the same year, and will let it rest within thy gates: and the borrow-join-levite, (because he hath no part nor inheritance with thee,) and the stranger, and the fatherless, and the widow, which are within thy gates, will come, and will eat and be seven-satisfy; that vowelconsonants-ohyeah thy tohwards may first-pool thee in all the doing of thine hand which thou doest.

15

at the end of every seven years thou wilt make 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; because it is called vowelconsonants-ohyeah's release. of a foreigner thou mayest exact it again: but that which is thine with thy brother thine hand will release; save when there will be no poor among you; for vowelconsonants-ohyeah will greatly first-pool thee in the land which vowelconsonants-ohyeah thy tohwards giveth

thee for an inheritance to inherit it: only if thou carefully hearken to the voice of vowelconsonants-ohyeah thy tohwards, to keep to do all these directives which i direct thee this day. for vowelconsonants-ohyeah thy tohwards first-poleeth thee, as he worded thee: and thou wilt lend to many nations, but don't 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 vowelconsonants-ohyeah thy tohwards giveth thee, don't 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 break-visual against thy poor brother, and thou givest him nought; and he read-call to vowelconsonants-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: because that for this word vowelconsonants-ohyeah thy tohwards will first-pool thee in all thy doings, and in all that thou send 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 cross-over-hebrew man, or an cross-over-hebrew woman, be sold to thee, and work thee six years; then in the seventh year thou wilt let him send from thee. and when thou sendest him out free from thee, don't 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 where-with vowelconsonants-ohyeah thy tohwards hath first-pooled thee thou wilt give to him. and thou wilt remember that thou wast a worker in the land of narrows-develop-egypt, and vowelconsonants-ohyeah thy tohwards redeemed thee: therefore i direct thee this word to day. and it will be, if he say to thee, i will not emerge 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 waged worker to thee, in working thee six years: and vowelconsonants-ohyeah thy tohwards will first-pool thee in all that thou doest. all the firstborn remember-males that come of thy cattle and of thy sheep thou wilt dedicated to vowelconsonants-ohyeah thy tohwards: thou wilt do no work with the firstborn of thy bullock, nor shear the first-born of thy sheep. thou wilt eat it before vowelconsonants-ohyeah thy tohwards year by year in the place-stand-up which vowelconsonants-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 break-visual blemish, don't butcher it to vowelconsonants-ohyeah thy tohwards. thou wilt eat it within thy gates: the stained and the top-bright person will eat it alike, as the gazelle, and as the ram. only don't eat the blood thereof; thou wilt spill it upon the land as water.

16

keep the month of spring-abib, and keep the stopskip to vowelconsonants-ohyeah thy tohwards: for in the month of spring-abib vowelconsonants-ohyeah thy tohwards let emerge thee forth out of narrows-develop-

egypt by night. thou will therefore butcher the stop-skip to vowelconsonants-ohyeah thy tohwards, of the sheep and the cattle in the place-stand-up which vowelconsonants-ohyeah will choose to place his there-name there. thou will eat no leaven with it; seven days will thou eat matzas therewith, even the bread of poverty; for thou camest forth out of the land of narrows-develop-egypt in haste: that thou mayest remember the day when thou camest forth out of the land of narrows-develop-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 immersed-flesh which thou butcherdst the first day at even, lodge all night until the morning. thou mayest not butcher the stopskip within any of thy gates, which vowelconsonants-ohyeah thy tohwards giveth thee: but at the place-stand-up which vowelconsonants-ohyeah thy tohwards will choose to place his there-name in, there thou will butcher the stopskip at even, at the going down of the sun, at the meeting-time that thou emerged from narrows-develop-egypt. and thou will roast and eat it in the place-stand-up which vowelconsonants-ohyeah thy tohwards will choose: and thou will turn aside the morning, and go to thy tents. six days thou will eat matzas: and on the seventh day will be a confine assembly to vowelconsonants-ohyeah thy tohwards: thou will 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 will keep the feast of seven-weeks to vowelconsonants-ohyeah thy tohwards with a tribute of a generous of thine hand, which thou will give to vowelconsonants-ohyeah thy tohwards, according as vowelconsonants-ohyeah thy tohwards hath first-pooled thee: and thou will be glad before vowelconsonants-ohyeah thy tohwards, thou, and thy betweener and thy daughter, and thy worker, and thy true-mum-maid, and the borrow-join-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 vowelconsonants-ohyeah thy tohwards hath chosen to place his there-name there. and thou will remember that thou wast a worker in narrows-develop-egypt: and thou will keep and do these statutes. thou will observe the feast of booths seven days, after that thou hast added in thy corn and thy wine: and thou will be glad in thy feast, thou, and thy betweener and thy daughter, and thy worker, and thy true-mum-maid, and the borrow-join-levite, the stranger, and the fatherless, and the widow, that are within thy gates. seven days will thou feast to vowelconsonants-ohyeah thy tohwards in the place-stand-up which vowelconsonants-ohyeah will choose: because vowelconsonants-ohyeah thy tohwards will first-pool thee in all thine increase, and in all the doings of thine hands, therefore thou will surely be glad. three times in a year will all thy remember-males be seen before vowelconsonants-ohyeah thy tohwards in the place-stand-up which he will choose: in the feast of matzas, and in the feast of seven-weeks, and in the feast of booths: and they will not be seen before vowelconsonants-ohyeah empty: every man will give as he is able, according to the first-pooling of vowelconsonants-ohyeah thy tohwards which he hath given thee. criterions and officers will thou give thee in all thy gates, which vowelconsonants-ohyeah thy tohwards giveth thee, throughout thy branch: and they will criterion the with right criterion don't wrest criterion don't 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 chase, that thou mayest live, and inherit the land which vowelconsonants-ohyeah thy tohwards giveth thee. don't plant thee a prosperity-fortuna-asherah of any trees near to the butcher-place of vowelconsonants-ohyeah thy tohwards, which thou will make thee. neither will thou set thee up any status-post; which vowelconsonants-ohyeah thy tohwards hateth.

17

don't butcher to vowelconsonants-ohyeah thy tohwards any bullock, or sheep, wherein is blemish, or any break-visual: for that is an taboo to vowelconsonants-ohyeah thy tohwards. if there be found near-inward you, in near-inwards any of thy gates which vowelconsonants-ohyeah thy tohwards giveth thee, man or woman, that hath wrought break-visual in the eyes of vowelconsonants-ohyeah thy tohwards, in pass-cross overing his alignment, and hath gone and worked other tohwards, and bowed them, either the sun, or moon, or any of the army 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 to-song-immersed-isra'al then will thou let emerge 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 break-visual away from near-inward you. if there stand up a word too hard for thee in criterion between blood and blood, between plea and plea, and between touch and touch, being words of quarrel within thy gates: then will thou stand up, and stand up thee up into the place-stand-up which vowelconsonants-ohyeah thy tohwards will choose; and thou will come to the darkeren the borrow-join-levites, and to the criterion that will be in those days, and inquire; and they will show thee the word of criterion and thou will do according to the word, which they of that place which vowelconsonants-ohyeah will choose will do thee; and thou will keep to do according to all that they inform thee: according to the criterion of the drops-of-teaching-tora which they will teach thee, and according to the criterion which they will tell thee, thou will do: don't turn aside from the word which they will do thee, to the criterion hand, nor to the left. and the man that will do presumptuously, and will not hearken to the darkeren that standeth to immerse there before vowelconsonants-ohyeah thy tohwards, or to the critical, even that man will die: and thou will name-there away the break-visual from to-song-immersed-isra'al and all the with will hear, and respect, and do no more presumptuously. when thou art come to the land which vowelconsonants-ohyeah thy tohwards giveth thee, and will inherit it, and will settle therein, and will say, i will name-there a king over me, like as all the nations that are about me; thou will in any wise name-there him king over thee, whom vowelconsonants-ohyeah thy tohwards will choose: one from near-inward thy brethren will thou name-there king over thee: thou mayest not name-there a stranger over thee, which is not thy brother. but he will not multiply horses to him-

self, nor quarrel the with to reset to narrows-develop-egypt, to the end that he should multiply horses: forasmuch as vowelconsonants-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 aside: 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-tora in a recount-scroll out of that which is before the darkener the borrow-join-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 vowelconsonants-ohyeah his tohwards, to keep all the words of this drops-of-teaching-tora 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 betweeners, in the near-inward of to-song-immersed-isra'al

18

the darkener the borrow-join-levites, and all the branch of borrow-join-levi will have no part nor inheritance with to-song-immersed-isra'al they will eat fires vowelconsonants-ohyeah, and his inheritance. therefore will they have no inheritance near-inward their brethren: vowelconsonants-ohyeah is their inheritance, as he hath worded to them. and this will be the priest's criterion 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 vowelconsonants-ohyeah thy tohwards hath chosen him out of all thy branch, to stand to immerser in the there-name of vowelconsonants-ohyeah, him and his betweeners all days. and if a borrow-join-levite come from any of thy gates out of all to-song-immersed-isra'al where he sojourned, and come with all the person of his person to the place-stand-up which vowelconsonants-ohyeah will choose; then he will immerser in the there-name of vowelconsonants-ohyeah his tohwards, as all his brethren the borrow-join-levites do, which stand there before vowelconsonants-ohyeah. they will have like parts to eat, beside that which cometh of the sale of his patrimony. when thou art come into the land which vowelconsonants-ohyeah thy tohwards giveth thee, don't learn to do after the taboos of those nations. there will not be found among you any one that maketh his betweener or his daughter to pass-cross through the fire, or that useth magic, or a thick-cloud-whisperer, or sneaker, or a spell-caster. or a charmer, or a consulter with familiar spirits, or a necromancer. for all that do these things are an taboo to vowelconsonants-ohyeah: and because of these taboos vowelconsonants-ohyeah thy tohwards doth drive them out from before thee. thou will be sound with vowelconsonants-ohyeah thy tohwards. for these nations, which thou will inherit, hearkened to observers of times, and to magicians: but as for thee, vowelconsonants-ohyeah thy tohwards hath not gived thee so to do. vowelconsonants-ohyeah thy tohwards 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 askingdst of vowelconsonants-ohyeah thy tohwards in parch-sword-horeb in the day of the assembly, saying, let me not hear again the voice of vowelconsonants-ohyeah

my tohwards, neither let me see this great fire any more, that i die not. and vowelconsonants-ohyeah said to me, they have well spoken that which they have worded. i will raise them up a come-bringer from near-inward their brethren, like to thee, and will give 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 there-name, i will require it of him. but the come-bringer, which will presume to word a word in my there-name, which i have not directed him to word, or that will word in the there-name of other tohwards, even that come-bringer will die. and if thou say in thine heart, where-how will we know the word which vowelconsonants-ohyeah hath not worded? when a come-bringer wordeth in the there-name of vowelconsonants-ohyeah, if the word follow not, nor come to pass, that is the word which vowelconsonants-ohyeah hath not worded, but the come-bringer hath worded it presumptuously: don't be afraid of him.

19

when vowelconsonants-ohyeah thy tohwards hath cut off the nations, whose land vowelconsonants-ohyeah thy tohwards 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 vowelconsonants-ohyeah thy tohwards giveth thee to inherit it. thou will prepare thee a way, and divide the coasts of thy land, which vowelconsonants-ohyeah thy tohwards giveth thee to inherit, into three parts, that every murderer may flee name-there. and this is the word of the murderer, which will flee name-there, that he may live: whoso hiteth his in-sight ignorantly, whom he hated not in time past; as when a man emerges into the wood with his in-sight to hew wood, and his hand distances 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 freer of the blood chase the murderer, while his heart is hot, and overtake him, because the way is long, and hit him; whereas he was not criterion 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 vowelconsonants-ohyeah thy tohwards 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 vowelconsonants-ohyeah thy tohwards, and to walk ever in his ways; then will thou add three cities more for thee, beside these three: that innocent blood be not spill in thy land, which vowelconsonants-ohyeah thy tohwards giveth thee for an inheritance, and so blood be upon thee. but if any man hate his in-sight, and ambush him, and stand up against him, and hit him mortally that he die, and fleeth into one of these cities: then the elders of his city will send and fetch him there, and give him into the hand of the freer of blood, that he may die. thine eye will not pity him, but thou will put away the guilt of innocent blood from to-song-immersed-isra'al that it may go well with thee. don't remove thy in-sight's landmark, which they of old time have set in thine inheritance, which thou will inherit in the land that vowelconsonants-ohyeah thy tohwards 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 wit-

nesses, 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 quarrel is, will stand before vowelconsonants-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 plotted to have done to his brother: so will thou put the break-visual away from near-inward you. and those which remain will hear, and respect, and will henceforth commit no more any such break-visual near-inward you. and thine eye will not pity; but person will go for person, 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 vowelconsonants-ohyeah thy towards is with thee, which let emerge thee up out of the land of narrows-develop-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 to-song-immersed-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 because of them; for vowelconsonants-ohyeah your towards 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 between-build 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 voided it? let him also go and reset to his house, lest he die in the war, and another man void-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 account captains of the armies to lead the with. when thou comest nigh to a city to fight against it, then read-call completeness to it. and it will be, if it make thee answer of completeness, 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 thee. and if it will make no completeness with thee, but will make war against thee, then thou will besiege it: and when vowelconsonants-ohyeah thy towards hath gave 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 vowelconsonants-ohyeah thy towards 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 vowelconsonants-ohyeah thy towards doth give thee for an inheritance, thou will save alive nothing that breathingeth: but thou will fishing-net-destroy them; namely, the tusk-hittites, and the say-amorites, the nest-buy-kanaanites, and the unwall-

percites, the experience-hivites, and the trampler-jebusites; as vowelconsonants-ohyeah thy towards hath directed thee: that they learn you not to do after all their taboos, which they have done to their towards; so should ye miss against vowelconsonants-ohyeah your towards. when thou will besiege a city a long time, in making war against it to take it, don't swim-ruin the trees thereof by distancing an axe upon them: for thou mayest eat of them, and don't cut them down (for the tree of the field is earthling's life) to employ them in the siege: only the trees which thou knowest that they be not trees for meat, thou will swim-ruin and cut them down; and thou will between-build bulwarks against the city that maketh war with thee, until it be going down.

21

if one be found voided in the earth which vowelconsonants-ohyeah thy towards giveth thee to inherit it, lying in the field, and it be not known who hath hit him: then thy elders and thy criticals will emerge, and they will measure to the cities which are round about him that is voided: and it will be, that the city which is next to the voided possessor, even the elders of that city will take an heifer, which hath not been wrought with, and which hath not drawn in the upon-yoke; 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 betweeners of borrow-join-levi will come near; for them vowelconsonants-ohyeah thy towards hath chosen to immerse to him, and to first-pool in the thre-name of vowelconsonants-ohyeah; and by their word will every quarrel and every touch be tried: and all the elders of that city, that are next to the voided man, will wash their hands over the heifer that is beheaded in the valley: and they will answer and say, our hands have not spill this blood, neither have our eyes seen it. out-of-town, vowelconsonants-ohyeah, to thy with to-song-immersed-isra'al whom thou hast redeemed, and give 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 vowelconsonants-ohyeah. when thou emerge to war against thine enemies, and vowelconsonants-ohyeah thy towards hath gave them into thine hands, and thou hast taken them sit-captive, and seest among the sit-captives a woman with a beautiful figure, and adore her, that thou wouldest have her to thy woman; then thou will bring her home to thine house, and she will shave her head, and pare her nails; and she will turned aside 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 desire in her, then thou will send her whither she will; but don't sell her at all for money, don't give merchandise of her, because thou hast tormentd her. if a man have two women, one beloved, and another hated, and they have born him betweeners, both the beloved and the hated; and if the firstborn betweener be hers that was hated: then it will be, when he maketh his betweeners to inherit that which he hath, that he may not make betweener of the beloved firstborn before betweener of the hated, which is indeed the firstborn: but he will acknowledge betweener of the hated for the firstborn, by giving him

a double portion of all that he hath: for he is the heading of his strength; the criterion of the firstborn is his. if a man have a aside-turning and bitter betweener 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 let him emerge 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 betweener is aside-turning 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 name-there break-visual away from near-inward you; and all to-song-immersed-isra'al will hear, and respect; and if a man have missed a miss criterion of death, and he be to be put to death, and thou hang him on a tree: his body will not remain all night upon the tree, but thou will in any wise bury him that day; (for he that is hanged is accursed of towards;) that thy earth be not ceased, which vowelconsonants-ohyeah thy towards giveth thee for an inheritance.

22

don't see thy brother's ox or his sheep distancing, 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 restore it to him again. in like manner will thou do with his ass; and so will thou do with his raiment; and with all lost thing of thy brother's, which he hath lost, and thou hast found, will thou do likewise: thou mayest not hide thyself. don't 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. -gbrman tools are not for the woman, neither will a herobloke name-there on a woman's clothing: for all that do so are taboo to vowelconsonants-ohyeah thy towards. if a bird's nest read-call 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, don't 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 between-buildest a new house, then thou will make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from there. don't sow thy vineyard with divers seeds: lest the fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be ceased. don't plow with an ox and an ass together. don't wear a clothing of divers sorts, as of woollen and linen together. thou will make thee fringes upon the four quarters of thy vesture, wherewith thou coverest thyself. if any man take a woman, and go in to her, and hate her, and give occasions of words against her, and let emerge up an break-visual there-name upon her, and say, i took this woman, and when i came to her, i found her not a maid: then will the father of the youth-maid, and her mother, take and let emerge the tokens of the youth-maid's virginity to the elders of the city in the gate: and the youth-maid's father will say to the elders, i gave my daughter to this man to woman, and he hateth her; and, lo, he hath name-there occasions of words against her, saying, i found not thy 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 light-sheqels of silver, and give them to the father of the youth-maid, because he hath let emerge an break-visual there-name upon a virgin of to-song-immersed-isra'al and she will be his woman; he may not send her all his days. but if this word be true, and the tokens of virginity be not found for the youth-maid: then they will let emerge the youth-maid 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 to-song-immersed-isra'al to play the whore in her father's house: so will thou put break-visual 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 break-visual from to-song-immersed-isra'al if a youth-maid that is a virgin be betrothed to an man, and a man find her in the city, and lie with her; then ye will let them emerge both to the gate of that city, and ye will stone them with stones that they die; the youth-maid, because she break-cried not, being in the city; and the man, because he hath tormented his in-sight's woman: so thou will put away break-visual from near-inward you. but if a man find a betrothed youth-maid 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 youth-maid thou will do not a word; there is in the youth-maid no miss stratagem of death: for as when a man standth against his in-sight, and deadeth him, even so is this word: for he found her in the field, and the betrothed youth-maid shouted, and there was none to stick-safe her. if a man find a youth-maid 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 name-there with her will give to the youth-maid's father fifty light-sheqels of silver, and she will be his woman; because he hath tormented her, he may not send her all his days. a man will not take his father's woman, nor uncover his father's skirt.

23

he that is wounded in the stones, or hath his spill-mem-ber cut off, will not come into the assembly of vowelconsonants-ohyeah. a bastard will not come into the assembly of vowelconsonants-ohyeah; even to his tenth generation will he not come into the assembly of vowelconsonants-ohyeah. an with-ammonite or from-father-moabite will not come into the assembly of vowelconsonants-ohyeah; even to their tenth generation will they not come into the assembly of vowelconsonants-ohyeah world: because they met you not with bread and with water in the way, when ye emerged out of narrows-develop-egypt; and because they waged against thee swallow-baalam betweener of burn-beor of pethor of high-rivers-mesopotamia-aram-naharim, to lighten-curse thee. nevertheless vowelconsonants-ohyeah thy towards would not hearken to swallow-baalam; but vowelconsonants-ohyeah thy towards turned the lighten-curse into a first-pooling to thee, because vowelconsonants-ohyeah thy towards loved thee. don't seek their completeness nor their completeness all thy days to world. don't crave-abor an man-red-adomite; for he is thy brother: don't crave-abor an narrows-develop-egyptian; because thou wast a stranger in his earth. betweeners that are begotten of them will come into the assembly of vowelconsonants-ohyeah in their third generation. when the camp goeth forth against thine enemies, then keep thee from ev-

ery break-visual 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 emerge to the outside 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, where thou will emerge 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 the excrement from thee: for vowelconsonants-ohyeah thy tohwards walketh in the near-inward of thy camp, to snatch 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. don't snatch to his mister the worker which is snatched from his mister 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: don't fraud him. there will be no whore of the betweenas of to-song-immersed-isra'al nor a splint-blood-sodomite of the betweeners of to-song-immersed-isra'al don't bring the hire of a whore, or the price of a dog, into the alpha-beit-house of vowelconsonants-ohyeah thy tohwards for any vow: for even both these are taboo to vowelconsonants-ohyeah thy tohwards. don't 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 don't lend upon usury: that vowelconsonants-ohyeah thy tohwards may first-pool thee in all that thou sendst thine hand to in the land where thou goest to inherit it. when thou will vow a vow to vowelconsonants-ohyeah thy tohwards, don't slack to complete it: for vowelconsonants-ohyeah thy tohwards will surely require it of thee; and it would be miss in thee. but if thou will forbear to vow, it will be no miss in thee. that which is emerged of thy lips thou will keep and perform; even a generous, according as thou hast vowed to vowelconsonants-ohyeah thy tohwards, 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 don't eat any in thy tool. when thou comest into the standing corn of thy in-sight, then thou mayest pluck the ears with thine hand; but don't 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, because 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 emerged 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 vowelconsonants-ohyeah: and don't cause the land to miss which vowelconsonants-ohyeah thy tohwards giveth thee for an inheritance. when a man hath taken a new woman, he will not emerge to war, neither will he be worded 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 womb-millstone to pledge: for he taketh a man's person to pledge. if a man be found stealing any of his brethren of betweeners of to-song-immersed-isra'al and maketh merchandise of him, or selleth him; then that thief will die; and thou will put break-visual away from near-inward you. take heed in the touch of narrow-waspishness, that thou keep diligently, and do according to all that the darkener the borrow-join-levites will teach you: as i directed them, so ye will keep to do. remember what vowelconsonants-ohyeah thy tohwards did to bitter-merry-miriam by the way, after that ye were emerge out of narrows-develop-egypt. when thou dost lend thy brother any thing, don't go into his house to fetch his pledge. thou will stand abroad, and the man to whom thou dost lend will let emerge the pledge abroad to thee. and if the man be poor, don't 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 vowelconsonants-ohyeah thy tohwards. don't exploit an waged 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 wage, neither will the sun go down upon it; for he is poor, and lifts his person upon it: lest he read-call against thee to vowelconsonants-ohyeah, and it be miss to thee. the fathers will not be put to death for betweeners, neither will betweeners be put to death for the fathers: every man will be put to death for his own miss don't pervert the criterion 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 narrows-develop-egypt, and vowelconsonants-ohyeah thy tohwards redeemed thee there: 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, don't go again to fetch it: it will be for the stranger, for the fatherless, and for the widow: that vowelconsonants-ohyeah thy tohwards may first-pool thee in all the doing of thine hands. when thou beatest thine olive tree, don't pass-cross over the boughs again: it will be for the stranger, for the fatherless, and for the widow. when thou gatherest the grapes of thy vineyard, don't glean it afterward: it will be for the stranger, for the fatherless, and for the widow. and thou will remember that thou wast a worker in the land of narrows-develop-egypt: therefore i direct thee to do this word.

25

if there be a quarrel between men, and they come to criterion that the criterions may criterion them; then they will rightly 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 nkhistripes he may give him, and not exceed: lest, if he should exceed, and nkheat him on these with many nkhistripes, then thy brother should be lightly esteemed to thee. don't muzzle the ox when he treadeth out the corn. if brethren dwell together, and one of them die, and have no betweener, 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 first-born which she beareth will stand up in the there-name of his brother which is dead, that his there-name be not

wipe of to-song-immersed-isra'el and if the man desire not to take his brother's woman, then let his brother's woman up to the gate to the elders, and say, my man's brother refuseth to raise up to his brother a there-name in to-song-immersed-isra'el 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 desire 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 between-build up his brother's house. and his there-name will be called in to-song-immersed-isra'el the house of him that hath his shoe loosed. when men drain-dispute one with another, and the woman of the one draweth near for to snatch her man out of the hand of him that hits him, and sends her hand, and holds him by the secrets: then thou will cut off her hand, thine eye will not pity her. don't have in thy bag divers weights, a great and a small. don't have in thine house divers measures, a great and a small. but thou will have a complete and right weight, a complete and right measure will thou have: that thy days may be lengthened in the earth which vowelconsonants-ohyeah thy tohwads giveth thee. for all that do such things, and all that do unrighteously, are an taboo to vowelconsonants-ohyeah thy tohwads. remember what labour-king-emaleq did to thee by the way, when ye were emerge out of narrows-develop-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 tohwads. therefore it will be, when vowelconsonants-ohyeah thy tohwads hath given thee rest from all thine enemies round about, in the land which vowelconsonants-ohyeah thy tohwads giveth thee for an inheritance to inherit it, that thou will wipe out the remembrance of labour-king-emaleq from under namespaces; don't forget it.

26

and it will be, when thou art come in to the land which vowelconsonants-ohyeah thy tohwads giveth thee for an inheritance, and inheritest it, and settlest therein; that thou will take of the first of all the fruit of the land, which thou will bring of thy earth that vowelconsonants-ohyeah thy tohwads giveth thee, and will give it in a basket, and will go to the place-stand-up which vowelconsonants-ohyeah thy tohwads will choose to place his there-name there. and thou will go to the darkener that will be in those days, and say to him, i profess this day to vowelconsonants-ohyeah thy tohwads, that i am come to the land which vowelconsonants-ohyeah seven-swear to our fathers for to give us. and the darkener will take the basket out of thine hand, and let it rest before the butcher-place of vowelconsonants-ohyeah thy tohwads. and thou will speak and say before vowelconsonants-ohyeah thy tohwads, a high-aram-syrian ready to get lost was my father, and he went down into narrows-develop-egypt, and sojourned there with a few, and became there a nation, great, mighty, and populous: and the narrows-develop-egyptians break-visual entreated us, and tormented us, and laid upon us hard work: and when we shouted to vowelconsonants-ohyeah tohwads of our fathers, vowelconsonants-ohyeah heard our voice, and saw on our poverty, and our labor, and our pressure: and vowelconsonants-ohyeah let emerge us forth out of narrows-develop-egypt with a strong hand, and with an

tilt-outstretched arm, and with great terribleness, and with signs, and with wonders: and he hath brought us into this place, and hath given us this land, even a land that oozes with milk and honey. and now, behold, i have brought the firstfruits of the earth, which thou, vowelconsonants-ohyeah, hast given me. and thou will let it rest before vowelconsonants-ohyeah thy tohwads, and bow before vowelconsonants-ohyeah thy tohwads: and thou will be glad in every good thing which vowelconsonants-ohyeah thy tohwads hath given to thee, and to thine house, thou, and the borrow-join-levite, and the stranger that is near-inward you. when thou hast gave 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 borrow-join-levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and be seven-filled; then thou will say before vowelconsonants-ohyeah thy tohwads, i have pass-crossed away the dedicated things out of mine house, and also have given them to the borrow-join-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 pass-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 vowelconsonants-ohyeah my tohwads, and have done according to all that thou hast directed me. see down from thy dedicated settlement, from namespaces, and first-pool thy with to-song-immersed-isra'el and the earth which thou hast given us, as thou seven-swearst to our fathers, a earth that oozes with milk and honey. this day vowelconsonants-ohyeah thy tohwads hath directed thee to do these statutes and criteria: thou will therefore keep and do them with all thine heart, and with all thy person. thou hast said vowelconsonants-ohyeah this day to be thy tohwads, and to walk in his ways, and to keep his statutes, and his directives, and his criteria, and to hearken to his voice: and vowelconsonants-ohyeah hath avouched thee this day to be his peculiar with, as he hath worded thee, and that thou shouldest keep all his directives; and to give thee high on all nations which he hath made, in praise, and in there-name, and in honor; and that thou mayest be an dedicated with to vowelconsonants-ohyeah thy tohwads, as he hath worded.

27

and extract-mose with the elders of to-song-immersed-isra'el directed the with, saying, keep all the directives which i direct you this day. and it will be on the day when ye will pass-cross over its-going-down-jordan to the land which vowelconsonants-ohyeah thy tohwads giveth thee, that thou will set thee up great stones, and plaster them with plaster: and thou will write upon them all the words of this drops-of-teaching-tora when thou art pass-crossed over, that thou mayest go in to the land which vowelconsonants-ohyeah thy tohwads giveth thee, a land that oozes with milk and honey; as vowelconsonants-ohyeah tohwads of thy fathers hath worded thee. therefore it will be when ye be pass-cross-crossed over its-going-down-jordan, that ye will set up these stones, which i direct you this day, in mountain mourning-ebal, and thou will plaster them with plaster. and there will thou between-build an butcher-place to vowelconsonants-ohyeah thy tohwads, an butcher-place of stones: don't lift up

any iron tool upon them. thou wilt between-build the butcher-place of vowelconsonants-ohyeah thy towards of complete stones: and thou wilt onup onups thereon to vowelconsonants-ohyeah thy towards: and thou wilt butcher completers, and will eat there, and be glad before vowelconsonants-ohyeah thy towards. and thou wilt write upon the stones all the words of this drops-of-teaching-tora very plainly. and extract-mose and the darkener the borrow-join-levites worded to all to-song-immersed-isra'al saying, take heed, and hearken, o to-song-immersed-isra'al this day thou art become the with of vowelconsonants-ohyeah thy towards. thou wilt therefore hear the voice of vowelconsonants-ohyeah thy towards, and do his directives and his statutes, which i direct thee this day. and extract-mose charged the with the same day, saying, these will stand upon mountain grasses-gericim to first-pool the with, when ye are come over its-going-down-jordan; hear-home-simeon, and borrow-join-levi and vowel-acknowledge-yeahodah, and hire-wage-issachar, and add-increase-josef, and righthand-child-benjamin: and these will stand upon mountain mourning-ebal to lighten-curse; see-child-rauben, tell-luck-gad and happy-confirm-asher, and garbage-fertile-cebulun, discuss-court-dan and cunning-twist-naftali. and the borrow-join-levites will speak, and say to all the men of to-song-immersed-isra'al with a loud voice, cursed be the man that maketh any chisel-sculpture or blended, an taboo to vowelconsonants-ohyeah, the doing of the hands of the craftsman, and name-thereteth it in a hidden place. and all the with will answer and say, hide-train cursed be he that lightly esteems his father or his mother. and all the with will say, hide-train cursed be he that removeth his in-sight's landmark. and all the with will say, hide-train cursed be he that maketh the skin-blind to wander out of the way. and all the with will say, hide-train cursed be he that perverteth the criterion of the stranger, fatherless, and widow. and all the with will say, hide-train cursed be he that lieth with his father's woman; because he uncovereth his father's skirt. and all the with will say, hide-train cursed be he that lieth with any manner of in-them animal. and all the with will say, hide-train cursed be he that lieth with his sister, the daughter of his father, or the daughter of his mother. and all the with will say, hide-train cursed be he that lieth with his mother in law. and all the with will say, hide-train cursed be he that hits his in-sight hiddenly. and all the with will say, hide-train cursed be he that taketh reward to hit an innocent person. and all the with will say, hide-train cursed be he that confirmeth not all the words of this drops-of-teaching-tora to do them. and all the with will say, hide-train

28

and it will come to pass, if thou wilt hearken diligently to the voice of vowelconsonants-ohyeah thy towards, to keep and to do all his directives which i direct thee this day, that vowelconsonants-ohyeah thy towards will name-there thee on high on all nations of the land: and all these first-poolings will come on thee, and overtake thee, if thou wilt hearken to the voice of vowelconsonants-ohyeah thy towards. 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 belly, 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 emerge. vowelconsonants-ohyeah will give thine enemies that stand up against thee to be injured before thy face-turnings: they will emerged against thee one way, and flee before thee seven ways. vowelconsonants-ohyeah will direct the first-pooling upon thee in thy storehouses, and in all that thou sendst thine hand to; and he will first-pool thee in the land which vowelconsonants-ohyeah thy towards giveth thee. vowelconsonants-ohyeah will establish thee an dedicated with to himself, as he hath seven-swear to thee, if thou will keep the directives of vowelconsonants-ohyeah thy towards, and walk in his ways, and all with of the land will see that thou art called by the there-name of vowelconsonants-ohyeah; and they will be afraid of thee. and vowelconsonants-ohyeah will give thee plenteous in goods, in the fruit of thy belly, and in the fruit of thy cattle, and in the fruit of thy earth, in the earth which vowelconsonants-ohyeah seven-swear to thy fathers to give thee. vowelconsonants-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 don't borrow. and vowelconsonants-ohyeah will give thee the head, and not the tail; and thou will be on only, and don't be tilt-under; if that thou hearken to the directives of vowelconsonants-ohyeah thy towards, which i direct thee this day, to keep and to do them: and don't turn aside from any of the words which i direct thee this day, to the right hand, or to the left, to go after other towards to work them. but it will come to pass, if thou wilt not hearken to the voice of vowelconsonants-ohyeah thy towards, to keep to do all his directives and his statutes which i direct thee this day; that all these lighten-curses will come upon thee, and overtake thee: cursed will thou be in the city, and cursed will thou be in the field. cursed will be thy basket and thy store. cursed will be the fruit of thy belly, and the fruit of thy earth, the increase of thy kine, and the sheeps of thy sheep. cursed will thou be when thou comest in, and cursed will thou be when thou emerge. vowelconsonants-ohyeah will send upon thee cursing, vexation, and rebuke, in all that thou name-theretest thine hand to for to do, until thou be lost, and until thou get lost quickly; because of the break-visual of thy doings, whereby thou hast forsaken me. vowelconsonants-ohyeah will make the word cling to thee, until he have consumed thee from off the earth, where thou goest to inherit it. vowelconsonants-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 chase 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. vowelconsonants-ohyeah will give the rain of thy land powder and dust: from namespaces will it come down upon thee, until thou be destroyed. vowelconsonants-ohyeah will give thee to be injured before thine enemies: thou will emerge 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. vowelconsonants-ohyeah will hit thee with the boil of narrows-develop-egypt, and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed. vowelconsonants-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 don't succeed in thy ways: and thou wilt be only exploited and robbed evermore, and no man will stick-safe thee. thou wilt betroth a woman, and another man will lie with her: thou wilt between-build an house, and don't dwell therein: thou wilt plant a vineyard, and will not void it. thine ox will be slain before thine eyes, and don't 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 betweeners and thy betweenas will be given to another with, and thine eyes will see, and fail with longing for them all the day long; and there will be no might in thine hand. the fruit of thy earth, 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. vowelconsonants-ohyeah will hit thee in the pool-knees, and in the legs, with a sore boil that cannot be healed, from the sole of thy foot to the top of thy head. vowelconsonants-ohyeah will bring thee, and thy king which thou will name-there over thee, to a nation which neither thou nor thy fathers have known; and there will thou work other to-hwards, wood and stone. and thou will become an astonishment, a proverb-rule, and a byword, among all nations where vowelconsonants-ohyeah will lead thee. thou will let much seed emerge 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 don't anoint thyself with the oil; for thine olive will cast his fruit. thou will beget betweeners and betweenas, but don't enjoy them; for they will go into sit-captivity. all thy trees and fruit of thy earth will the locust consume. the stranger that is in near-inwards thee will up on thee up up; and thou will come down very low. he will lend to thee, and don't lend to him: he will be the head, and thou will be the tail. moreover all these lighten-curses will come upon thee, and will chase thee, and overtake thee, till thou be destroyed; because thou hearkenedst not to the voice of vowelconsonants-ohyeah thy tohwards, 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 workedst not vowelconsonants-ohyeah thy tohwards with gladnessfulness, and with good of heart, for the abundance of all things; therefore will thou work thine enemies which vowelconsonants-ohyeah will send against thee, in hunger, and in thirst, and in skin-nakedness, and in lack of all things: and he will give a upon-yoke of iron upon thy neck, until he have destroyed thee. vowelconsonants-ohyeah will lift a nation against thee from far, from the end of the land, as swift as the eagle flieth; a nation whose tongue don't hear; a nation of goatness face-turnings, which will not nsaregard the face-turnings of the old, nor show camping to the young: and he will eat the fruit of thy cattle, and the fruit of thy earth, 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 suredest, throughout all thy land: and he will besiege thee in all thy gates throughout all thy land, which vowelconsonants-ohyeah thy tohwards hath given thee. and thou will eat the fruit of thine own belly, the immersed-flesh of

thy betweeners and of thy betweenas, which vowelconsonants-ohyeah thy tohwards hath given thee, in the siege, and in the straitness, wherewith thine enemies will cliff-constrain thee: so that the man that is tender among you, and very delicate, his eye will be break-visual toward his brother, and toward the woman of his bosom, and toward the remnant of his betweeners which he will leave: so that he will not give to any of them of the immersed-flesh of his betweeners whom he will eat: because he hath nothing left him in the siege, and in the straitness, wherewith thine enemies will cliff-constrain 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 break-visual toward the man of her bosom, and toward her betweener and toward her daughter, and toward her young one that cometh out from between her feet, and toward her betweeners which she will bear: for she will eat them for lack of all things hiddenly in the siege and straitness, wherewith thine enemy will cliff-constrain thee in thy gates. if thou wilt not keep to do all the words of this drops-of-teaching-tora that are written in this recount-scroll, that thou mayest respect this heavyweighty and respectful there-name, vowelconsonants-ohyeah thy tohwards; then vowelconsonants-ohyeah will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and break-visual sicknesses, and of long continuance. moreover he will bring upon thee all the diseases of narrows-develop-egypt, which thou wast afraid of; and they will cling to thee. also every sickness, and every hit, which is not written in the recount-scroll of this drops-of-teaching-tora them will vowelconsonants-ohyeah bring upon thee, until thou be destroyed. and ye will be left few in number, whereas ye were as the stars of namespaces for multitude; because thou wouldest not hear the voice of vowelconsonants-ohyeah thy tohwards. and it will come to pass, that as vowelconsonants-ohyeah rejoiced over you to do you good, and to multiply you; so vowelconsonants-ohyeah will rejoice over you to make lost you, and to bring you to nought; and ye will be plucked from off the earth where thou goest to inherit it. and vowelconsonants-ohyeah will scatter thee among all withs, from the one end of the land even to the other; and there thou will work other tohwards, 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 vowelconsonants-ohyeah will give thee there a trembling heart, and failing of eyes, and sorrow of person: 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 tohwards it were even! and at even thou will say, would tohwards 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 vowelconsonants-ohyeah will bring thee into narrows-develop-egypt again with ships, by the way whereof i said 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 vowelconsonants-ohyeah directed extract-mose to make with betweeners of to-song-immersed-isra'al in the land of

from-father-moab, beside the alignment which he cut with them in parch-sword-horeb. and extract-mose called to all to-song-immersed-isra'al and said to them, ye have seen all that vowelconsonants-ohyeah did before your eyes in the land of narrows-develop-egypt to big-house-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 vowelconsonants-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 word-desert: your clothes have not worn out upon you, and thy shoe has not worn out upon thy foot. ye have not eaten bread, neither have ye drunk wine or strong drink: that ye might know that i am vowelconsonants-ohyeah your tohwards. and when ye came to this place, curly-sihon the king of score-supposition-heshbon, and mock-og the king of at-tooth-bashan emerged against us to war, and we hit them: and we took their land, and gave it for an inheritance to the see-child-raubenites, and to the gadites, and to the half branch of sleep-change-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 vowelconsonants-ohyeah your tohwards; your captains of your branch, your elders, and your officers, with all the men of to-song-immersed-isra'al 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 shouldest come into alignment with vowelconsonants-ohyeah thy tohwards, and into his oath, which vowelconsonants-ohyeah thy tohwards 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 tohwards, as he hath worded to thee, and as he hath seven-swear to thy fathers, to their-wing-organ-abraham, to laugh-iz'haq, and to heel-follow-jaqob. neither with you only do i make this alignment and this oath; but with him that standeth here with us this day before vowelconsonants-ohyeah our tohwards, and also with him that is not here with us this day: (for ye know how we have dwelt in the land of narrows-develop-egypt; and how we pass-crossed through the nations which ye pass-crossed by; and ye have seen their shkzabominations, and their bulhshits, 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 vowelconsonants-ohyeah our tohwards, to go and work the tohwards of these nations; lest there should be among you a root that fruiteth poison and wormwood; and it come to pass, when he heareth the words of this curse, that he first-pool himself in his heart, saying, i will have completeness, though i walk in the immerse-imagination of mine heart, to add drunkenness to thirst: vowelconsonants-ohyeah will not forgive him, but then the nose-anger of vowelconsonants-ohyeah and his jealousy will smoke against that man, and all the curses that are written in this recount-scroll will lie upon him, and vowelconsonants-ohyeah will wipe out his there-name from under namespaces. and vowelconsonants-ohyeah will differentiate him to break-visual out of all the branch of to-song-immersed-isra'al according to all the curses of the alignment that are written in this recount-scroll of the drops-of-teaching-tora so that the generation to come of your betweeners 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 vowelconsonants-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 ups therein, like the overthrow of splint-blood-sodom, and sheaves-gomorrah, earth-admah, and swollen-zeboim, which vowelconsonants-ohyeah overthrew in his nose-anger, and in his nose-anger: even all nations will say, wherefore hath vowelconsonants-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 vowelconsonants-ohyeah tohwards of their fathers, which he cut with them when he let emerge them forth out of the land of narrows-develop-egypt: for they went and worked other tohwards, and bowed them, tohwards whom they knew not, and whom he had not parted to them: and the nose-anger of vowelconsonants-ohyeah was kindled against this land, to bring upon it all the lighten-curses that are written in this recount-scroll: and vowelconsonants-ohyeah rooted them out of their earth in nose-anger, and in foaming, and in great wall-wrath, and flung them into another earth, as it is this day. the hidden words belong to vowelconsonants-ohyeah our tohwards: but those words which are revealed belong to us and to our betweeners world, that we may do all the words of this drops-of-teaching-tora

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and it will come to pass, when all these words are come upon thee, the first-pooling and the lighten-curse, which i have name-there before thee, and thou will settle them to heart among all the nations, where vowelconsonants-ohyeah thy tohwards hath distanced thee, and will reset to vowelconsonants-ohyeah thy tohwards, and will hear his voice according to all that i direct thee this day, thou and thy betweeners, with all thine heart, and with all thy person; that then vowelconsonants-ohyeah thy tohwards will turn thy sit-capitivity, and have wombing upon thee, and will reset and gather thee from all the nations, where vowelconsonants-ohyeah thy tohwards hath scattered thee. if any of thine be distanced to the outmost parts of namespaces, from there will vowelconsonants-ohyeah thy tohwards gather thee, and from there will he fetch thee: and vowelconsonants-ohyeah thy tohwards will bring thee into the land which thy fathers inherited, and thou will inherit it; and he will do thee good, and multiply thee above thy fathers. and vowelconsonants-ohyeah thy tohwards will write-circumcise thine heart, and the heart of thy seed, to love vowelconsonants-ohyeah thy tohwards with all thine heart, and with all thy person, that thou mayest live. and vowelconsonants-ohyeah thy tohwards will give all these curses upon thine enemies, and on them that hate thee, which chased thee. and thou will reset and hear the voice of vowelconsonants-ohyeah, and do all his directives which i direct thee this day. and vowelconsonants-ohyeah thy tohwards will make thee plenteous in every doing of thine hand, in the fruit of thy belly, and in the fruit of thy cattle, and in the fruit of thy earth, for good: for vowelconsonants-ohyeah will again rejoice over thee for good, as he rejoiced over thy fathers: if thou will hearken to the voice of vowelconsonants-ohyeah thy tohwards, to keep his directives and his statutes which are written in this recount-scroll of the drops-of-teaching-tora and if thou turn to vowelconsonants-ohyeah thy tohwards with all thine heart, and with all thy person. for this directive which i direct thee this day, it is not hidden from thee, neither is it far off. it is not in namespaces,

that thou shouldest say, who will 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 shouldest say, who will pass-cross-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 break-visual; in that i direct thee this day to love vowelconsonants-ohyeah thy tohwards, to walk in his ways, and to keep his directives and his statutes and his criteria, that thou mayest live and multiply: and vowelconsonants-ohyeah thy tohwards will first-pool thee in the land where thou goest to inherit it. but if thine heart turn away, so that thou wilt not hear, but will be distanced, and bow other tohwards, and work them; i tell you this day, that ye will surely get lost, and that ye will not prolong your days upon the earth, where thou pass-crossest over its-going-down-jordan to go to inherit it. i call namespaces and land to record this day against you, that i have name-there before you life and death, first-pooling and cursing: therefore choose life, that both thou and thy seed may live: that thou mayest love vowelconsonants-ohyeah thy tohwards, and that thou mayest hear his voice, and that thou mayest cling to him: for he is thy life, and the length of thy days: that thou mayest settle in the earth which vowelconsonants-ohyeah seven-swear to thy fathers, to their-wing-organ-abraham, to laugh-iz'haq, and to heel-follow-jaqob, to give them.

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and extract-mose went and worded these words to all to-song-immersed-isra'al and he said to them, i am an hundred and twenty years old this day; i can no more emerge and come in: also vowelconsonants-ohyeah hath said to me, don't pass-cross-cross over this its-going-down-jordan. vowelconsonants-ohyeah thy tohwards, he will pass-cross-cross over before thee, and he will destroy these nations from before thee, and thou will inherit them: and vowelconsonants-stick-safe-yeahoshua, he will pass-cross-cross over before thee, as vowelconsonants-ohyeah hath worded. and vowelconsonants-ohyeah will do to them as he did to curly-sihon and to mock-og, kings of the say-amorites, and to the land of them, whom he destroyed. and vowelconsonants-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 strength, respect not, nor be afraid of them: for vowelconsonants-ohyeah thy tohwards, he it is that doth go with thee; he will not fail thee, nor forsake thee. and extract-mose called to vowelconsonants-stick-safe-yeahoshua, and said to him in the eyes of all to-song-immersed-isra'al be strong and of a good strength: for thou must go with this with to the land which vowelconsonants-ohyeah hath seven-swear to their fathers to give them; and thou will give them to inherit it. and vowelconsonants-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 extract-mose wrote this drops-of-teaching-tora and gave it to the darkener the betweeners of borrow-join-levi which lifted the gather-cabinet of the alignment of vowelconsonants-ohyeah, and to all the elders of to-song-immersed-isra'al and extract-mose directed them, saying, at the end of every seven years, in the solemnity of the year of release, in the feast of booths, when all to-song-immersed-isra'al

is come to appear before vowelconsonants-ohyeah thy tohwards in the place-stand-up which he will choose, thou will read this drops-of-teaching-tora before all to-song-immersed-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 vowelconsonants-ohyeah your tohwards, and keep to do all the words of this drops-of-teaching-tora and that their betweeners, which have not known any thing, may hear, and learn to respect vowelconsonants-ohyeah your tohwards, as long as ye live in the earth where ye pass-cross-cross over its-going-down-jordan to inherit it. and vowelconsonants-ohyeah said to extract-mose, behold, thy days approach that thou must die: call vowelconsonants-stick-safe-yeahoshua, and present yourselves in the proto-sinaitic-script-meet-until-due-tent, that i may give him a charge. and extract-mose and vowelconsonants-stick-safe-yeahoshua went, and presented themselves in the proto-sinaitic-script-meet-until-due-tent. and vowelconsonants-ohyeah was seen in the tent in a stand of a cloud: and the stand of the cloud stood over the opening of the tent. and vowelconsonants-ohyeah said to extract-mose, behold, thou will sleep with thy fathers; and this with will stand up, and go a feeding-whoring after the tohwards of the strangers of the land, where they go to be near-inward them, and will forsake me, and sever my alignment which i have cut 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 break-visuals and narrowss will befall them; so that they will say in that day, are not these break-visuals come upon us, because our tohwards is not near-inward us? and i will surely hide my face-turnings in that day for all the break-visuals which they will have wrought, in that they are turned to other tohwards. now therefore write ye this immersed-song for you, and learn it betweeners of to-song-immersed-isra'al name-there it in their mouths, that this immersed-song may be a witness for me against betweeners of to-song-immersed-isra'al for when i will have brought them into the earth which i seven-swear to their fathers, that oozes with milk and honey; and they will have eaten and seven-filled themselves, and waxen fat; then will they turn to other tohwards, and work them, and spurn me, and sever my alignment. and it will come to pass, when many break-visuals and narrowss are befallen them, that this immersed-song 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 let emerge them into the land which i seven-swear. extract-mose therefore wrote this immersed-song the same day, and learned it betweeners of to-song-immersed-isra'al and he gave vowelconsonants-stick-safe-yeahoshua betweeners of fish-nun a seven-charge, and said, be strong and of a good strength: for thou will bring betweeners of to-song-immersed-isra'al into the land which i seven-swear to them: and i will be with thee. and it came to pass, when extract-mose had made an end of writing the words of this drops-of-teaching-tora in a recount-scroll, until they were finished, that extract-mose directed the borrow-join-levites, which lifted the gather-cabinet of the alignment of vowelconsonants-ohyeah, saying, take this recount-scroll of the drops-of-teaching-tora and name-there it in the side of the gather-cabinet of the alignment of vowelconsonants-ohyeah your tohwards,

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 vowelconsonants-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-ruin yourselves, and turn aside from the way which i have directed you; and break-visual will read-call you in the latter days; because ye will do break-visual in the eyes of vowelconsonants-ohyeah, to provoke him to anger through the doing of your hands. and extract-mose worded in the ears of all the assembly of to-song-immersed-isra'al the words of this immersed-song 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 there-name of vowelconsonants-ohyeah: ascribe ye greatness to our tohwards. he is the rock, his achievement is sound: for all his ways are criterion a tohwards of truth and without upping, right and turgor-immersed is he. they have swim-ruined themselves, their spot is not the spot of his betweeners: they are a adamant and adamant generation. do ye thus requite vowelconsonants-ohyeah, o foolish with and unwise? is not he thy father that hath bought thee? hath he not made thee, and established thee? remember the days of old, consider the years of many generations: ask thy father, and he will show thee; thy elders, and they will tell thee. when the most upon separated to the nations their inheritance, when he separated the betweeners of earth-blood-man-adam he set the bounds of the withs according to the count of betweeners of to-song-immersed-isra'al for vowelconsonants-ohyeah's part is his with; heel-follow-jaqob is the lot of his inheritance. he found him in a word-desert land, and in the waste howling word-desert; he led him about, he instructed him, he kept him as the apple of his eye. as an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, lifeth them on her wings: so vowelconsonants-ohyeah alone did lead him, and there was no strange-substantial tohwards 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 at-tooth-bashan and goats, with the fat of kidneys of wheat; and thou didst drink the pure blood of the grape. but immersed-jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered with fatness; then he left tohwards which made him, and lightly esteemed the rock of his stick-safety. they provoked him to jealousy with strange tohwards, with taboos provoked they him to anger. they butchered to breast-devils, not to tohwards; to tohwards whom they knew not, to new tohwards that came newly up, whom your fathers shuddered not. of the rock that begat thee thou art unmindful, and hast forgotten tohwards that void-brought-forth thee. and when vowelconsonants-ohyeah saw it, he spurned them, because of the provoking of his betweeners, and of his betweenas. 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, betweeners in whom is no hide-training. they have moved me to jealousy with that which is not tohwards; they have provoked me to anger with their vapors: 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 break-visuals upon them; i will spend mine arrow-halvers 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 ruin-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 narrower should behave themselves strangely, and lest they should say, our hand is high, and vowelconsonants-ohyeah hath not achieved all this. for they are a nation lost of counsel, neither is there any between-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 vowelconsonants-ohyeah had closed them up? for their rock is not as our rock, even our enemies themselves being crimer. for their vine is of the vine of splint-blood-sodom, and of the fields of sheaves-gomorra: their grapes are grapes of gall, their clusters are bitter: their wine is the poison of crocodiles, and the cruel poison of asps. is not this laid up in store with me, and sign-sealed up among my treasures? to me belongeth 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 vowelconsonants-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 tohwards, 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 tohwards with me: i kill, and i make alive; i arrow-shatter, and i heal: neither is there any that can snatch out of my hand. for i lift up my hand to namespaces, and say, i live to world. if i sharpen my glittering sword, and mine hand take hold on criterion i will complete vengeance to mine enemies, and will complete them that hate me. i will make mine arrow-halvers drunk with blood, and my sword will eat immersed-flesh and that with the blood of the voided 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 narrower, and will out-of-town to his earth, and to his with. and extract-mose came and worded all the words of this immersed-song in the ears of the with, he, and vowelconsonants-stick-safe-yeahoshua betweeneer of fish-nun. and extract-mose made an end of wording all these words to all to-song-immersed-isra'al and he said to them, name-there your hearts to all the words which i witness among you this day, which ye will direct your betweeners to keep to do, all the words of this drops-of-teaching-tora for it is not a vain word for you; because it is your

life: and through this word ye will prolong your days in the earth, where ye pass-cross-cross over its-going-down-jordan to inherit it. and vowelconsonants-ohyeah worded to extract-mose that selfsame day, saying, get thee up into this mountain crossings-over-abarim, to mountain at-him-nebo, which is in the land of from-father-moab, that is over against moon-smell-gericho; and see the land of nest-buy-kanaan which i give to betweeners of to-song-immersed-isra'el for a holding; and die in the mountain where thou goest up, and be added to thy with; as gather-cabinet-aaron thy brother died in mountain mount-hor and was added to his with: because ye trespassed against me among betweeners of to-song-immersed-isra'el at the waters of chiding-meribahkadesh, in the word-desert of briar-zin; because ye dedicated me not in the midst of betweeners of to-song-immersed-isra'el yet thou will see the land before thee; but don't go name-there to the land which i give betweeners of to-song-immersed-isra'el

33

and this is the first-pooling, wherewith extract-mose the man of tohwards first-pooled betweeners of to-song-immersed-isra'el before his death. and he said, vowelconsonants-ohyeah came from bush-sinai, and rose up from hair-seir to them; he shined forth from mountain magnificence-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 lift of thy words. extract-mose directed us a drops-of-teaching-tora even the inheritance of the assembly of heel-follow-jaqob. and he was king in immersed-jeshurun, when the heads of the with and the branch of to-song-immersed-isra'el were added together. let see-child-rauben live, and not die; and let not his men be count-few. and this is the blessing of vowel-acknowledge-yeahodah: and he said, hear, vowelconsonants-ohyeah, the voice of vowel-acknowledge-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 borrow-join-levi he said, let thy sound-tumim and thy fires-urim be with thy holy one, whom thou didst prove at tempt-massah, and with whom thou didst quarrel at the waters of chiding-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 betweeners: for they have kept thy word, and kept thy alignment. they will teach heel-follow-jaqob thy criteria, and to-song-immersed-isra'el thy drops-of-teaching-tora they will name-there incense before thee, and whole onup upon thine butcher-place. first-pool, vowelconsonants-ohyeah, his stratagem, and want the achievement of his hands; arrow-half-er-shatter the loins of them that stand against him, and of them that hate him, that they stand not again. and of righthand-child-benjamin he said, the beloved of vowelconsonants-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 add-increase-josef he said, first-pooled of vowelconsonants-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 name-there forth by the moon, and for the chief things of the ancient mountains, and for the pre-

cious 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 add-increase-josef, 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 gray-fruitful-afraim, and they are the thousands of sleep-change-manasseh. and of garbage-fertile-cebulun he said, be glad, garbage-fertile-cebulun, in thy emerging; and, hire-wage-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 tell-luck-gad he said, first-pooled be he that enlarge tell-luck-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 part of the imitate-statuter, was he seated; and he came with the heads of the with, he done the being right of vowelconsonants-ohyeah, and his criteria with to-song-immersed-isra'el and of discuss-court-dan he said, discuss-court-dan is a gather-lion's whelp: he will leap from at-tooth-bashan and of cunning-twist-naftali he said, o cunning-twist-naftali, seven-satisfy with favor, and seven-full with the first-pooling of vowelconsonants-ohyeah: inherit thou the west and the south. and of happy-confirm-asher he said, let happy-confirm-asher be first-pooled with betweeners; let him be wanted by 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 tohwards of immersed-jeshurun, who rideth upon the namespaces in thy help, and in his swelling-pride on the grind-skies. the eternal tohwards is thy refuge, and underneath are the world arms; and he will thrust out the enemy from before thee; and will say, destroy them. to-song-immersed-isra'el then will dwell for sure alone: the fountain of heel-follow-jaqob will be upon a land of corn and wine; also his namespaces will drop down dew. happy art thou, o to-song-immersed-isra'el who is like to thee, o with stick-safed by vowelconsonants-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 way-tread upon their in-whats.

34

and extract-mose upped from the plains of from-father-moab to the mountain of at-him-nebo, to the top of summit-pisgah, that is over against moon-smell-gericho. and vowelconsonants-ohyeah showed him all the land of roll-until-gil'ed, to discuss-court-dan and all cunning-twist-naftali, and the land of gray-fruitful-afraim, and sleep-change-manasseh, and all the land of vowel-acknowledge-yeahodah, to the utmost sea, and the south, and the hatch-plain of the hatch-plain of moon-smell-gericho, the city of palm trees, to grief-zo'er. and vowelconsonants-ohyeah said to him, this is the land which i seven-swear to their-wing-organ-abraham, to laugh-iz'haq, and to heel-follow-jaqob, saying, i will give it to thy seed: i have caused thee to see it with thine eyes, but don't pass-cross-cross over name-there. so extract-mose the worker of vowelconsonants-ohyeah died there in the land of from-father-moab, according to word vowelconsonants-ohyeah. and he buried him in a valley in the land of from-fa-

ther-moab, over against house-gaping-bet-peor: but no man knoweth of his sepulchre to this day. and extract-mose was an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated. and betweeners of to-song-immersed-isra'al wept for extract-mose in the plains of from-father-moab thirty days: so the days of weeping and mourning for extract-mose were ended. and vowelconsonants-stick-safe-yeahoshua betweener of fish-nun was full of breathwind of wisdom; for extract-mose had supported his hands upon him: and betweeners of to-song-immersed-isra'al hearkened to him, and did as vowelconsonants-ohyeah directed extract-mose. and there arose not a come-bringer since in to-song-immersed-isra'al like to extract-mose, whom vowelconsonants-ohyeah knew face-turnings to face-turnings, in all the signs and the wonders, which vowelconsonants-ohyeah sent him to do in the land of narrows-develop-egypt to big-house-fuhrero and to all his workers, and to all his land, and in all that strong hand, and in all the great respect which extract-mose did in the eyes of all to-song-immersed-isra'al

vowelmovement-stick-safe- yeahoshua

1

now after the death of extract-mose the worker of vowelconsonants-ohyeah it came to pass, that vowelconsonants-ohyeah said to vowelconsonants-stick-safe-yeahoshua betweener of fish-nun, extract-mose' immerser, saying, extract-mose my worker is dead; now therefore stand up, pass-cross-cross over this its-going-down-jordan, thou, and all this with, to the land which i do give to them, even to betweeners of to-song-immersed-isra'al every place that the sole of your foot will way-tread upon, that have i given to you, as i said to extract-mose. from the word-desert and this build-white-lebanon even to the great river, the river fruit-cow-euphrates, all the land of the tusk-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 extract-mose, so i will be with thee: i will not fail thee, nor forsake thee. be strong and of a good strength: for to this with will thou divide for an inheritance the land, which i seven-swear to their fathers to give them. only be thou strong and very strong, that thou mayest keep to do according to all the drops-of-teaching-tora which extract-mose my worker directed thee: turn not aside from it to the right hand or to the left, that thou mayest prosper wheresoever thou goest. this recount-scroll of the drops-of-teaching-tora will not depart out of thy mouth; but thou wilt murmur therein day and night, that thou mayest keep to do according to all that is written therein: for then thou wilt make thy way successful, and then thou wilt have good success. have not i directed thee? be strong and of a good strength; be not afraid, neither be thou dismayed: for vowelconsonants-ohyeah thy towards is with thee whithersoever thou goest. then vowelconsonants-stick-safe-yeahoshua directed the officers of the with, saying, pass-cross through the camp, and direct the way, saying, prepare you provisions; for in near-inwards three days ye will pass-cross over this its-going-down-jordan, to go in to inherit the land, which vowelconsonants-ohyeah your towards giveth you to inherit it. and to the see-child-raubenites, and to the gadites, and to half the branch of sleep-change-manasseh, said vowelconsonants-stick-safe-yeahoshua, saying, remember the word which extract-mose the worker of vowelconsonants-ohyeah directed you, saying, vowelconsonants-ohyeah your towards hath given you rest, and hath given you this land. your women, your little ones, and your cattle, will remain in the land which extract-mose gave you on pass-cross-cross-over its-going-down-jordan; but ye will pass-cross before your brethren armed, all the heroblokes of stratagem, and help them; until vowelconsonants-ohyeah have given your brethren rest, as he hath given you, and they also have inherited the land which vowelconsonants-ohyeah your towards giveth them: then ye will settle to the land of your inheritance, and enjoy it, which extract-mose vowelconsonants-ohyeah's worker gave you on pass-cross-cross-over its-going-down-jordan toward the sunrising. and they answered vowelconsonants-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 extract-mose in all things, so will we hearken to thee: only vowelconsonants-ohyeah thy towards be with thee, as

he was with extract-mose. 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 name-there to death: only be strong and of a good strength.

2

and vowelconsonants-stick-safe-yeahoshua betweener of fish-nun sent out of acacia-float-shitim two men to spy secretly, saying, go view the land, even moon-smell-jericho. and they went, and came into an har-lot's house, there-named wide-rahah, and lodged there. and it was told the king of moon-smell-jericho, saying, behold, there came men in hither to night of betweeners of to-song-immersed-isra'al to search out the land. and the king of moon-smell-jericho sent to wide-rahah, saying, let emerge the men that are come to thee, which are came 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 closing of the gate, when it was dark, that the men emerged: where the men went i wot not: chase 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 arrayed upon the roof. and the men chased after them the way to its-going-down-jordan to the pass-cross-over-fords: and as soon as they which chased after them were emerged, they closed the gate. and before they were laid down, she upped to them upon the roof; and she said to the men, i know that vowelconsonants-ohyeah hath given you the land, and that your terror is fallen upon us, and that all the settlers of the land faint because of you. for we have heard how vowelconsonants-ohyeah dried up the water of the end sea for you, when ye emerged of narrows-develop-egypt; and what ye did to the two kings of the say-amorites, that were on pass-cross-cross-over its-going-down-jordan, curly-sihon and mock-og, whom ye fishing-net-destroyed. and as soon as we had heard these things, our hearts did melt, neither did there remain any more courage in any man, because of you: for vowelconsonants-ohyeah your towards, he is to towards in namespaces on, and in land beneath. now therefore, i pray you, seven-swear to me by vowelconsonants-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 snatch our persons from death. and the men answered her, our person for yours, if ye utter not this our word. and it will be, when vowelconsonants-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 chasers meet you; and hide yourselves there three days, until the chasers be resettled: 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 emerge 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 chasers were resetted: and the chasers sought them throughout all the way, but found them not. so the two men resetted, and descended from the mountain, and pass-crossed over, and pass-crossed to vowelconsonants-stick-safe-yeahoshua between of fish-nun, and recounted him all things that befell them: and they said to vowelconsonants-stick-safe-yeahoshua, truly vowelconsonants-ohyeah hath gave into our hands all the land; for even all the settlers of the land do faint because of us.

3

and vowelconsonants-stick-safe-yeahoshua rose early in the morning; and they journeyed from acacia-float-shitum, and pass-crossed to its-going-down-jordan, he and all betweeners of to-song-immersed-isra'el and lodged there before they pass-crossed over. and it pass-crossed to pass-cross after three days, that the officers pass-crossed through the camp; and they directed the with, saying, when ye see the gather-cabinet of the alignment of vowelconsonants-ohyeah your tohwads, and the darkener the borrow-join-levites lifting 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 pass-crossed this way heretofore. and vowelconsonants-stick-safe-yeahoshua said to the with, dedicated yourselves: for to morrow vowelconsonants-ohyeah will do wonders near-inward you. and vowelconsonants-stick-safe-yeahoshua said to the darkener, saying, lift up the gather-cabinet of the alignment, and pass-cross over before the with. and they lifted up the gather-cabinet of the alignment, and pass-crossed before the with. and vowelconsonants-ohyeah said to vowelconsonants-stick-safe-yeahoshua, this day will i begin to magnify thee in the eyes of all to-song-immersed-isra'el that they may know that, as i was with extract-mose, so i will be with thee. and thou wilt direct the darkener that lift the gather-cabinet of the alignment, saying, when ye are come to the brink of the water of its-going-down-jordan, ye will stand still in its-going-down-jordan. and vowelconsonants-stick-safe-yeahoshua said to betweeners of to-song-immersed-isra'el come hither, and hear the words of vowelconsonants-ohyeah your tohwads. and vowelconsonants-stick-safe-yeahoshua said, hereby ye will know that the living tohwads is near-inward you, and that he will without fail drive out from before you the nest-buy-kanaanites, and the tusk-hittites, and the experience-hivites, and the unwallad-pericites, and the emotional-girgashites, and the say-amorites, and the trampler-jebusites. behold, the gather-cabinet of the alignment of vowelconsonants-ohyeah of all the land pass-crossed over before you into its-going-down-jordan. now therefore take you twelve men out of the branch of to-song-immersed-isra'el out of every branch a man. and it will come to pass, as soon as the soles of the feet of the darkener that lift the gather-cabinet of vowelconsonants-ohyeah, vowelconsonants-ohyeah of all

the land, will rest in the waters of its-going-down-jordan, that the waters of its-going-down-jordan will be cut off from the waters that come down from on; and they will stand upon an heap. and it pass-crossed to pass-cross, when the with journeyed from their tents, to pass-cross over its-going-down-jordan, and the darkener lifting the gather-cabinet of the alignment before the with; and as they that lifted the gather-cabinet were come to its-going-down-jordan, and the feet of the darkener that lifted the gather-cabinet were dipped in the brim of the water, (for its-going-down-jordan overfloweth all his banks all the time of harvest,) that the waters which pass-crossed down from on stood and stood up upon an heap very far from the city earth-blood-man-adam that is beside zaretan: and those that pass-crossed down toward the sea of the plain, even the salt sea, failed, and were cut off: and the with pass-crossed over right against moon-smell-jericho. and the darkener that lifted the gather-cabinet of the alignment of vowelconsonants-ohyeah stood firm on sword-parched ground in the midst of its-going-down-jordan, and all the to-song-immersed-israelites pass-crossed over on sword-parched ground, until all the with were pass-crossed corn-clean over its-going-down-jordan.

4

and it pass-crossed to pass-cross, when all the people were corn-clean pass-crossed over its-going-down-jordan, that vowelconsonants-ohyeah said to vowelconsonants-stick-safe-yeahoshua, saying, take you twelve men out of the with, out of every branch a man, and direct ye them, saying, lift you hence out of the midst of its-going-down-jordan, out of the place where the darkener' feet stood firm, twelve stones, and ye will pass-cross over them over with you, and let them rest in the lodging place, where ye will lodge this night. then vowelconsonants-stick-safe-yeahoshua called the twelve men, whom he had prepared of betweeners of to-song-immersed-isra'el out of every branch a man: and vowelconsonants-stick-safe-yeahoshua said to them, pass-cross over before the gather-cabinet of vowelconsonants-ohyeah your tohwads into the midst of its-going-down-jordan, and take you up every man of you a stone upon his shoulder, according to the count of the branch of betweeners of to-song-immersed-isra'el that this may be a sign near-inward you, that when your betweeners ask their fathers in the last day, saying, what mean ye by these stones? then ye will answer them, that the waters of its-going-down-jordan were cut off before the gather-cabinet of the alignment of vowelconsonants-ohyeah; when it pass-crossed over its-going-down-jordan, the waters of its-going-down-jordan were cut off: and these stones will be for a memorial to betweeners of to-song-immersed-isra'el world. and betweeners of to-song-immersed-isra'el did so as vowelconsonants-stick-safe-yeahoshua directed, and lifted up twelve stones out of the midst of its-going-down-jordan, as vowelconsonants-ohyeah worded to vowelconsonants-stick-safe-yeahoshua, according to the count of the branch of betweeners of to-song-immersed-isra'el and lifted them over with them to the place where they lodged, and rested them there. and vowelconsonants-stick-safe-yeahoshua stand up twelve stones in the midst of its-going-down-jordan, in the place where the feet of the darkener which lifted the gather-cabinet of the alignment stood: and they are there to this day. for the darkener which lifted the

gather-cabinet stood in the midst of its-going-down-jordan, until every word was finished that vowelconsonants-ohyeah directed vowelconsonants-stick-safe-yeahoshua to word to the with, according to all that extract-mose directed vowelconsonants-stick-safe-yeahoshua: and the with hastened and pass-crossed over. and it pass-crossed to pass-cross, when all the with were corn-clean pass-crossed over, that the gather-cabinet of vowelconsonants-ohyeah pass-crossed over, and the darkener, in the presence of the with. and betweeners of see-child-rauben, and betweeners of tell-luck-gad and half the branch of sleep-change-manasseh, pass-crossed over armed before betweeners of to-song-immersed-isra'al as extract-mose worded to them: about forty thousand prepared for war pass-crossed over before vowelconsonants-ohyeah to war, to the plains of moon-smell-jericho. on that day vowelconsonants-ohyeah greeted vowelconsonants-stick-safe-yeahoshua in the eyes of all to-song-immersed-isra'al and they respected him, as they respected extract-mose, all the days of his life. and vowelconsonants-ohyeah said to vowelconsonants-stick-safe-yeahoshua, saying, direct the darkener that lift the gather-cabinet of the witness, that they up out of its-going-down-jordan. vowelconsonants-stick-safe-yeahoshua therefore directed the darkener, saying, come ye up out of its-going-down-jordan. and it came to pass, when the darkener that lifted the gather-cabinet of the alignment of vowelconsonants-ohyeah were up out of the midst of its-going-down-jordan, and the soles of the darkener's feet were lifted up to the sword-parched, that the waters of its-going-down-jordan resettled to their place, and flowed over all his banks, as they did before. and the with upped out of its-going-down-jordan on the tenth day of the first month, and encamped in roll-gilgal, in the east border of moon-smell-jericho. and those twelve stones, which they took out of its-going-down-jordan, did vowelconsonants-stick-safe-yeahoshua pitch in roll-gilgal. and he said to betweeners of to-song-immersed-isra'al saying, when your betweeners will ask their fathers in the last day, saying, what mean these stones? then ye will let your betweeners know, saying, to-song-immersed-isra'al pass-crossed over this its-going-down-jordan on dry. for vowelconsonants-ohyeah your tohwards dried up the waters of its-going-down-jordan from before you, until ye were pass-crossed over, as vowelconsonants-ohyeah your tohwards did to the end sea, which he dried up from before us, until we were pass-crossed over: that all the with of the land might know the hand of vowelconsonants-ohyeah, that it is strong: that ye might respect vowelconsonants-ohyeah your tohwards all days.

5

and it pass-crossed to pass-cross, when all the kings of the say-amorites, which were on the side of its-going-down-jordan westward, and all the kings of the nest-buy-kanaanites, which were by the sea, heard that vowelconsonants-ohyeah had dried up the waters of its-going-down-jordan from before betweeners of to-song-immersed-isra'al until we were pass-crossed over, that their heart melted, neither was there breathwind in them any more, because of betweeners of to-song-immersed-isra'al at that time vowelconsonants-ohyeah said to vowelconsonants-stick-safe-yeahoshua, make thee sharp swords, and write-circumcise again betweeners of to-song-immersed-isra'al the second time.

and vowelconsonants-stick-safe-yeahoshua made him sharp swords, and write-circumcised betweeners of to-song-immersed-isra'al at the hill of the foreskins. and this is the word why vowelconsonants-stick-safe-yeahoshua did write-circumcise: all the with that emerged of narrows-develop-egypt, that were remember-males, even all the men of war, died in the word-desert by the way, after they emerged of narrows-develop-egypt. now all the with that emerged were write-circumcised: but all the with that were born in the word-desert by the way as they emerged out of narrows-develop-egypt, them they had not write-circumcised. for betweeners of to-song-immersed-isra'al walked forty years in the word-desert, till all the with that were men of war, which emerged of narrows-develop-egypt, were consumed, because they heard not the voice of vowelconsonants-ohyeah: to whom vowelconsonants-ohyeah seven-swear that he would not let them see the land, which vowelconsonants-ohyeah seven-swear to their fathers that he would give us, a land that oozes with milk and honey. and their betweeners, whom he raised up in their stead, them vowelconsonants-stick-safe-yeahoshua write-circumcised: for they were fore-skinned, 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 vowelconsonants-ohyeah said to vowelconsonants-stick-safe-yeahoshua, this day have i rolled away the wintering of narrows-develop-egypt from off you. wherefore the there-name of the place is called roll-gilgal to this day. and betweeners of to-song-immersed-isra'al encamped in roll-gilgal, and kept the stopskip on the fourteenth day of the month at in the plains of moon-smell-jericho. and they did eat of the pass-cross-crossover corn of the land on the morrow after the stopskip, matzas, and roasted corn in the selfsame day. and the from-manna settled on the morrow after they had eaten of the pass-cross-crossover corn of the land; neither had betweeners of to-song-immersed-isra'al from-manna any more; but they did eat of the fruit of the land of nest-buy-kanaan that year. and it came to pass, when vowelconsonants-stick-safe-yeahoshua was by moon-smell-jericho, that he lifted up his eyes and saw, and, behold, there stood a man over against him with his sword drawn in his hand: and vowelconsonants-stick-safe-yeahoshua went to him, and said to him, art thou for us, or for our narrower? and he said, nay; but as captain of the army of vowelconsonants-ohyeah am i now come. and vowelconsonants-stick-safe-yeahoshua fell on his face-turnings to the land, and did bow, and said to him, what wordeth my mister to his worker? and the captain of vowelconsonants-ohyeah's army said to vowelconsonants-stick-safe-yeahoshua, loose thy shoe from off thy foot; for the place whereon thou standest is dedicated. and vowelconsonants-stick-safe-yeahoshua did so.

6

now moon-smell-jericho was closely closed up because of betweeners of to-song-immersed-isra'al none emerged, and none came in. and vowelconsonants-ohyeah said to vowelconsonants-stick-safe-yeahoshua, see, i have given into thine hand moon-smell-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 lift 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 voice 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 up up every man straight before him. and vowelconsonants-stick-safe-yeahoshua betweneer of fish-nun called the darkener, and said to them, lift up the gather-cabinet of the alignment, and let seven darkener lift seven trumpets of rams' ray-horns before the gather-cabinet of vowelconsonants-ohyeah. and he said to the with, pass-cross on, and compass the city, and let him that is armed pass-cross on before the gather-cabinet of vowelconsonants-ohyeah. and it pass-crossed to pass-cross, when vowelconsonants-stick-safe-yeahoshua had spoken to the with, that the seven darkener lifting the seven trumpets of rams' ray-horns pass-crossed on before vowelconsonants-ohyeah, and blew with the trumpets: and the gather-cabinet of the alignment of vowelconsonants-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 vowelconsonants-stick-safe-yeahoshua had directed the with, saying, ye will not shout, nor make any voice with your voice, neither will any word emerge out of your mouth, until the day i bid you shout; then will ye shout. so the gather-cabinet of vowelconsonants-ohyeah compassed the city, going about it once: and they came into the camp, and lodged in the camp. and vowelconsonants-stick-safe-yeahoshua rose early in the morning, and the darkener lifted up the gather-cabinet of vowelconsonants-ohyeah. and seven darkener lifting seven trumpets of rams' ray-horns before the gather-cabinet of vowelconsonants-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 vowelconsonants-ohyeah, the darkener going on, and blowing with the trumpets. and the second day they compassed the city once, and resetted into the camp: so they did six days. and it came to pass on the seventh day, that they rose black-early about the upping of the black, and compassed the city after the same criterion 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, vowelconsonants-stick-safe-yeahoshua said to the with, shout; for vowelconsonants-ohyeah hath given you the city. and the city will be accursed, even it, and all that are therein, to vowelconsonants-ohyeah: only wide-rahah the 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 to-song-immersed-isra'al a curse, and trouble it. but all the silver, and gold, and tools of brass and iron, are dedicated to vowelconsonants-ohyeah: they will come into the treasury of vowelconsonants-ohyeah. so the with shouted when the darkener blew with the trumpets: and it came to pass, when the with heard the voice of the mouthpiece-horn and the with shouted with a great shout, that the wall fell down flat, so that the with upped 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 vowelconsonants-stick-safe-yeahoshua had said to the two men that had spied out the land, go into the harlot's house, and let emerge there the woman, and all that she hath, as ye seven-swear to her. and the young men that were spies went in, and let emerge wide-rahah, and her father, and her mother, and her brethren, and all that she had; and they let emerge all her kindred, and rested them without the camp of to-song-immersed-isra'al and they burnt the city with fire, and all that was therein: only the silver, and the gold, and the tools of brass and of iron, they give into the treasury of the alpha-beit-house of vowelconsonants-ohyeah. and vowelconsonants-stick-safe-yeahoshua stick-safed wide-rahah the harlot alive, and her father's household, and all that she had; and she dwelleth in to-song-immersed-isra'al even to this day; because she hid the messengers, which vowelconsonants-stick-safe-yeahoshua sent to spy out moon-smell-jericho. and vowelconsonants-stick-safe-yeahoshua seven-adjured them at that time, saying, seven-cursed be the man before vowelconsonants-ohyeah, that standth up and between-buildeth this city moon-smell-jericho: he will lay the foundation thereof in his firstborn, and in his youngest betweneer will he set up the gates of it. so vowelconsonants-ohyeah was with vowelconsonants-stick-safe-yeahoshua; and his there-name was noised throughout all the land.

7

but betweeners of to-song-immersed-isra'al committed a trespass in the fishing-net-destroy: for serpent-ekan, betweneer of my-wineyard-karmi, betweneer of dowry-cabdi, betweneer of shine-cerah, of the tilter of vowel-knowledge-yeahodah, took of the fishing-net-destroy: and the nose-anger of vowelconsonants-ohyeah was kindled against betweeners of to-song-immersed-isra'al and vowelconsonants-stick-safe-yeahoshua sent men from moon-smell-jericho to island-ei which is beside power-house-bet-aven, on the east of house-unto-bet-al, and said to them, saying, up and view the land. and the men upped and viewed island-ei and they resetted to vowelconsonants-stick-safe-yeahoshua, and said to him, let not all the with up; but let about two or three thousand men up and hit island-ei and make not all the with to labor name-there; for they are but few. so there upped name-there of the with about three thousand men: and they fled before the men of island-ei and the men of island-ei hit of them about thirty and six men: for they chased them from before the gate even to shebarim, and hit them in the going down: wherefore the hearts of the with melted, and became as water. and vowelconsonants-stick-safe-yeahoshua rent his clothes, and fell to the land upon his face-turnings before the gather-cabinet of vowelconsonants-ohyeah until the eventide, he and the elders of to-song-immersed-isra'al and upped dust upon their heads. and vowelconsonants-stick-safe-yeahoshua said, alas, vowelconsonants-ohyeah to-hwards, wherefore hast thou at all pass-crossed this with over its-going-down-jordan, to give us into the hand of the say-amorites, to make lost us? would to to-hwards we had been content, and dwelt on pass-cross-over its-going-down-jordan! vowelconsonants-ohyeah, what will i say, when to-song-immersed-isra'al turneth their backs before their enemies! for the nest-buy-kanaanites and all the settlers of the land will hear of it, and will environ us round, and cut off our

there-name from the land: and what wilt thou do to thy great there-name? and vowelconsonants-ohyeah said to vowelconsonants-stick-safe-yeahoshua, stand up thee up; wherefore liest thou thus upon thy face-turnings? to-song-immersed-isra'al hath missed, and they have also pass-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 name-there it even among their own tools, therefore betweeners of to-song-immersed-isra'al could not stand before their enemies, but turned their necks before their enemies, because they were accused: neither will i be with you any more, except ye destroy the accused from near-inward you. qmup, dedicated the with, and say, dedicated yourselves against to-morrow: for thus saith vowelconsonants-ohyeah towards of to-song-immersed-isra'al there is an fishing-net-destroy in the near-inward of thee, o to-song-immersed-isra'al thou canst not stand up before thine enemies, until ye turn aside 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 vowelconsonants-ohyeah captureth will come according to the families thereof; and the family which vowelconsonants-ohyeah will capture will come by households; and the household which vowelconsonants-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 pass-crossed over the alignment of vowelconsonants-ohyeah, and because he hath wrought folly in to-song-immersed-isra'al so vowelconsonants-stick-safe-yeahoshua rose up early in the morning, and near-inward to-song-immersed-isra'al by their branch; and the branch of vowel-acknowledge-yeahodah was captured: and he near-inward the family of vowel-acknowledge-yeahodah; and he captered the family of the shine-carhites: and he near-inward the family of the shine-carhites herobloke by herobloke; and dowry-cabdi was captured: and he near-inward his household herobloke by herobloke; and serpent-ekan, betweener of my-wineyard-karmi, betweener of dowry-cabdi, betweener of shine-cerah, of the tilter of vowel-acknowledge-yeahodah, was captured. and vowelconsonants-stick-safe-yeahoshua said to serpent-ekan, my betweener name-there, i pray thee, heavyweight to vowelconsonants-ohyeah towards of to-song-immersed-isra'al and make confession to him; and tell me now what thou hast done; hide it not from me. and serpent-ekan answered vowelconsonants-stick-safe-yeahoshua, and said, indeed i have missed against vowelconsonants-ohyeah towards of to-song-immersed-isra'al and thus and thus have i done: when i saw among the spoils a good in-mix-fade-babelish garment, and two hundred light-sheqels of silver, and a wedge of gold of fifty light-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 vowelconsonants-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 vowelconsonants-stick-safe-yeahoshua, and to all betweeners of to-song-immersed-isra'al and poured them out before vowelconsonants-ohyeah. and vowelconsonants-stick-safe-yeahoshua, and all to-song-immersed-isra'al with him, took serpent-ekan betweener of shine-cerah, and the silver, and the garment, and the

wedge of gold, and his betweeners, and his betweenas, and his oxen, and his asses, and his sheep, and his tent, and all that he had: and they upped them to the valley of muddy-cloudy-ekor. and vowelconsonants-stick-safe-yeahoshua said, why hast thou troubled us? vowelconsonants-ohyeah will trouble thee this day. and all to-song-immersed-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 vowelconsonants-ohyeah turned from the scorchingness of his nose-anger. wherefore the there-name of that place was called, the valley of muddy-cloudy-ekor, to this day.

8

and vowelconsonants-ohyeah said to vowelconsonants-stick-safe-yeahoshua, respect not, neither be thou dismayed: take all the with of war with thee, and stand up, up to island-ei see, i have given into thy hand the king of island-ei and his with, and his city, and his land: and thou will do to island-ei and her king as thou didst to moon-smell-jericho and her king: only the spoil thereof, and the cattle thereof, will ye take for a prey to yourselves: name-there thee an ambush for the city behind it. so vowelconsonants-stick-safe-yeahoshua arose, and all the with of war, to up against island-ei and vowelconsonants-stick-safe-yeahoshua chose out thirty thousand heroblokes of stratagem, and sent them away by night. and he directed them, saying, behold, ye will ambush 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 emerged against us, as at the first, that we will flee before them, (for they will emerged 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 vowelconsonants-ohyeah your towards will give 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 vowelconsonants-ohyeah will ye do. see, i have directed you. vowelconsonants-stick-safe-yeahoshua therefore sent them forth: and they went to lie in ambush, and abode between house-unto-bet-al and island-ei on the west side of island-ei but vowelconsonants-stick-safe-yeahoshua lodged that night among the with. and vowelconsonants-stick-safe-yeahoshua rose up early in the morning, and counted the with, and upped, he and the elders of to-song-immersed-isra'al before the with to island-ei and all the with, even the with of war that were with him, upped, and drew nigh, and came before the city, and pitched on the north side of island-ei now there was a valley between them and island-ei and he took about five thousand men, and name-there them to lie in ambush between house-unto-bet-al and island-ei on the west side of the city. and when they had name-there the with, even all the camp that was on the north of the city, and their ambushers on the west of the city, vowelconsonants-stick-safe-yeahoshua went that night into the midst of the valley. and it came to pass, when the king of island-ei saw it, that they hastened and rose up early, and the men of the city emerged against to-song-immersed-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 vowel-

consonants-stick-safe-yeahoshua and all to-song-immersed-isra'al made as if they were touched before them, and fled by the way of the word-desert. and all the with that were in island-ei were cried together to chase after them: and they chased after vowelconsonants-stick-safe-yeahoshua, and were drawn away from the city, and there was not a man left in island-ei or house-unto-bet-al, that didn't emerge after to-song-immersed-isra'al and they left the city open, and chased after to-song-immersed-isra'al and vowelconsonants-ohyeah said to vowelconsonants-stick-safe-yeahoshua, tilt-stretch out the spear that is in thy hand toward island-ei for i will give it into thine hand. and vowelconsonants-stick-safe-yeahoshua tilt-stretched out the spear that he had in his hand toward the city. and the ambush arose quickly out of their place, and they ran as soon as he had tilt-stretched out his hand: and they came into the city, and captered it, and hastened and set the city on fire. and when the men of island-ei saw behind them, they saw, and, behold, the smoke of the city upped up to namespaces, and they had no power to flee this way or that way: and the with that fled to the word-desert turned back upon the chasers. and when vowelconsonants-stick-safe-yeahoshua and all to-song-immersed-isra'al saw that the ambush had captured the city, and that the smoke of the city upped, then they turned again, and hit the men of island-ei and the other emerged out of the city against them; so they were in the midst of to-song-immersed-isra'al some on this side, and some on that side: and they hit them, so that they let none of them remain or eject-escape. and the king of island-ei they took alive, and near-inward him to vowelconsonants-stick-safe-yeahoshua. and it came to pass, when to-song-immersed-isra'al had made an end of killing all the settlers of island-ei in the field, in the word-desert wherein they chased them, and when they were all fallen on the mouth of the sword, until they were consumed, that all the to-song-immersed-israelites resettled to island-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 island-ei for vowelconsonants-stick-safe-yeahoshua drew not his hand back, wherewith he tilt-stretched out the spear, until he had fishing-net-destroyed all the settlers of island-ei only the in-them animals and the spoil of that city to-song-immersed-isra'al took for a prey to themselves, according to word vowelconsonants-ohyeah which he directed vowelconsonants-stick-safe-yeahoshua. and vowelconsonants-stick-safe-yeahoshua burnt island-ei and name-thered it an heap world, even a name-desolation to this day. and the king of island-ei he hanged on a tree until eventide: and as soon as the sun was down, vowelconsonants-stick-safe-yeahoshua directed that they should take his carcass down from the tree, and fling it at the coming of the gate of the city, and raise thereon a great heap of stones, that remaineth to this day. then vowelconsonants-stick-safe-yeahoshua between-built an butcher-place to vowelconsonants-ohyeah towards of to-song-immersed-isra'al in mountain mourning-ebal, as extract-mose the worker of vowelconsonants-ohyeah directed betweeners of to-song-immersed-isra'al as it is written in the recount-scroll of the drops-of-teaching-tora of extract-mose, an butcher-place of complete stones, over which no man hath lift up any iron: and they onuped thereon onups to vowelconsonants-ohyeah, and butchered completers. and he wrote there upon the stones a copy of the drops-of-teaching-tora of extract-

mose, which he wrote in the presence of betweeners of to-song-immersed-isra'al and all to-song-immersed-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 borrow-join-levites, which lifted the gather-cabinet of the alignment of vowelconsonants-ohyeah, as well the stranger, as he that was born among them; half of them over against mountain grasses-gericim, and half of them over against mountain mourning-ebal; as extract-mose the worker of vowelconsonants-ohyeah had directed before, that they should first-pool the with of to-song-immersed-isra'al and afterward he read-called all the words of the drops-of-teaching-tora the first-poolings and cursings, according to all that is written in the recount-scroll of the drops-of-teaching-tora there was not a word of all that extract-mose directed, which vowelconsonants-stick-safe-yeahoshua read-called not before all the assembly of to-song-immersed-isra'al with the women, and the little ones, and the strangers that were conversant near-inward them.

9

and it pass-crossed to pass-cross, when all the kings which were on pass-cross-cross-over its-going-down-jordan, in the mountains, and in the low-lands, and in all the coasts of the great sea over against build-white-lebanon, the cut-hittite, and the say-amorite, the nest-buy-kanaanite, the unvalled-pericite, the experience-hivite, and the trampler-jebusite, heard thereof; that they gathered themselves together, to fight with vowelconsonants-stick-safe-yeahoshua and with to-song-immersed-isra'al with one accord. and when the settlers of small-hill-gibeon heard what vowelconsonants-stick-safe-yeahoshua had done to moon-smell-gericho and to island-ei they did work wilily, and went and made as if they had been ambassadors, and took old sacks upon their asses, and hatche bottles, old, and hatchd, 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 vowelconsonants-stick-safe-yeahoshua to the camp at roll-gilgal, and said to him, and to the men of to-song-immersed-isra'al we be come from a far land: now therefore make ye a alignment with us. and the men of to-song-immersed-isra'al said to the experience-hivites, peradventure ye dwell near-inward us; and how will we make a alignment with you? and they said to vowelconsonants-stick-safe-yeahoshua, we are thy workers. and vowelconsonants-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 because of the there-name of vowelconsonants-ohyeah thy tohwards: for we have heard the there-name of him, and all that he did in narrows-develop-egypt, and all that he did to the two kings of the say-amorites, that were on pass-cross-over its-going-down-jordan, to curly-sihon king of score-supposition-heshbon, and to mock-og king of at-tooth-bashan which was at star-sex'n-war-ashtarot. wherfore our elders and all the settlers of our land said to us, saying, take provisions with you for the way, and go to meet them, and say to them, we are your workers: therefore now make ye a alignment with us. this our bread we took hot for our hunt out of our houses on the day we emerged 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 hatchd: and

these our garments and our shoes have worn out by reason of the very long way. and the men took of their virtuals, and asked not counsel at the mouth of vowelconsonants-ohyeah. and vowelconsonants-stick-safe-yeahoshua cut completeness with them, and cut a alignment 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 cut a alignment with them, that they heard that they were their neighbors, and that they dwelt near-inward them. and betweeners of to-song-immersed-isra'al journeyed, and came to their cities on the third day. now their cities were small-hill-gibeon, and heresy-kefirah, and wells-barot, and forests-city-qirjath-jearim. and betweeners of to-song-immersed-isra'al hit them not, because the presidents of the meeting had seven-swear to them by vowelconsonants-ohyeah tohwards of to-song-immersed-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 vowelconsonants-ohyeah tohwards of to-song-immersed-isra'al now therefore we may not touch them. this we will do to them; we will even let them live, lest foaming be upon us, because 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 vowelconsonants-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 cursed, and there will none of you be freed from being workers, and hewers of wood and drawers of water for the house of my tohwards, and they answered vowelconsonants-stick-safe-yeahoshua, and said, because it was certainly told thy workers, how that vowelconsonants-ohyeah thy tohwards directed his worker extract-mose 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 persons because 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 betweeners of to-song-immersed-isra'al that they killed them not. and vowelconsonants-stick-safe-yeahoshua gave them as that day hewers of wood and drawers of water for the meeting, and for the butcher-place of vowelconsonants-ohyeah, even to this day, in the place-stand-up which he should choose.

10

now it came to pass, when my-base-right-adoni-zedeq king of cast-complete-jerusalem had heard how vowelconsonants-stick-safe-yeahoshua had captured island-ei and had fishing-net-destroyed it; as he had done to moon-smell-jericho and her king, so he had done to island-ei and her king; and how the settlers of small-hill-gibeon had made completeness with to-song-immersed-isra'al and were near-inward them; that they respected heroblokeicly, because small-hill-gibeon was a heroblokeic city, as one of the royal cities, and because it was heroblokeicer than island-ei and all the men thereof were herobloke. wherefore my-base-right-adoni-zedeq king of cast-complete-jerusalem, sent to hoham king of friend-joy-hebron, and to savage-piram king of high-death-jarmut, and to fie-jafia king of strike-lakish, and to bee-word-debir king of driver-eglon, saying, up to me, and help me, that we may

hit small-hill-gibeon: for it hath made completeness with vowelconsonants-stick-safe-yeahoshua and with betweeners of to-song-immersed-isra'al therefore the five kings of the say-amorites, the king of cast-complete-jerusalem, the king of friend-joy-hebron, the king of high-death-jarmut, the king of strike-lakish, the king of driver-eglon, added themselves together, and upped, they and all their camps, and encamped before small-hill-gibeon, and made war against it. and the men of small-hill-gibeon sent to vowelconsonants-stick-safe-yeahoshua to the camp to roll-gilgal, saying, let not down thy hand from thy workers; up to us quickly, and stick-safe us, and help us: for all the kings of the say-amorites that dwell in the mountains are gathered together against us. so vowelconsonants-stick-safe-yeahoshua upped from roll-gilgal, he, and all the with of war with him, and all the heroblokes of stratagem. and vowelconsonants-ohyeah said to vowelconsonants-stick-safe-yeahoshua, respect them not: for i have gave them into thine hand; there will not a man of them stand before thee. vowelconsonants-stick-safe-yeahoshua therefore came to them suddenly, and upped from roll-gilgal all night. and vowelconsonants-ohyeah discomfited them before to-song-immersed-isra'al and hit them with a great hitting at small-hill-gibeon, and chased them along the way that ups to house-of-wrath-bet-horon, and hit them to fence-eceqah, and to target-maqedah. and it came to pass, as they fled from before to-song-immersed-isra'al and were in the going down to house-of-wrath-bet-horon, that vowelconsonants-ohyeah flung down great stones from namespaces upon them to fence-eceqah, and they died: they were more which died with ruin-eilstones than they whom betweeners of to-song-immersed-isra'al killed with the sword. then worded vowelconsonants-stick-safe-yeahoshua to vowelconsonants-ohyeah in the day when vowelconsonants-ohyeah gave up the say-amorites before betweeners of to-song-immersed-isra'al and he said in the eyes of to-song-immersed-isra'al sun, stand thou still upon small-hill-gibeon; and thou, moon, in the valley of ramajalon. and the sun was still, and the moon stand-stayed, until the with had stood up themselves upon their enemies. is not this written in the recount-scroll of immerse-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 vowelconsonants-ohyeah hearkened to the voice of a man: for vowelconsonants-ohyeah fought for to-song-immersed-isra'al and vowelconsonants-stick-safe-yeahoshua resetted, and all to-song-immersed-isra'al with him, to the camp to roll-gilgal. but these five kings fled, and hid themselves in a cave at target-maqedah. and it was told vowelconsonants-stick-safe-yeahoshua, saying, the five kings are found hid in a cave at target-maqedah. and vowelconsonants-stick-safe-yeahoshua said, roll great stones upon the mouth of the cave, and account men by it for to keep them: and standstay ye not, but chase after your enemies, and hit the hindmost of them; give them not to come into their cities: for vowelconsonants-ohyeah your tohwards hath gave them into your hand. and it came to pass, when vowelconsonants-stick-safe-yeahoshua and betweeners of to-song-immersed-isra'al had made an end of hitting them with a very great hitting, till they were consumed, that the rest which remained of them came into fenced cities. and all the with resetted to the camp to vowelconsonants-stick-safe-yeahoshua at target-maqedah in com-

pleteness: none moved his tongue against any of betweeners of to-song-immersed-isra'el then said vowelconsonants-stick-safe-yeahoshua, open the mouth of the cave, and let emerge those five kings to me out of the cave. and they did so, and let emerge those five kings to him out of the cave, the king of cast-complete-jerusalem, the king of friend-joy-hebron, the king of high-death-jarmut, the king of strike-lakish, and the king of driver-eglon. and it came to pass, when they let emerge those kings to vowelconsonants-stick-safe-yeahoshua, that vowelconsonants-stick-safe-yeahoshua called for all the men of to-song-immersed-isra'el and said to the captains of the men of war which went with him, come near, name-there your feet upon the necks of these kings. and they came near, and name-there their feet upon the necks of them. and vowelconsonants-stick-safe-yeahoshua said to them, respect not, nor be dismayed, be strong and of good strength: for thus will vowelconsonants-ohyeah do to all your enemies against whom ye fight. and afterward vowelconsonants-stick-safe-yeahoshua hit them, and hit 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 vowelconsonants-stick-safe-yeahoshua directed, and they took them down off the trees, and flung them into the cave wherein they had been hid, and laid great stones in the cave's mouth, which remain until this very day. and that day vowelconsonants-stick-safe-yeahoshua captered target-maqedah, and hit it with the mouth of the sword, and the king thereof he fishing-net-destroyed, them, and all the persons that were therein; he let none remain: and he did to the king of target-maqedah as he did to the king of moon-smell-jericho. then vowelconsonants-stick-safe-yeahoshua pass-crossed from target-maqedah, and all to-song-immersed-isra'el with him, to white-build-libnah, and fought against white-build-libnah: and vowelconsonants-ohyeah gave it also, and the king thereof, into the hand of to-song-immersed-isra'el and he hit it with the mouth of the sword, and all the persons that were therein; he let none remain in it; but did to the king thereof as he did to the king of moon-smell-jericho. and vowelconsonants-stick-safe-yeahoshua pass-crossed from white-build-libnah, and all to-song-immersed-isra'el with him, to strike-lakish, and encamped against it, and fought against it: and vowelconsonants-ohyeah gave strike-lakish into the hand of to-song-immersed-isra'el which captered it on the second day, and hit it with the mouth of the sword, and all the persons that were therein, according to all that he had done to white-build-libnah. then horam king of cut-carrot-gecer upped to help strike-lakish; and vowelconsonants-stick-safe-yeahoshua hit him and his with, until he had left him none remaining. and from strike-lakish vowelconsonants-stick-safe-yeahoshua pass-crossed to driver-eglon, and all to-song-immersed-isra'el 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 persons that were therein he fishing-net-destroyed that day, according to all that he had done to strike-lakish. and vowelconsonants-stick-safe-yeahoshua upped from driver-eglon, and all to-song-immersed-isra'el with him, to friend-joy-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 persons that were therein; he left none remaining, ac-

ording to all that he had done to driver-eglon; but fishing-net-destroyed it utterly, and all the persons that were therein. and vowelconsonants-stick-safe-yeahoshua resetted, and all to-song-immersed-isra'el with him, to bee-word-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 persons that were therein; he left none remaining: as he had done to friend-joy-hebron, so he did to bee-word-debir, and to the king thereof; as he had done also to white-build-libnah, and to her king. so vowelconsonants-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 vowelconsonants-ohyeah tohwards of to-song-immersed-isra'el directed. and vowelconsonants-stick-safe-yeahoshua hit them from perfect-desert-staggering-qadeshbharnea into courage-goat-geca, and all the land of rain-goshen, even to small-hill-gibeon. and all these kings and their land did vowelconsonants-stick-safe-yeahoshua capture at one time, because vowelconsonants-ohyeah tohwards of to-song-immersed-isra'el fought for to-song-immersed-isra'el and vowelconsonants-stick-safe-yeahoshua resetted, and all to-song-immersed-isra'el with him, to the camp to roll-gilgal.

11

and it came to pass, when understand-between-jabin king of yard-hazor had heard those things, that he sent to crying-jobab king of strife-madon, and to the king of keep-shimron, and to the king of enchant-akshaf, and to the kings that were on the north of the mountains, and of the low-lands south of fiddler-candles-kinerot, and in the low-land, and in the borders of generation-dor on the west, and to the nest-buy-kanaanite on the east and on the west, and to the say-amorite, and the cut-hittite, and the unvalled-pericite, and the trampler-jebusite in the mountains, and to the experience-hivite under fishing-net-hermon in the land of expect-cover-mizpeh. and they emerged, 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 height-merom, to fight against to-song-immersed-isra'el and vowelconsonants-ohyeah said to vowelconsonants-stick-safe-yeahoshua, be not afraid because of them: for to morrow about this time will i give them up all voided before to-song-immersed-isra'el thou will hough their horses, and burn their chariots with fire. so vowelconsonants-stick-safe-yeahoshua came, and all the with of war with him, against them by the waters of height-merom suddenly; and they fell upon them. and vowelconsonants-ohyeah gave them into the hand of to-song-immersed-isra'el who hit them, and chased them to great side-by-side-zidon, and to from-fire-waters-misrefot-maim, and to the hatch-plain of expect-cover-mizpeh eastward; and they hit them, until they left them none remaining. and vowelconsonants-stick-safe-yeahoshua did to them as vowelconsonants-ohyeah bade him: he houghed their horses, and burnt their chariots with fire. and vowelconsonants-stick-safe-yeahoshua at that time turned back, and captered yard-hazor, and hit the king thereof with the sword: for yard-hazor beforetime was the head of all those king-

doms. and they hit all the persons that were therein with the mouth of the sword, fishing-net-destroying them: there was not any left to breathing: and he burnt yard-hazor with fire. and all the cities of those kings, and all the kings of them, did vowelconsonants-stick-safe-yeahoshua capture, and hit them with the mouth of the sword, and he fishing-net-destroyed them, as extract-mose the worker of vowelconsonants-ohyeah directed. but as for the cities that stood still in their rock, to-song-immersed-isra'al burned none of them, stick-safe yard-hazor only; that did vowelconsonants-stick-safe-yeahoshua burn. and all the spoil of these cities, and the in-them animals betweeners of to-song-immersed-isra'al took for a prey to themselves; but every earthing they hit with the mouth of the sword, until they had destroyed them, neither left they any to breathing. as vowelconsonants-ohyeah directed extract-mose his worker, so did extract-mose direct vowelconsonants-stick-safe-yeahoshua, and so did vowelconsonants-stick-safe-yeahoshua; he left not a word turned aside of all that vowelconsonants-ohyeah directed extract-mose. so vowelconsonants-stick-safe-yeahoshua took all that land, the mountains, and all the south land, and all the land of rain-goshen, and the low-land, and the low-land, and the mountain of to-song-immersed-isra'al and the low-land of the same; even from the mountain part-halaq, that ups to hair-seir, even to luck-possessor-bel-gad in the hatch-plain of build-white-lebanon under mountain fishing-net-hermon: and all their kings he captered, and hit them, and hit them. vowelconsonants-stick-safe-yeahoshua made war a long time with all those kings. there was not a city that made completeness with betweeners of to-song-immersed-isra'al save the experience-hivites the settlers of small-hill-gibeon: all other they took in war. for it was of vowelconsonants-ohyeah to strengthen their hearts, that they should come against to-song-immersed-isra'al in war, that he might destroy them utterly, and that they might have no camping, but that he might destroy them, as vowelconsonants-ohyeah directed extract-mose. and at that time came vowelconsonants-stick-safe-yeahoshua, and cut off the giants-enaqim from the mountains, from friend-joy-hebron, from bee-word-debir, from grape-enab, and from all the mountains of vowel-acknowledge-yeahodah, and from all the mountains of to-song-immersed-isra'al vowelconsonants-stick-safe-yeahoshua fishnet-destroyed them with their cities. there was none of the giants-enaqim left in the land of betweeners of to-song-immersed-isra'al only in courage-goat-geca, in winepress-gat and in fire-plunder-ashdod, there remained. so vowelconsonants-stick-safe-yeahoshua took the whole land, according to all that vowelconsonants-ohyeah said to extract-mose; and vowelconsonants-stick-safe-yeahoshua gave it for an inheritance to to-song-immersed-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 betweeners of to-song-immersed-isra'al hit, and inherited their land on pass-cross-cross-over its-going-down-jordan toward the rising of the sun, from the river pine-arnon to mountain fishing-net-hermon, and all the plain on the east: curly-sihon king of the say-amorites, who dwelt in score-supposition-heshbon, and proverb-ruled from juniper-object-eroer, which is upon the bank of the river pine-arnon, and from the middle of

the river, and from half roll-until-gil-el, even to the river wrestle-jaboq, which is the border of betweeners of with-ammon; and from the plain to the sea of fiddler-candles-kinerot on the east, and to the sea of the plain, even the salt sea on the east, the way to house-of-names-bet-jeshimoth; and from the south, under fire-justice-peak-ashdot-pisgah: and the coast of mock-og king of at-tooth-bashan which was of the remnant of the let-to-weak-giants, that dwelt at star-sex'n'war-ashtarot and at maple-look-adrei, and proverb-ruled in mountain fishing-net-hermon, and in poor-salkah, and in all at-tooth-bashan to the border of the bridge-geshurites and the crush-squeeze-maachattites, and half roll-until-gil-el, the border of curly-sihon king of score-supposition-heshbon. them did extract-mose the worker of vowelconsonants-ohyeah and betweeners of to-song-immersed-isra'al hit: and extract-mose the worker of vowelconsonants-ohyeah gave it for an inheritance to the see-child-raubenites, and the gadites, and the half branch of sleep-change-manasseh. and these are the kings of the land which vowelconsonants-stick-safe-yeahoshua and betweeners of to-song-immersed-isra'al hit on pass-cross-cross-over its-going-down-jordan on the west, from luck-possessor-bel-gad in the hatch-plain of build-white-lebanon even to the mountain part-halaq, that ups to hair-seir; which vowelconsonants-stick-safe-yeahoshua gave to the branch of to-song-immersed-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 word-desert, and in the south country; the tusk-hittites, the say-amorites, and the nest-buy-kanaanites, the unvalled-pericites, the experience-hivites, and the trampler-jebusites: the king of moon-smell-jericho, one; the king of island-ei which is beside house-unto-bet-al, one; the king of cast-complete-jerusalem, one; the king of friend-joy-hebron, one; the king of high-death-jarmut, one; the king of strike-lakish, one; the king of driver-eglon, one; the king of cut-carrot-gecer, one; the king of bee-word-debir, one; the king of wall-compound-geder, one; the king of fishing-net-hormah, one; the king of bronze-ered, one; the king of white-build-libnah, one; the king of until-why-edullam, one; the king of target-maqedah, one; the king of house-unto-bet-al, one; the king of apple-tapuah, one; the king of dig-spy-hefer, one; the king of horizon-afeq, one; the king of watch-lasharon, one; the king of strife-madon, one; the king of yard-hazor, one; the king of keep-shimronmeron, one; the king of enchant-akshaf, one; the king of cloud-tenak, one; the king of precious-thing-megiddo, one; the king of dedicate-qadesh, one; the king of get-up-with-joqueam of damp-unripe-grain-karmel, one; the king of generation-dor in the coast of generation-dor one; the king of the nations of roll-gilgal, one; the king of want-plate-solve-tirzah, one: all the kings thirty and one.

13

now vowelconsonants-stick-safe-yeahoshua was old and stricken in years; and vowelconsonants-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 splash-in-palestinians, and all bridge-geshuri, from black-seek-sihor, which is before narrows-develop-egypt, even to the borders of essence-futile-eqron northward, which is thought to the nest-buy-kanaanite: five lords of the splash-in-palestinians;

the courage-goat-gecathites, and the ashdothites, the fire-easy-ashqalonites, the wine-press-gittites, and the essence-futile-eqronites; also the twist-distort-evites: from the south, all the land of the nest-buy-kanaanites, and cave-involved-in-me'erah that is beside the side-by-side-sidonians to horizon-afeq, to the borders of the say-amorites: and the land of the border-giblites, and all build-white-lebanon, toward the sun-rising, from luck-possessor-bel-gad under mountain fishing-net-hermon to the coming into gourd-vesel-hamat. all the settlers of the mountain country from build-white-lebanon to from-fire-waters-misrefot-maim, and all the side-by-side-sidonians, them will i drive out from before betweeners of to-song-immersed-isra'el only divide thou it by lot to the to-song-immersed-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 sleep-change-manasseh, with whom the see-child-raubenites and the gadites have received their inheritance, which extract-mose gave them, on pass-cross-over its-going-down-jordan eastward, even as extract-mose the worker of vowelconsonants-ohyeah gave them; from juniper-object-eroer, that is upon the bank of the river pine-arnon, and the city that is in the midst of the river, and all the plain of from-hand-come-medeba to slander-dibon; and all the cities of curly-sihon king of the say-amorites, which kinged in score-supposition-heshbon, to the border of betweeners of with-ammon; and roll-until-gil'ed, and the border of the bridge-geshurites and crush-squeeze-maachathites, and all mountain fishing-net-hermon, and all at-tooth-bashan to poor-salkah; all the kingdom of mock-og in at-tooth-bashan which kinged in star-sex'n'war-ashtarot and in maple-look-adrei, who remained of the remnant of the let-to-weak-giants: for these did extract-mose hit, and cast them out. nevertheless betweeners of to-song-immersed-isra'el expelled not the bridge-geshurites, nor the crush-squeeze-maachathites: but the bridge-geshurites and the crush-squeeze-maachathites dwell near-inward the to-song-immersed-israelites until this day, only to the branch of borrow-join-levi he gave none inheritance; the sacrifices of vowelconsonants-ohyeah towards of to-song-immersed-isra'el made by fire are their inheritance, as he worded to them. and extract-mose gave to the tilter of betweeners of see-child-rauben inheritance according to their families. and their coast was from juniper-object-eroer, that is on the bank of the river pine-arnon, and the city that is in the midst of the river, and all the plain by from-hand-come-medeba; score-supposition-heshbon, and all her cities that are in the plain; slander-dibon, and in-whats-bamotbaal, and residence-possessor-house-bet-bel-meon, and stress-jahaza, and advancement-old-days-qedemot, and from-the-mouth-mefaat, and towns-qirjatim, and stage-sibmah, and narrow-the-black-zaret-hashahar in the mountain of the valley, and house-gaping-bet-peor, and fire-justice-peak-ashdot-pisgah, and house-of-names-bet-jeshimoth, and all the cities of the plain, and all the kingdom of curly-sihon king of the say-amorites, which kinged in score-supposition-heshbon, whom extract-mose hit with the presidents of discuss-court-midian, my-desire-evi and weave-reqem, and rock-zur, and small-place-prince-hur and one-fourth-great-grandson-reba, which were dukes of curly-sihon, dwelling in the land. swallow-baal also betweener of burn-beor, the soothsayer, did betweeners of to-song-immersed-isra'el kill with the sword among them that were voided by them. and

the border of betweeners of see-child-rauben was its-going-down-jordan, and the border thereof. this was the inheritance of betweeners of see-child-rauben after their families, the cities and the villages thereof, and extract-mose gave inheritance to the tilter of tell-luck-gad even to betweeners of tell-luck-gad according to their families, and their coast was help-jecer, and all the cities of roll-until-gil'ed, and half the land of betweeners of with-ammon, to juniper-object-eroer that is before much-rabbah; and from score-supposition-heshbon to high-region-ramahtimzeph, and abdomen-betonim; and from camping-mahanaim to the border of bee-word-debir; and in the valley, high-house-bet-haram, and house-of-leopardess-bet-nimrah, and booths-sukot and north-hidden-zafon, the remainder of the kingdom of curly-sihon king of score-supposition-heshbon, its-going-down-jordan and his border, even to the edge of the sea of fiddle-candle-kineret on pass-cross-cross-over its-going-down-jordan eastward, this is the inheritance of betweeners of tell-luck-gad after their families, the cities, and their villages. and extract-mose gave inheritance to the half branch of sleep-change-manasseh: and this was the pressureion of the half tilter of betweeners of sleep-change-manasseh by their families, and their coast was from camping-mahanaim, all at-tooth-bashan all the kingdom of mock-og king of at-tooth-bashan and all the towns of glow-jair, which are in at-tooth-bashan sixty cities: and half roll-until-gil'ed, and star-sex'n'war-ashtarot, and maple-look-adrei, cities of the kingdom of mock-og in at-tooth-bashan were pertaining to betweeners of recognize-makhir betweener of sleep-change-manasseh, even to the one half of betweeners of recognize-makhir by their families. these are the countries which extract-mose did distribute for inheritance in the plains of from-father-moab, on pass-cross-cross-over its-going-down-jordan, by moon-smell-gericho, eastward, but to the branch of borrow-join-levi extract-mose gave not any inheritance: vowelconsonants-ohyeah towards of to-song-immersed-isra'el was their inheritance, as he said to them.

14

and these are the countries which betweeners of to-song-immersed-isra'el inherited in the land of nest-buy-kanaan which help-to-alecer the darkener and vowelconsonants-stick-safe-yeahoshua betweener of fish-nun, and the heads of the fathers of the tribes of betweeners of to-song-immersed-isra'el distributed for inheritance to them. by lot was their inheritance, as vowelconsonants-ohyeah directed by the hand of extract-mose, for the nine tilters, and for the half tilter. for extract-mose had given the inheritance of two tilters and an half tilter on pass-cross-cross-over its-going-down-jordan: but to the borrow-join-levites he gave none inheritance among them. for betweeners of add-increase-josef were two tribes, sleep-change-manasseh and gray-fruitful-afraim: therefore they gave no part to the borrow-join-levites in the land, save cities to settle in, with their plots for their livestock and for their substance. as vowelconsonants-ohyeah directed extract-mose, so betweeners of to-song-immersed-isra'el did, and they parted the land. then betweeners of vowel-acknowledge-yeahodah came to vowelconsonants-stick-safe-yeahoshua in roll-gilgal: and dog-as-heart-kaleb betweener of turn-jefuneh the as-hawk-kenezite said to him, thou knowest the word that vowelconsonants-ohyeah said to extract-mose the man of

towards concerning me and thee in perfect-desert-staggering-qadeshbarnea. forty years old was i when extract-mose the worker of vowelconsonants-ohyeah sent me from perfect-desert-staggering-qadeshbarnea to espy out the land; and i brought him word again as it was in mine heart. nevertheless my brethren that upped with me made the heart of the walt melt: but i wholly followed vowelconsonants-ohyeah my to-hwards. and extract-mose seven-swear on that day, saying, surely the land whereon thy feet have way-trodden will be thine inheritance, and thy betweeners's world, because thou hast wholly followed vowelconsonants-ohyeah my to-hwards. and now, behold, vowelconsonants-ohyeah hath kept me alive, as he said, these forty and five years, even since vowelconsonants-ohyeah worded this word to extract-mose, while betweenneren of to-song-immersed-isra'al wandered in the word-desert: and now, lo, i am this day fourscore and five years old. as yet i am as strong this day as i was in the day that extract-mose sent me: as my energy was then, even so is my energy now, for war, both to emerge, and to come in. now therefore give me this mountain, whereof vowelconsonants-ohyeah worded in that day; for thou heardest in that day how the giants-enaqim were there, and that the cities were great and fenced: if so be vowelconsonants-ohyeah will be with me, then i will be able to drive them out, as vowelconsonants-ohyeah said. and vowelconsonants-stick-safe-yeahoshua first-pooled him, and gave to dog-as-heart-kaleb betweener of turn-jefuneh friend-joy-hebron for an inheritance. friend-joy-hebron therefore became the inheritance of dog-as-heart-kaleb betweener of turn-jefuneh the as-hawk-kenezite to this day, because that he wholly followed vowelconsonants-ohyeah to-hwards of to-song-immersed-isra'al and the there-name of friend-joy-hebron before was city-of-four-qirjat-arba; which ambush-arbe was a great earthing among the giants-enaqim. and the earth had rest from war.

15

this then was the lot of the tilter of betweeners of vowel-acknowledge-yeahodah by their families; even to the border of man-red-adom the word-desert of briar-zin southward was the uttermost part of the south coast. and their south border was from the shore of the salt sea, from the bay that looketh southward: and it emerged to the south side to from-up-scorpion-melah-eqrabim, and pass-crossed along to briar-zin, and upped up on the south side to perfect-desert-staggering-qadeshbarnea, and pass-crossed along to courtyard-hezron, and upped to maple-promise-adar, and fetched a compass to earth-ground-qarqe: from thence it pass-crossed toward skeleton-ezmon, and emerged to the river of narrows-develop-egypt; and the emergings of that coast were at the sea: this will be your south coast. and the east border was the salt sea, even to the end of its-going-down-jordan. and their border in the north quarter was from the bay of the sea at the uttermost part of its-going-down-jordan: and the border upped to house-partridge-bet-hogla, and pass-crossed along by the north of house-willow-pleasant-bet-ha'arabah; and the border upped to the stone of big-toe-bohan betweener of see-child-rauben: and the border upped toward bee-word-debir from the valley of muddy-cloudy-ekor, and so northward, looking toward roll-gilgal, that is before the upping to men-adumim, which is on the south side of the river: and

the border pass-crossed toward the waters of eye-well-sun-ein-shemesh, and the emergings thereof were at eye-well-foot-ein-rogel: and the border upped by the valley of betweener of doze-hinnom to the south side of the trampler-jebusite; the same is cast-complete-jerusalem: and the border upped to the head of the mountain that lieth before the valley of doze-hinnom westward, which is at the end of the valley of the let-to-weak-giants northward: and the border was figured from the top of the mountain to the fountain of the water of open-up-neftoah, and emerged to the cities of mountain pencil-efron; and the border was figured to her-possessor-spouse-belah, which is forests-city-qir-jath-jearim: and the border compassed from her-possessor-spouse-belah westward to mountain hair-seir, and pass-crossed along to the side of mountain cities-awake-jearim, which is chair-overnight-stay-kesalon, on the north side, and pass-crossed down to house-of-sun-bet-shemesh, and pass-crossed on to prevent-timneh: and the border emerged to the side of essence-futile-eqron northward: and the border was figured to hire-shikron, and pass-crossed along to mountain her-possessor-spouse-belah, and emerged to to-build-child-jabne'al; and the emergings 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 betweeners of vowel-acknowledge-yeahodah round about according to their families. and to dog-as-heart-kaleb betweener of turn-jefuneh he gave a part among betweeners of vowel-acknowledge-yeahodah, according to the mouth of vowelconsonants-ohyeah to vowelconsonants-stick-safe-yeahoshua, even the city of ambush-arbe the father of giant-enaq, which city is friend-joy-hebron. and dog-as-heart-kaleb drove there the three betweeners of giant-enaq, my-six-sheshai, and my-brother-from-ahiman, and furrow-talmal, betweeners of giant-enaq. and he upped there to the settlers of bee-word-debir: and the there-name of bee-word-debir before was city-book-qirjat-sefer. and dog-as-heart-kaleb said, he that hits city-book-qirjat-sefer, and captureth it, to him will i give attitude-aksah my daughter to woman. and to-overthrow-otni'al betweener of like-a-hawk-qenac, the brother of dog-as-heart-kaleb, captered it: and he gave him attitude-aksah his 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 dog-as-heart-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 betweeners of vowel-acknowledge-yeahodah according to their families. and the uttermost cities of the tilter of betweeners of vowel-acknowledge-yeahodah toward the coast of man-red-adom southward were to-gather-qabze'al, and herd-eder, and dwell-fear-jagur, and lament-nest-qinah, and imagine-dung-dimonah, and witness-until-ededah, and dedicate-qadesh, and yard-hazor, and give-allow-itnan, bristle-cif, and furrow-hang-telem, and possessor-belot, and yard-hazor, sharpened-hadatah, and towns-qeriot, and courtyard-hezron, which is yard-hazor, mum-amam, and hear-scheme and born-moladah, and yard-bank-rim-hazar-gaddah, and feel-rain-heshmon, and house-emit-bet-palet, and yard-fox-hazar-shoel, and seven-well-bar-shebe, and in-her-hallucinations-bicjotiah, her-possessor-spouse-belah, and islands-eiim, and bone-ezem, and to-born-atlold, and orion-like-a-fool-kesil, and fishing-net-hormah, and

sketch-ziqlaq, and bloodshed-madmannah, and base-of-palm-frond-sansannah, and to-come-lebaot, and sendings-shilhim, and eye-ein, and pomegranate-rimmon: all the cities are twenty and nine, and their villages: and in the low-land, woman-of-burden-ashtaol, and wasp-zoreah, and fire-change-ashnah, and abandoned-canoah, and eye-gardens-ein-gannim, apple-tapuah, and their-eye-enam, high-death-jarmut, and until-why-edullam, hut-sokoh, and fence-eceqah, and gates-sheraim, and witnesses-editim, and fence-gederah, and fences-gederotim; fourteen gates with their villages: briar-zenan, and new-hadashah, and tower-luck-migdalgalad, and host-load-dilean, and expect-cover-mizpeh, and to-handle-jogte'al, strike-lakish, and pour-bozqat, and driver-eglon, and intent-kabon, and bread-melt-lahmas, and as-thorn-kitlish, and wall-compound-gederoth, house-of-grain-bet-dagon, and pleasant-naamah, and target-maqedah; sixteen cities with their villages: white-build-libnah, and petitioner, and smoke-eshan, and open-nurture-jiftah, and fire-change-ashnah, and place-pillar-nezib, and assembly-qeilah, and disappoint-akcib, and from-her-head-maroshah; nine cities with their villages: essence-futile-eqron, with her towns and her villages: from essence-futile-eqron even to the sea, all that lay near fire-plunder-ashdod, with their villages: fire-plunder-ashdod with her towns and her villages, courage-goat-geca with her towns and her villages, to the river of narrows-develop-egypt, and the great sea, and the border thereof: and in the mountains, dill-emery-shamir, and surplus-remainder-jatir, and hut-sokoh, and discuss-judge-danah, and city-bush-qirjat-sanah, which is bee-word-debir, and grape-enab, and fire-honesty-ashtemoh, and answer-enim and rain-goshen, and apply-holon, and discovered-giloh; eleven cities with their villages: ambush-arab and similar-dumah, and wash-ashean, and wines-janum, and apple-house-bet-tapuah, and horizon-afeqa, and hot-tumbler-humtah, and city-of-four-qirjat-arba, which is friend-joy-hebron, and sorrow-zior; nine cities with their villages: residence-meon, damp-unripe-grain-karmel, and bristle-cif, and divert-jutah, and to-sow-jecre'al, and nod-with-jogde'em, and abandoned-canoah, nest-buy-zeal-gain, hill-gibeah, and prevent-timneh; ten cities with their villages: trickling-halhul, rock-house-bet-zur, and fenced-restrain-gedor, and cave-merat, and answer-house-bet-enot, and repair-alteqon; six cities with their villages: possessor-city-qirjat-bel, which is forests-city-qirjath-jearim, and much-rab-bah; two cities with their villages: in the word-desert, house-willow-pleasant-bet-ha'arabah, place-of-court-middin, and booth-sekah, and the-bearer-nibshan, and the city of salt, and eye-of-my-luck-ein-gedi; six cities with their villages. as for the trampler-jebusites the settlers of cast-complete-jerusalem, betweeners of vowel-acknowledge-yeahodah could not drive them out; but the trampler-jebusites dwell with betweeners of vowel-acknowledge-yeahodah at cast-complete-jerusalem to this day.

16

and the lot of betweeners of add-increase-josef emerged from its-going-down-jordan by moon-smell-jericho, to the water of moon-smell-jericho on the east, to the word-desert that ups from moon-smell-jericho throughout mountain house-unto-bet-al, and emerges from house-unto-bet-al to hazel-luc, and pass-crossseth along to the borders of long-arki to crowns-atarot, and

emerges down westward to the coast of emit-jafleti, to the coast of house-of-wrath-bet-horon the nether, and to cut-carrot-gecer; and the emergings thereof are at the sea. so betweeners of add-increase-josef, sleep-change-manasseh and gray-fruitful-afraim, took their inheritance. and the border of betweeners of gray-fruitful-afraim according to their families was thus: even the border of their inheritance on the east side was crowns-atarotaddar, to house-of-wrath-bet-horon the upper; and the border emerged toward the sea to quantifier-mikmetah on the north side; and the border pass-crossed about eastward to fig-pull-out-taanat-shiloh, and pass-crossed by it on the east to rest-janohah; and it went down from rest-janohah to crowns-atarot, and to her-youth-n'erath, and came to moon-smell-jericho, and emerged at its-going-down-jordan. the border emerged from apple-tapuah westward to the river buy-qanah; and the emergings thereof were at the sea. this is the inheritance of the tilter of betweeners of gray-fruitful-afraim by their families. and the differentiate cities for betweeners of gray-fruitful-afraim were among the inheritance of betweeners of sleep-change-manasseh, all the cities with their villages. and they drave not out the nest-buy-kanaanites that dwelt in cut-carrot-gecer: but the nest-buy-kanaanites dwell near-inward the gray-fruitful-afraimites to this day, and work under tribute.

17

there was also a lot for the tilter of sleep-change-manasseh; for he was the firstborn of add-increase-josef; to wit, for recognize-makhir the firstborn of sleep-change-manasseh, the father of roll-until-gil'ed: because he was a man of war, therefore he had roll-until-gil'ed and at-tooth-bashan there was also a lot for the rest of betweeners of sleep-change-manasseh by their families; for betweeners of my-father-help-abiecer, and for betweeners of part-heleq, and for betweeners of to-my-happy-asri'al, and for betweeners of shoulder-shekhem, and for betweeners of dig-spy-hefer, and for betweeners of know-my-name-shemida: these were the remember-male betweeners of sleep-change-manasseh betweeners of add-increase-josef by their families. but whip-sharp-zelophehad, betweeners of dig-spy-hefer, betweeners of roll-until-gil'ed, betweeners of recognize-makhir, betweeners of sleep-change-manasseh, had no betweeners, but betweenas: and these are the there-names of his betweenas, illness-mahlah, and rest-noah, partridge-hoglah, queen-milkah, and want-placate-solve-tirzah. and they came near before help-to-alecer the darkener and before vowelconsonants-stick-safe-yeahoshua betweeners of fish-nun, and before the presidents, saying, vowelconsonants-ohyeah directed extract-mose to give us an inheritance near-inward our brethren. therefore according to the mouth of vowelconsonants-ohyeah he gave them an inheritance near-inward the brethren of their father. and there fell ten portions to sleep-change-manasseh, beside the land of roll-until-gil'ed and at-tooth-bashan which were on pass-cross-cross-over its-going-down-jordan; because the betweenas of sleep-change-manasseh had an inheritance among his betweeners: and the rest of sleep-change-manasseh's betweeners had the land of roll-until-gil'ed. and the coast of sleep-change-manasseh was from happy-confirm-asher to quantifier-mikmetah, that lieth before shoulder-shekhem; and the border went along on the right hand to the settlers of well-eye-apple-entappuah. now sleep-change-man-

asseh had the land of apple-tapuah: but apple-tapuah on the border of sleep-change-manasseh belonged to betweeners of gray-fruitful-afraim; and the coast descended to the river buy-qanah, southward of the river: these cities of gray-fruitful-afraim are among the cities of sleep-change-manasseh: the coast of sleep-change-manasseh also was on the north side of the river, and the emergings of it were at the sea: southward it was gray-fruitful-afraim's, and northward it was sleep-change-manasseh's, and the sea is his border; and they met together in happy-confirm-asher on the north, and in hire-wage-issachar on the east. and sleep-change-manasseh had in hire-wage-issachar and in happy-confirm-asher house-where-to-bet-shean and her towns, and mouthful-ibleam and her towns, and the settlers of generation-dor and her towns, and the settlers of eye-well-generation-ein-dor and her towns, and the settlers of cloud-tenak and her towns, and the settlers of precious-thing-megiddo and her towns, even three countries. yet betweeners of sleep-change-manasseh could not drive out the settlers of those cities; but the nest-buy-kanaanites would settle in that land. yet it came to pass, when betweeners of to-song-immersed-isra'al were waxen strong, that they give the nest-buy-kanaanites to tribute, but did not utterly drive them out. and betweeners of add-increase-josef worded to vowelconsonants-stick-safe-yeahoshua, saying, why hast thou given me but one lot and one portion to inherit, seeing i am a great with, forasmuch as vowelconsonants-ohyeah hath first-pooled me hitherto? and vowelconsonants-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 unvalled-pericites and of the let-to-weak-giants, if mountain gray-fruitful-afraim be too narrow for thee. and betweeners of add-increase-josef said, the mountain is not enough for us: and all the nest-buy-kanaanites that dwell in the land of the valley have chariots of iron, both they who are of house-where-to-bet-shean and her towns, and they who are of the valley of to-sow-jecre'al. and vowelconsonants-stick-safe-yeahoshua said to the house of add-increase-josef, even to gray-fruitful-afraim and to sleep-change-manasseh, saying, thou art a great with, and hast great energy: don't have one lot only: but the mountain will be thine; for it is a wood, and thou wilt cut it down: and the emergings of it will be thine: for thou wilt drive out the nest-buy-kanaanites, though they have iron chariots, and though they be strong.

18

and the whole meeting of betweeners of to-song-immersed-isra'al assembled together at pull-out-shiloh, and name-there up the proto-sinaitic-script-meet-until-due-tent there. and the land was lamb-subdued before them. and there remained among betweeners of to-song-immersed-isra'al seven branch, which had not yet part-received their inheritance. and vowelconsonants-stick-safe-yeahoshua said to betweeners of to-song-immersed-isra'al how long are ye slack to go to inherit the land, which vowelconsonants-ohyeah towards 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: vowel-acknowledge-yeahodah will stand in their coast on the south, and the house of

add-increase-josef 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 vowelconsonants-ohyeah our tohwads, but the borrow-join-levites have no part near-inward you; for the darkener of vowelconsonants-ohyeah is their inheritance: and tell-luck-gad and see-child-rauben, and half the branch of sleep-change-manasseh, have part-received their inheritance beyond its-going-down-jordan on the east, which extract-mose the worker of vowelconsonants-ohyeah gave them. and the men arose, and went away: and vowelconsonants-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 fling lots for you before vowelconsonants-ohyeah in pull-out-shiloh. and the men pass-crossed and pass-crossed through the land, and described it by cities into seven parts in a recount-scroll, and pass-crossed again to vowelconsonants-stick-safe-yeahoshua to the camp at pull-out-shiloh. and vowelconsonants-stick-safe-yeahoshua flung lots for them in pull-out-shiloh before vowelconsonants-ohyeah: and there vowelconsonants-stick-safe-yeahoshua parted the land to betweeners of to-song-immersed-isra'al according to their parts, and the lot of the tilter of betweeners of righthand-child-benjamin upped according to their families: and the coast of their lot emerged between betweeners of vowel-acknowledge-yeahodah and betweeners of add-increase-josef. and their border on the north side was from its-going-down-jordan; and the border upped to the side of moon-smell-jericho on the north side, and upped through the mountains westward; and the emergings thereof were at the word-desert of power-house-bet-aven. and the border pass-crossed over from there toward hazel-luc, to the side of hazel-luc, which is house-unto-bet-al, southward; and the border descended to crowns-atarotadar, near the mountain that lieth on the south side of the nether house-of-wrath-bet-horon. and the border was figured thence, and compassed the corner of the sea southward, from the mountain that lieth before house-of-wrath-bet-horon southward; and the emergings thereof were at possessor-city-qirjat-bel, which is forests-city-qirjath-jearim, a city of betweeners of vowel-acknowledge-yeahodah: this was the west quarter. and the south quarter was from the end of forests-city-qirjath-jearim, and the border emerged on the west, and emerged to the well of waters of open-up-neftoah: and the border came down to the end of the mountain that lieth before the valley of betweener of doze-hinnom, and which is in the valley of the let-to-weak-giants on the north, and descended to the valley of doze-hinnom, to the side of defeated-jebusi on the south, and descended to eye-well-foot-ein-rogel, and was figured from the north, and emerged to eye-well-sun-ein-shemesh, and emerged toward rollings-gelilot, which is over against the upping of men-adumim, and descended to the stone of big-toe-bohan betweener of see-child-rauben, and pass-crossed along toward the side over against evening-pleasant-arabah northward, and pass-crossed down to evening-pleasant-arabah: and the border pass-crossed along to the side of house-partridge-bet-hoglah northward: and the emergings of the border were at the north bay of the salt sea at the south end of its-going-down-jordan: this was the south coast. and its-going-down-jordan was the border of it on the east side. this was the inheritance of betweeners of righthand-child-benjamin,

by the coasts thereof round about, according to their families. now the cities of the tilter of betweeners of righthand-child-benjamin according to their families were moon-smell-gericho, and house-partridge-bet-hoglah, and the valley of keziz, and house-wil-low-pleasant-bet-ha'arabah, and wool-zemaraim, and house-unto-bet-al, and distortions-eowim, and break-cow-fertilize-parah, and ash-ore-ofrah, and village-people-kefar-haammonai, and open-ofni, and small-hill-gebe; twelve cities with their out-of-town-villages: small-hill-gibeon, and high-region-ramah, and wells-barot, and expect-cover-mizpeh, and heresy-kefirah, and strife-mozah, and weave-reqem, and to-feeble-irpe'al, and explore-to-taralah, and side-zeleh, tausend-a-alef, and defeated-jebusi which is cast-complete-jerusalem, hill-gibeat, and city-qirjat fourteen cities with their villages. this is the inheritance of betweeners of righthand-child-benjamin according to their families.

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and the second lot emerged to hear-home-simeon, even for the tilter of betweeners of hear-home-simeon according to their families: and their inheritance was within the inheritance of betweeners of vowel-knowledge-yeahodah. and they had in their inheritance seven-well-bar-shebe, and seven-satiated-sheba, and born-moladah, and yard-fox-hazar-shoel, and terrorhorror-balah, and bone-ezem, and to-born-alto-lad, and virgin-betul, and fishing-net-hormah, and sketch-ziqlag, and carriage-house-bet-markabot, and courtyard-mare-hazar-susah, and house-for-the-com-ing-bet-lebaot, and ten-sharuhin; thirteen cities and their villages: eye-ein, pomegranate-high-rimon, and petition-eter, and smoke-eshan; four cities and their villages: and all the villages that were round about these cities to well-possessor-belat-bar, high-ramat of the south. this is the inheritance of the tilter of betweeners of hear-home-simeon according to their families. out of the part of betweeners of vowel-knowledge-yeahodah was the inheritance of betweeners of hear-home-simeon: for the part of betweeners of vowel-knowledge-yeahodah was too much for them: therefore betweeners of hear-home-simeon had their inheritance within the inheritance of them. and the third lot upped for betweeners of garbage-fertile-cebulun according to their families: and the border of their inheritance was to remnant-sarid: and their border upped toward the sea, and poison-marelah, and reached to canonumpump-honeylotus-dabbashet, and reached to the river that is before get-up-with-joqmeam; and turned from remnant-sarid eastward toward the sunrising to the border of fail-tell-kislot-tabor, and then emerges to bee-word-daberat, and ups to fie-jafia, and from there pass-crosseth on along on the east to winepress-dug-gith-hefer, to time-leader-etah-qazin, and emerges to pomegranate-outline-rimon-metoar to moving-neah; and the border compasseth it on the north side to camping-give-hanaton: and the emergings thereof are in the valley of open-to-jiftah-al: and faction-qatat, and hello-nahalal, and keep-shimron, and poor-idalah, and bread-house-bet-lehem: twelve cities with their villages. this is the inheritance of betweeners of garbage-fertile-cebulun according to their families, these cities with their villages. and the fourth lot emerged to hire-wage-issachar, for betweeners of hire-wage-issachar according to their families. and their border was toward to-sow-jecre'al, and waste-kesulot, and change-

shunem, and diggers-hafraim, and zenith-shihon, and another-anaharat, and much-rabit, and snare-qishion, and zinc-abez, and high-remet, and eye-gardens-ein-gannim, and eye-sharp-ein-hadah, and spread-house-bet-pazez; and the coast reacheth to tell-tabor, and cut-shahazimah, and house-of-sun-bet-shemesh; and the emergings of their border were at its-going-down-jordan: sixteen cities with their villages. this is the inheritance of the tilter of betweeners of hire-wage-issachar according to their families, the cities and their villages. and the fifth lot emerged for the tilter of betweeners of happy-confirm-asher according to their families. and their border was smooth-part-helqat, and start-ill-hali and belly-peanut-beten, and enchant-akshaf, and to-king-almelek, and with-until-emed, and ask-misheal; and reacheth to damp-unripe-grain-karmel westward, and to black-white-shihor-libnat; and turneth toward the sunrising to house-of-grain-bet-dagon, and reacheth to garbage-fertile-cebulun, and to the valley of open-to-jiftah-al toward the north side of valley-house-bet-ha'emeq, and to-moving-nei'al, and emerges to bound-kabul on the left hand, and friend-joy-hebron, and wide-rehob and hammon, and buy-qanah, even to great side-by-side-zidon; and then the coast turneth to high-region-ramah, and to the strong city narrow-develop-zur; and the coast turneth to lettuce-hosah; and the emergings thereof are at the sea from the coast to disappoint-akcib: with-her-umah also, and horizon-afeq, and wide-rehob twenty and two cities with their villages. this is the inheritance of the tilter of betweeners of happy-confirm-asher according to their families, these cities with their villages. the sixth lot emerged to betweeners of cunning-twist-naftali, even for betweeners of cunning-twist-naftali according to their families. and their coast was from interchange-helef, from oak-alon to the-cold-ze'enanaim, and my-earth-adami, pierced-female-neqeb, and to-build-child-jabne'al, to getting-up-laquim; and the emergings thereof were at its-going-down-jordan: and then the coast turneth westward to listening-tell-aznot-tabor, and emerges from there to enact-engrave-hukkok, and reacheth to garbage-fertile-cebulun on the south side, and reacheth to happy-confirm-asher on the west side, and to vowel-knowledge-yeahodah upon its-going-down-jordan toward the sunrising. and the fenced cities are hunters-zidim, narrow-besiege-zer and gourd-vessel-hamat, temple-raquat, and fiddle-candle-kineret, and adamah, and high-region-ramah, and yard-hazor, and dedicate-qadesh, and maple-look-adrei, and eye-courtyard-ein-hazor, and see-iron, and tower-to-migdal-al, fishing-net-horem, and answer-house-bet-enat, and house-of-sun-bet-shemesh; nineteen cities with their villages. this is the inheritance of the tilter of betweeners of cunning-twist-naftali according to their families, the cities and their villages. and the seventh lot emerged for the tilter of betweeners of discuss-court-dan according to their families. and the coast of their inheritance was wasp-zoreh, and woman-of-burden-ashtaol, and city-of-sun-irshemesh, and ask-between-she'elabin, and ram-ajalon, and hung-up-jetlah, and ram-elon, and appointed-timnath, and essence-futile-eqron, and to-hit-alteqah, and bunting-gibeton, and possession-belat, and throw-jehud and lightning-salvia-betweeners-bene-beraq, and high-winepress-gat-rimon, and who-blasting-mi-jarkon, and bent-raqon, with the border before beautify-jafo. and the coast of betweeners of discuss-court-dan emerged too little for them: therefore betweeners of discuss-court-dan upped to fight

against opal-knead-leshem, and captered it, and hit it with the mouth of the sword, and inherited it, and dwelt therein, and called opal-knead-leshem, discuss-court-dan after the there-name of discuss-court-dan their father. this is the inheritance of the tilter of betweeners of discuss-court-dan according to their families, these cities with their villages. when they had gave an end of dividing the land for inheritance by their coasts, betweeners of to-song-immersed-isra'al gave an inheritance to vowelconsonants-stick-safe-yeahoshua betweener of fish-nun among them: according to word vowelconsonants-ohyeah they gave him the city which he asked, even promise-excess-timnat-serah in mountain gray-fruitful-afraim: and he between-built the city, and dwelt therein. these are the inheritances, which help-to-alecer the darkener and vowelconsonants-stick-safe-yeahoshua betweener of fish-nun, and the heads of the fathers of the tribes of betweeners of to-song-immersed-isra'al partd for an inheritance by lot in pull-out-shiloh before vowelconsonants-ohyeah, at the opening of the proto-sinaitic-script-meet-until-due-tent. so they made an end of dividing the land.

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vowelconsonants-ohyeah also worded to vowelconsonants-stick-safe-yeahoshua, saying, word to betweeners of to-song-immersed-isra'al saying, appoint out for you cities of refuge, whereof i worded to you by the hand of extract-mose: that the murderer that hiteth any person unawares and unwittingly may flee name-there: and they will be your refuge from the freer of blood. and when he that doth flee to one of those cities will stand at the coming 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 freer of blood chase after him, then they will not disclose the murderer up into his hand; because he hit his in-sight unwittingly, and hated him not beforetime. and he will dwell in that city, until he stand before the meeting for criterion and until the death of the high darkener that will be in those days: then will the murderer reset, and come to his own city, and to his own house, to the city from whence he fled, and they appointed dedicate-qadesh in rolling-galilee in mountain cunning-twist-naftali, and shoulder-shekhem in mountain gray-fruitful-afraim, and city-of-four-qirjat-arba, which is friend-joy-hebron, in the mountain of vowel-acknowledge-yeahodah. and on pass-cross-cross-over its-going-down-jordan by moon-smell-jericho eastward, they assigned ore-bezer in the word-desert upon the plain out of the tilter of see-child-rauben, and highs-ramot in roll-until-gil'ed out of the tilter of tell-luck-gad and wave-reveal-golan in at-tooth-bashan out of the tilter of sleep-change-manasseh. these were the cities standstayed for all betweeners of to-song-immersed-isra'al and for the stranger that sojourneth among them, that whosoever hiteth any person at unawares might flee name-there, and not die by the hand of the freer of blood, until he stood before the meeting.

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then came near the heads of the fathers of the borrow-join-levites to help-to-alecer the darkener and to vowelconsonants-stick-safe-yeahoshua betweener of fish-

nun, and to the heads of the fathers of the tribes of betweeners of to-song-immersed-isra'al and they worded to them at pull-out-shiloh in the land of nest-buy-kanaan saying, vowelconsonants-ohyeah directed by the hand of extract-mose to give us cities to settle in, with the plots thereof for our cattle. and betweeners of to-song-immersed-isra'al gave to the borrow-join-levites out of their inheritance, at the mouth of vowelconsonants-ohyeah, these cities and their plots. and the lot emerged for the families of the endure-qohatites: and betweeners of gather-cabinet-aaron the darkener which were of the borrow-join-levites, had by lot out of the tilter of vowel-acknowledge-yeahodah, and out of the tilter of hear-home-simeon, and out of the tilter of righthand-child-benjamin, thirteen cities. and the rest of betweeners of endure-qohat had by lot out of the families of the tilter of gray-fruitful-afraim, and out of the tilter of discuss-court-dan and out of the half tilter of sleep-change-manasseh, ten cities. and betweeners of stranger-gershon had by lot out of the families of the tilter of hire-wage-issachar, and out of the tilter of happy-confirm-asher, and out of the tilter of cunning-twist-naftali, and out of the half tilter of sleep-change-manasseh in at-tooth-bashan thirteen cities. betweeners of bitter-merari by their families had out of the tilter of see-child-rauben, and out of the tilter of tell-luck-gad and out of the tilter of garbage-fertile-cebulun, twelve cities. and betweeners of to-song-immersed-isra'al gave by lot to the borrow-join-levites these cities with their plots, as vowelconsonants-ohyeah directed by the hand of extract-mose. and they gave out of the tilter of betweeners of vowel-acknowledge-yeahodah, and out of the tilter of betweeners of hear-home-simeon, these cities which are here read-called by there-name. which betweeners of gather-cabinet-aaron, being of the families of the endure-qohatites, who were of betweeners of borrow-join-levi had: for theirs was the first lot. and they gave them the city of ambush-arbe the father of giant-enaq, which city is friend-joy-hebron, in the mountain country of vowel-acknowledge-yeahodah, with the plots thereof round about it. but the fields of the city, and the villages thereof, gave they to dog-as-heart-kaleb betweener of turn-jefuneh for his holding. thus they gave to betweeners of gather-cabinet-aaron the darkener friend-joy-hebron with her plots, to be a city of refuge for the murderer; and white-build-libnah with her plots, and surplus-ramaider-jatir with her plots, and fire-sound-ashteme with her plots, and apply-holon with her plots, and bee-word-debir with her plots, and eye-ein with her plots, and divert-jutah with her plots, and house-of-sun-bet-shemesh with her plots; nine cities out of those two branch. and out of the tilter of righthand-child-benjamin, small-hill-gibeon with her plots, small-hill-gebe with her plots, replies-enatot with her plots, and youth-elmon with her plots; four cities. all the cities of betweeners of gather-cabinet-aaron, the darkener, were thirteen cities with their plots. and the families of betweeners of endure-qohat, the borrow-join-levites which remained of betweeners of endure-qohat, even they had the cities of their lot out of the tilter of gray-fruitful-afraim. for they gave them shoulder-shekhem with her plots in mountain gray-fruitful-afraim, to be a city of refuge for the murderer; and cut-carrot-gecer with her plots, and gatherings-qibzaim with her plots, and house-of-wrath-bet-horon with her plots; four cities. and out of the tilter of discuss-court-dan to-hit-alteqah with her plots, bunting-gibeton with her plots, ram-male-sheep-ajalon with

her plots, high-winepress-gat-rimon with her plots; four cities. and out of the half tilter of sleep-change-manasseh, cloud-tenak with her plots, and high-winepress-gat-rimon with her plots; two cities. all the cities were ten with their plots for the families of betweeners of endure-qohat that remained. and to betweeners of stranger-gershon, of the families of the borrow-join-levites, out of the other half tilter of sleep-change-manasseh they gave wave-reveal-golan in at-tooth-bashan with her plots, to be a city of refuge for the murderer; and beeshterah with her plots; two cities. and out of the tilter of hire-wage-issachar, snare-qishon with her plots, word-bee-dabareh with her plots, high-death-jarmut with her plots, eye-gardens-ein-gannim with her plots; four cities. and out of the tilter of happy-confirm-asher, mishal with her plots, worked-them-ebdon with her plots, smooth-part-belqat with her plots, and wide-rehob with her plots; four cities. and out of the tilter of cunning-twist-naftali, dedicate-qadesh in rolling-galilee with her plots, to be a city of refuge for the murderer; and hot-mail-hamot-dor with her plots, and town-qartan with her plots; three cities. all the cities of the stranger-gershonites according to their families were thirteen cities with their plots. and to the families of betweeners of bitter-merari, the rest of the borrow-join-levites, out of the tilter of garbage-fertile-cebulun, get-up-with-joqmeam with her plots, and kartah with her plots, excrement-dimnah with her plots, hello-nahalal with her plots; four cities. and out of the tilter of see-child-rauben, ore-bezer with her plots, and stress-jazahaz with her plots, advancement-old-days-qedemot with her plots, and from-the-mouth-mefaath with her plots; four cities. and out of the tilter of tell-luck-gad highs-ramot in roll-until-gil'ed with her plots, to be a city of refuge for the murderer; and camping-mahanaim with her plots, score-supposition-heshbon with her plots, help-jecer with her plots; four cities in all. so all the cities for betweeners of bitter-merari by their families, which were remaining of the families of the borrow-join-levites, were by their lot twelve cities. all the cities of the borrow-join-levites within the ahcpossession of betweeners of to-song-immersed-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 vowelconsonants-ohyeah gave to to-song-immersed-isra'al all the land which he seven-swear to give to their fathers; and they inherited it, and dwelt therein. and vowelconsonants-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; vowelconsonants-ohyeah gave all their enemies into their hand. there failed not ought of any good word which vowelconsonants-ohyeah had worded to the house of to-song-immersed-isra'al all came to pass.

22

then vowelconsonants-stick-safe-yeahoshua called the see-child-raubenites, and the gadites, and the half tilter of sleep-change-manasseh, and said to them, ye have kept all that extract-mose the worker of vowelconsonants-ohyeah directed you, and have heard 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 vowelconsonants-ohyeah your tohwards. and now vowelconsonants-ohyeah your tohwards 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 extract-mose the worker of vowelconsonants-ohyeah gave you on pass-cross-cross-over its-going-down-jordan. but take diligent heed to do the directive and the drops-of-teaching-tora which extract-mose the worker of vowelconsonants-ohyeah charged you, to love vowelconsonants-ohyeah your tohwards, and to walk in all his ways, and to keep his directives, and to cling to him, and to work him with all your heart and with all your person. so vowelconsonants-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 sleep-change-manasseh extract-mose had given presssureion in at-tooth-bashan but to the other half thereof gave vowelconsonants-stick-safe-yeahoshua among their brethren on pass-cross-cross-over its-going-down-jordan westward. and when vowelconsonants-stick-safe-yeahoshua sent them away also to their tents, then he first-pooled them, and he said 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 betweeners of see-child-rauben and betweeners of tell-luck-gad and the half branch of sleep-change-manasseh resetted, and departed from betweeners of to-song-immersed-isra'al out of pull-out-shiloh, which is in the land of nest-buy-kanaan to go to the land of roll-until-gil'ed, to the land of their holding, whereof they were holded, according to word vowelconsonants-ohyeah by the hand of extract-mose. and when they came to the borders of its-going-down-jordan, that are in the land of nest-buy-kanaan betweeners of see-child-rauben and betweeners of tell-luck-gad and the half branch of sleep-change-manasseh between-built there an butcher-place by its-going-down-jordan, a great butcher-place to see to. and betweeners of to-song-immersed-isra'al heard say, behold, betweeners of see-child-rauben and betweeners of tell-luck-gad and the half branch of sleep-change-manasseh have between-built an butcher-place over against the land of nest-buy-kanaan in the borders of its-going-down-jordan, at the pass-cross-over of betweeners of to-song-immersed-isra'al and when betweeners of to-song-immersed-isra'al heard of it, the whole meeting of betweeners of to-song-immersed-isra'al gathered themselves together at pull-out-shiloh, to up to war against them. and betweeners of to-song-immersed-isra'al sent to betweeners of see-child-rauben, and to betweeners of tell-luck-gad and to the half branch of sleep-change-manasseh, into the land of roll-until-gil'ed, mouth-attempt-pinehas between of help-to-alecer the darkener and with him ten presidents, of each chief house a president throughout all the tribes of to-song-immersed-isra'al and each one was a head of the house of their fathers among the thousands of to-song-immersed-isra'al and they came to betweeners of see-child-rauben, and to betweeners of tell-luck-gad and to the half branch of sleep-change-manasseh, to the land of roll-until-gil'ed, and they worded with them, saying, thus saith the whole meeting of vowelconsonants-ohyeah, what trespass is this that ye have committed against the tohwards of to-song-immersed-isra'al to turn away this day from following vowelconsonants-ohyeah, in that ye have between-built you an butcher-place, that ye might rebel this day against vowelconsonants-ohyeah? is the cloudy of peor too little for us, from which we are not top-brightend until

this day, although there was a plague in the meeting of vowelconsonants-ohyeah, but that ye must turn away this day from following vowelconsonants-ohyeah? and it will be, seeing ye rebel to day against vowelconsonants-ohyeah, that to morrow he will be foaming with the whole meeting of to-song-immersed-isra'al notwithstanding, if the land of your holding be stained, then pass-cross ye over to the land of the holding of vowelconsonants-ohyeah, wherein vowelconsonants-ohyeah's dwelling dwelleth, and take holding among us: but rebel not against vowelconsonants-ohyeah, nor rebel against us, in between-building you an butcher-place beside the butcher-place of vowelconsonants-ohyeah our tohwards. did not serpent-ekan betweeneer of shine-cerah goes over the top in the fishing-net-de-stroy, and foaming fell on all the meeting of to-song-immersed-isra'al and that man perished not alone in his cloudy. then betweeners of see-child-rauben and betweeners of tell-luck-gad and the half branch of sleep-change-manasseh answered, and worded to the heads of the thousands of to-song-immersed-isra'al vowelconsonants-ohyeah tohwards of tohwards, vowelconsonants-ohyeah tohwards of tohwards, he knoweth, and to-song-immersed-isra'al he will know; if it be in bitterness, or if in going over the top against vowelconsonants-ohyeah, (save us not this day,) that we have between-built us an butcher-place to turn from following vowelconsonants-ohyeah, or if to onup thereon onup or restor, or if to onup completers thereon, let vowelconsonants-ohyeah himself require it; and if we have not rather done it for fear of this word, saying, in the last day your betweeners might word to our betweeners, saying, what have ye to do with vowelconsonants-ohyeah tohwards of to-song-immersed-isra'al for vowelconsonants-ohyeah hath made its-going-down-jordan a border between us and you, ye betweeners of see-child-rauben and betweeners of tell-luck-gad ye have no part in vowelconsonants-ohyeah: so will your betweeners give our betweeners settle from respecting vowelconsonants-ohyeah. therefore we said, let us now prepare to between-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 vowelconsonants-ohyeah before him with our onups, and with our butchers, and with our completers; that your betweeners may not say to our betweeners in the last day, ye have no part in vowelconsonants-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 vowelconsonants-ohyeah, which our fathers made, not for onups, nor for butchers; but it is a witness between us and you. tohwards void that we should rebel against vowelconsonants-ohyeah, and turn this day from following vowelconsonants-ohyeah, to between-build an butcher-place for onups, for resters, or for butchers, beside the butcher-place of vowelconsonants-ohyeah our tohwards that is before his dwelling. and when mouth-attempt-pinehas the darkener and the presidents of the meeting and heads of the thousands of to-song-immersed-isra'al which were with him, heard the words that betweeners of see-child-rauben and betweeners of tell-luck-gad and betweeners of sleep-change-manasseh worded, it was good in the eyes of them. and mouth-attempt-pinehas betweeneer of help-to-alecer the darkener said to betweeners of see-child-rauben, and to betweeners of tell-luck-gad and to betweeners of sleep-change-manasseh, this day we per-

ceive that vowelconsonants-ohyeah is among us, because ye have not committed this trespass against vowelconsonants-ohyeah: now ye have snatched betweeners of to-song-immersed-isra'al out of the hand of vowelconsonants-ohyeah. and mouth-attempt-pinehas betweeneer of help-to-alecer the darkener and the presidents, resettled from betweeners of see-child-rauben, and from betweeners of tell-luck-gad out of the land of roll-until-gil'ed, to the land of nest-buy-kanaan to betweeners of to-song-immersed-isra'al and brought them word again. and the word pleased betweeners of to-song-immersed-isra'al and betweeners of to-song-immersed-isra'al first-pooled tohwards, and did not intend to up against them in battle, to swim-ruin the land wherein betweeners of see-child-rauben and tell-luck-gad dwelt. and betweeners of see-child-rauben and betweeners of tell-luck-gad called the butcher-place ed: for it will be a witness between us that vowelconsonants-ohyeah is tohwards.

23

and it came to pass a long time after that vowelconsonants-ohyeah had given rest to to-song-immersed-isra'al from all their enemies round about, that vowelconsonants-stick-safe-yeahoshua waxed old and stricken in age. and vowelconsonants-stick-safe-yeahoshua called for all to-song-immersed-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 vowelconsonants-ohyeah your tohwards hath done to all these nations because of you; for vowelconsonants-ohyeah your tohwards 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 its-going-down-jordan, with all the nations that i have cut off, even to the great sea westward. and vowelconsonants-ohyeah your tohwards, he will expel them from before you, and drive them from out of your sight; and ye will inherit their land, as vowelconsonants-ohyeah your tohwards hath worded to you. be ye therefore very strong to keep and to do all that is written in the recount-scroll of the drops-of-teaching-tora of extract-mose, that ye turn not aside therefrom to the right hand or to the left; that ye come not among these nations, these that remain among you; neither remember the there-name of their tohwards, nor cause to seven-swear by them, neither work them, nor bow yourselves to them: but cling to vowelconsonants-ohyeah your tohwards, as ye have done to this day. for vowelconsonants-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 vowelconsonants-ohyeah your tohwards, he it is that fighteth for you, as he hath worded you. take good heed therefore to yourselves, that ye love vowelconsonants-ohyeah your tohwards. else if ye do in any wise go back, and cling 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 vowelconsonants-ohyeah your tohwards 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 vowelconsonants-ohyeah your tohwards hath given you. and, behold, this day i am going the way of all the land: and ye know in all your hearts and in all your persons, that

not one word hath failed of all the good words which vowelconsonants-ohyeah your tohwards 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 vowelconsonants-ohyeah your tohwards worded you; so will vowelconsonants-ohyeah bring upon you all break-visual words, until he have destroyed you from off this good earth which vowelconsonants-ohyeah your tohwards hath given you. when ye have pass-crossed over the alignment of vowelconsonants-ohyeah your tohwards, which he directed you, and have gone and worked other tohwards, and bowed yourselves to them; then will the nose-anger of vowelconsonants-ohyeah be kindled against you, and ye will get lost quickly from off the good land which he hath given to you.

24

and vowelconsonants-stick-safe-yeahoshua added all the branch of to-song-immersed-isra'al to shoulder-shekhem, and called for the elders of to-song-immersed-isra'al and for their heads, and for their criticals, and for their officers; and they presented themselves before tohwards. and vowelconsonants-stick-safe-yeahoshua said to all the with, thus saith vowelconsonants-ohyeah tohwards of to-song-immersed-isra'al your fathers dwelt on pass-cross-cross-over of the river in old time, even effort-terah, the father of their-wing-organ-abraham, and the father of snore-nahor: and they worked other tohwards. and i took your father their-wing-organ-abraham from the other side of the river, and led him throughout all the land of nest-buy-kanaan and multiplied his seed, and gave him laugh-iz'haq. and i gave to laugh-iz'haq heel-follow-jaqob and do-make-esau: and i gave to do-make-esau mountain hair-seir, to inherit it; but heel-follow-jaqob and his betweeners went down into narrows-develop-egypt. i sent extract-mose also and gather-cabinet-aaron, and i injured narrows-develop-egypt, according to that which i did near-inward them: and afterward i let you emerge. and i let emerge your fathers out of narrows-develop-egypt: and ye came to the sea; and the narrows-develop-egyptians chased after your fathers with chariots and horsemen to the end sea. and when they shouted to vowelconsonants-ohyeah, he name-there darkness between you and the narrows-develop-egyptians, and brought the sea upon them, and covered them; and your eyes have seen what i have done in narrows-develop-egypt: and ye dwelt in the word-desert a long season. and i pass-crossed you into the land of the say-amorites, which dwelt on pass-cross-cross-over its-going-down-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 devastate-balaq between of bird-zipor, king of from-father-moab, arose and warred against to-song-immersed-isra'al and sent and called swallow-baalam between of burn-beor to lighten-curse you: but i would not hearken to swallow-baalam; therefore he first-pooled you still: so i delivered you out of his hand. and you pass-cross-crossed over its-going-down-jordan, and pass-crossed to moon-smell-jericho: and the men of moon-smell-jericho fought against you, the say-amorites, and the unvalled-pericites, and the nest-buy-kanaanites, and the tusk-hittites, and the emotional-girgashites, the experience-hivites, and the trampler-jebusites; and i delivered them into your hand. and i sent the wasp before you, which drove them out from

before you, even the two kings of the say-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 between-built not, and ye dwell in them; of the vineyards and oliveyards which ye planted not do ye eat. now therefore respect vowelconsonants-ohyeah, and work him in sincerity and in truth: and turn aside the tohwards which your fathers worked on pass-cross-cross-over of the river, and in narrows-develop-egypt; and work ye vowelconsonants-ohyeah. and if it seem break-visual to you to work vowelconsonants-ohyeah, choose you this day whom ye will work whether the tohwards which your fathers worked that were on pass-cross-cross-over of the river, or the tohwards of the say-amorites, in whose land ye dwell: but as for me and my house, we will work vowelconsonants-ohyeah. and the with answered and said, tohwards void that we should forsake vowelconsonants-ohyeah, to work other tohwards; for vowelconsonants-ohyeah our tohwards, he it is that near-inward us up and our fathers out of the land of narrows-develop-egypt, from the house of work, and which did those great signs in our eyes, and preserved us in all the way wherein we pass-crossed, and near-inward all the withs through whom we pass-crossed: and vowelconsonants-ohyeah drove out from before us all the withs, even the say-amorites which dwelt in the land: therefore will we also work vowelconsonants-ohyeah; for he is our tohwards. and vowelconsonants-stick-safe-yeahoshua said to the with, ye cannot work vowelconsonants-ohyeah: for he is an dedicated tohwards; he is a jealous tohwards; he will not lift your go-beyonds nor your misses. if ye forsake vowelconsonants-ohyeah, and work strange-substantial tohwards, then he will turn and do you hurt, and consume you, after that he hath done you good. and the with said to vowelconsonants-stick-safe-yeahoshua, nay; but we will work vowelconsonants-ohyeah. and vowelconsonants-stick-safe-yeahoshua said to the with, ye are witnesses against yourselves that ye have chosen you vowelconsonants-ohyeah, to work him. and they said, we are witnesses. now therefore turn aside, said he, the strange-substantial tohwards which are near-inward you, and incline your heart to vowelconsonants-ohyeah tohwards of to-song-immersed-isra'al and the with said to vowelconsonants-stick-safe-yeahoshua, vowelconsonants-ohyeah our tohwards will we work and his voice will we hear. so vowelconsonants-stick-safe-yeahoshua cut a alignment with the with that day, and name-there them a statute and an criterion in shoulder-shekhem. and vowelconsonants-stick-safe-yeahoshua wrote these words in the recount-scroll of the drops-of-teaching-tora of tohwards, and took a great stone, and name-there it up there under an oak, that was by the dedicated of vowelconsonants-ohyeah. and vowelconsonants-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 vowelconsonants-ohyeah which he worded to us: it will be therefore a witness to you, lest ye deny your tohwards. so vowelconsonants-stick-safe-yeahoshua sent the with, every man to his inheritance. and it came to pass after these words, that vowelconsonants-stick-safe-yeahoshua between of fish-nun, the worker of vowelconsonants-ohyeah, died, being an hundred and ten years old. and they buried him in the border of his inheritance in promise-excess-timnat-serah, which is in mountain gray-fruitful-afraim, on the north side of the mountain of stormy-ge'esh. and to-song-immersed-isra'al worked vowel-

consonants-ohyeah all the days of vowelconsonants-stick-safe-yeahoshua, and all the days of the elders that overlived vowelconsonants-stick-safe-yeahoshua, and which had known all the doings of vowelconsonants-ohyeah, that he had done for to-song-immersed-isra'al and the bones of add-increase-josef, which betweeners of to-song-immersed-isra'al upped out of narrows-develop-egypt, buried they in shoulder-shekhem, in a part of field which heel-follow-jaqob bought of the betweeners of donkey-serious-hamor the father of shoulder-shekhem for an hundred parts of silver: and it became the inheritance of betweeners of add-increase-josef. and help-to-alecer betweener of gather-cabinet-aaron died; and they buried him in a mountain that pertained to mouth-attempt-pinehas his betweener which was given him in mountain gray-fruitful-afraim.

now after the death of vowelconsonants-stick-safe-yeahoshua it came to pass, that betweeners of to-song-immersed-isra'al asked vowelconsonants-ohyeah, saying, who will up for us against the nest-buy-kanaanites first, to fight against them? and vowelconsonants-ohyeah said, vowel-acknowledge-yeahodah will up: behold, i have gave the land into his hand. and vowel-acknowledge-yeahodah said to hear-home-simeon his brother, up with me into my lot, that we may fight against the nest-buy-kanaanites; and i likewise will go with thee into thy lot. so hear-home-simeon went with him. and vowel-acknowledge-yeahodah upped; and vowelconsonants-ohyeah gave the nest-buy-kanaanites and the unvalled-pericites into their hand: and they hit of them in sprinkle-lightening-beceq ten thousand men. and they found my-base-sprinkle-lightening-adoni-beceq in sprinkle-lightening-beceq: and they fought against him, and they hit the nest-buy-kanaanites and the unvalled-pericites. but my-base-sprinkle-lightening-adoni-beceq fled; and they chased after him, and caught him, and cut off his thumbs and his great toes. and my-base-sprinkle-lightening-adoni-beceq said, seventy kings, having their thumbs and their great toes cut off, gleaned their meat under my send-table as i have done, so towards hath requite-completed me. and they brought him to cast-complete-jerusalem, and there he died. now betweeners of vowel-acknowledge-yeahodah had fought against cast-complete-jerusalem, and had captured it, and hit it with the mouth of the sword, and sent the city in fire. and afterward betweeners of vowel-acknowledge-yeahodah went down to fight against the nest-buy-kanaanites, that dwelt in the mountain, and in the south, and in the low-land. and vowel-acknowledge-yeahodah went against the nest-buy-kanaanites that dwelt in friend-joy-hebron: (now the there-name of friend-joy-hebron before was city-of-four-qirjat-arba:) and they hit my-six-sheshai, and my-brother-from-ahiman, and furrow-talmi. and from there he went against the settlers of bee-word-debir: and the there-name of bee-word-debir before was city-book-qirjat-sefer: and dog-as-heart-kaleb said, he that hits city-book-qirjat-sefer, and captureth it, to him will i give attitude-aksah my daughter to woman. and to-overthrow-otni'al betweener of like-a-hawk-qenac, dog-as-heart-kaleb's younger brother, captered it: and he gave him attitude-aksah his daughter to woman. and it came to pass, when she came to him, that she moved him to ask of her father a field: and she lighted from off her ass; and dog-as-heart-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 dog-as-heart-kaleb gave her the upper springs and the nether springs. and betweeners of the nest-buy-qenite extract-mose' father in law, upped out of the city of palm trees with betweeners of vowel-acknowledge-yeahodah into the word-desert of vowel-acknowledge-yeahodah, which lieth in the south of bronze-ered; and they went and dwelt among the with. and vowel-acknowledge-yeahodah went with hear-home-simeon his brother, and they hit the nest-buy-kanaanites that settled zephath, and fishing-net-destroyed it. and the there-name of the city was called fishing-net-hormah. also vowel-acknowledge-yeahodah captered courage-goat-geca with the coast thereof,

and fire-shame-asqelon with the coast thereof, and essence-futile-eqron with the coast thereof. and vowelconsonants-ohyeah was with vowel-acknowledge-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 friend-joy-hebron to dog-as-heart-kaleb, as extract-mose said: and he expelled there the three betweeners of giant-enaq, and betweeners of righthand-child-benjamin did not drive out the trampler-jebusites that settled cast-complete-jerusalem; but the trampler-jebusites dwell with betweeners of righthand-child-benjamin in cast-complete-jerusalem to this day. and the house of add-increase-josef, they also upped against house-unto-bet-al: and vowelconsonants-ohyeah was with them. and the house of add-increase-josef sent to descry house-unto-bet-al. (now the there-name of the city before was hazel-luc.) and the spies saw a man emerge 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 tusk-hittites, and between-built a city, and called the there-name thereof hazel-luc: which is the there-name thereof to this day. neither did sleep-change-manasseh drive out the settlers of house-where-to-bet-shean and her towns, nor cloud-tenak and her towns, nor the settlers of generation-dor and her towns, nor the settlers of mouthful-ibleam and her towns, nor the settlers of precious-thing-megiddo and her towns: but the nest-buy-kanaanites would settle in that land. and it came to pass, when to-song-immersed-isra'al was strong, that they name-there the nest-buy-kanaanites to tribute, and did not utterly drive them out. neither did gray-fruitful-afraim drive out the nest-buy-kanaanites that dwelt in cut-carrot-gecer; but the nest-buy-kanaanites dwell in cut-carrot-gecer near-inward them. neither did garbage-fertile-cebulun drive out the settlers of smoke-qitron, nor the settlers of praise-nahalol; but the nest-buy-kanaanites dwell near-inward them, and became tributaries. neither did happy-confirm-asher drive out the settlers of acre-eko, nor the settlers of side-by-side-zidon, nor of milk-ahlab, nor of disappoint-akcib, nor of animal-fat-milk-helbah, nor of river-bed-afiq, nor of wide-rehob but the happy-confirm-asherites dwell near-inward the nest-buy-kanaanites, the settlers of the land: for they did not drive them out. neither did cunning-twist-naftali drive out the settlers of house-of-sun-bet-shemesh, nor the settlers of answer-house-bet-enat; but he dwelt near-inward the nest-buy-kanaanites, the settlers of the land: nevertheless the settlers of house-of-sun-bet-shemesh and of answer-house-bet-enat became tributaries to them. and the say-amorites pressured betweeners of discuss-court-dan into the mountain: for they would not give them to come down to the valley: but the say-amorites would settle in mountain heres in ram-male-sheep-ajjalon, and in leaves-sh'elbim: yet the hand of the house of add-increase-josef heavyweighted, so that they became tributaries. and the coast of the say-amorites was from the upping to scorpions-eqrabim, from the rock, and upward.

and an messenger of vowelconsonants-ohyeah upped from roll-gilgal to crying-bokim, and said, i made you to up out of narrows-develop-egypt, and have brought

you to the land which i seven-swear to your fathers; and i said, i will to world not sever my alignment with you. and ye will give no alignment with the settlers of this land; ye will demolish 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 tohwards will be a snare to you. and it came to pass, when the messenger of vowelconsonants-ohyeah worded these words to all betweeners of to-song-immersed-isra'al that the with lifted up their voice, and wept. and they called the there-name of that place crying-bokim: and they butchered there to vowelconsonants-ohyeah. and when vowelconsonants-stick-safe-yeahoshua had send the with , betweeners of to-song-immersed-isra'al went every man to his inheritance to inherit the land. and the with worked vowelconsonants-ohyeah all the days of vowelconsonants-stick-safe-yeahoshua, and all the days of the elders that outlived vowelconsonants-stick-safe-yeahoshua, who had seen all the great doings of vowelconsonants-ohyeah, that he did for to-song-immersed-isra'al and vowelconsonants-stick-safe-yeahoshua betweener of fish-nun, the worker of vowelconsonants-ohyeah, died, being an hundred and ten years old. and they buried him in the border of his inheritance in promise-clay-timnat-heres, in the mountain of gray-fruitful-afraim, on the north side of the mountain stormy-ge'esh. and also all that generation were added to their fathers: and there arose another generation after them, which knew not vowelconsonants-ohyeah, nor yet the doings which he had done for to-song-immersed-isra'al and betweeners of to-song-immersed-isra'al did break-visual in the eyes of vowelconsonants-ohyeah, and worked possessors-belim: and they forsook vowelconsonants-ohyeah tohwards of their fathers, which let emerge them out of the land of narrows-develop-egypt, and followed other tohwards, of the tohwards of the withs that were round about them, and bowed themselves to them, and provoked vowelconsonants-ohyeah to anger. and they forsook vowelconsonants-ohyeah, and worked possessor and star-sex'n'war-ashtarot. and the nose-anger of vowelconsonants-ohyeah was hot against to-song-immersed-isra'al and he gave 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 emerged, the hand of vowelconsonants-ohyeah was against them for break-visual, as vowelconsonants-ohyeah had worded, and as vowelconsonants-ohyeah had seven-swear to them: and they were greatly develop-narrowed. nevertheless vowelconsonants-ohyeah raised up criticals, which stick-saved 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 tohwards, and bowed themselves to them: they turned aside quickly out of the way which their fathers walked in, hearing the directives of vowelconsonants-ohyeah; but they did not so. and when vowelconsonants-ohyeah raised them up criticals, then vowelconsonants-ohyeah was with the critical, and stick-saved them out of the hand of their enemies all the days of the critical: for it repented vowelconsonants-ohyeah because 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-ruined themselves more than their fathers, in following other tohwards to work 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 vowelconsonants-ohyeah was hot against to-song-immersed-isra'al and he said, because that this people hath pass-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 vowelconsonants-stick-safe-yeahoshua left when he died: that through them i may prove to-song-immersed-isra'al whether they will keep the way of vowelconsonants-ohyeah to walk therein, as their fathers did keep it, or not. therefore vowelconsonants-ohyeah rested those nations, without driving them out quickly; neither gave he them into the hand of vowelconsonants-stick-safe-yeahoshua.

3

now these are the nations which vowelconsonants-ohyeah let rest, to prove to-song-immersed-isra'al by them, even as many of to-song-immersed-isra'al as had not known all the wars of nest-buy-kanaan only that the generations of betweeners of to-song-immersed-isra'al might know, to learn them war, at the least such as before knew nothing thereof; namely, five lords of the splash-in-palestinians, and all the nest-buy-kanaanites, and the side-by-side-sidonians, and the experience-hivites that dwelt in mountain build-white-lebanon, from mountain possessor-fishing-net-bel-hermon to the coming in of gourd-vessel-hamat. and they were to prove to-song-immersed-isra'al by them, to know whether they would hearken to the directives of vowelconsonants-ohyeah, which he directed their fathers by the hand of extract-mose. and betweeners of to-song-immersed-isra'al dwelt near-inward the nest-buy-kanaanites, tusk-hittites, and say-amorites, and unvalled-pericites, and experience-hivites, and trampler-jebusites: and they took their betweenas to be their women, and gave their betweenas to their betweeners, and worked their tohwards. and betweeners of to-song-immersed-isra'al did break-visual in the eyes of vowelconsonants-ohyeah, and forgat vowelconsonants-ohyeah their tohwards, and worked possessors-belim and the prosperity-fortuna-asher-ahs. therefore the nose-anger of vowelconsonants-ohyeah was hot against to-song-immersed-isra'al and he sold them into the hand of asleep-big-head-kushan-rishataim king of high-rivers-mesopotamia-aram-naharim: and betweeners of to-song-immersed-isra'al worked asleep-big-head-kushan-rishataim eight years. and when betweeners of to-song-immersed-isra'al cried to vowelconsonants-ohyeah, vowelconsonants-ohyeah raised up a stick-saver to betweeners of to-song-immersed-isra'al who stick-saved them, even to-overthrow-otni'al betweener of like-a-hawk-qenac, dog-as-heart-kaleb's younger brother. and breathwind of vowelconsonants-ohyeah was upon him, and he criticald to-song-immersed-isra'al and emerged to war: and vowelconsonants-ohyeah gave asleep-big-head-kushan-rishataim king of high-rivers-mesopotamia-aram-naharim into his hand; and his hand prevailed against asleep-big-head-kushan-rishataim. and the land had rest forty years. and to-overthrow-otni'al betweener of like-a-hawk-qenac died. and betweeners of to-song-immersed-isra'al did break-visual again in the eyes of vowelconsonants-ohyeah: and vowelconsonants-ohyeah strengthened driver-eglon the king of from-father-moab against to-song-immersed-isra'al because they had done break-visual in the eyes of vow-

elconsonants-ohyeah. and he added to him betweeners of with-ammon and labour-king-emaleq, and went and hit to-song-immersed-isra'al and inherited the city of palm trees. so betweeners of to-song-immersed-isra'al worked driver-eglon the king of from-father-moab eighteen years. but when betweeners of to-song-immersed-isra'al cried to vowelconsonants-ohyeah, vowelconsonants-ohyeah raised them up a stick-saveer, cherished-ahud betweener of stranger-gera, a right-hand-child-benjamite, a man lefthanded: and by him betweeners of to-song-immersed-isra'al sent a comfort-present to driver-eglon the king of from-father-moab. but cherished-ahud made him a sword which had two mouths, of a cubit length; and he did gird it under his costume upon his right thigh. and he near-inward the comfort-present to driver-eglon king of from-father-moab: and driver-eglon was a very fat man. and when he had made an end to near-inward the comfort-present, he sent away the with that lifted the comfort-present. but he himself turned again from the chisel-quarries that were by roll-gilgal, and said, i have a hidden word to thee, o king: who said, keep stillness. and all that stood by him emerged from him. and cherished-ahud came to him; and he was sitting in a summer upper room, which he had for himself alone. and cherished-ahud said, i have a word from tohwards to thee. and he arose out of his seat. and cherished-ahud sent 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 emerged. then cherished-ahud emerged through the porch, and closed the doors of the upper room upon him, and locked them. when he was emerged, his workers came; and when they saw that, behold, the doors of the upper room were locked, they said, surely he blends his feet in his summer chamber. and they tarried till they were ashamed: and, behold, he opened not the openings of the upper room; therefore they took a key, and opened them: and, behold, their mister was fallen down dead on the land. and cherished-ahud escaped while they tarried, and pass-crossed beyond the chisel-quarries, and escaped to hair-seirath. and it came to pass, when he was come, that he blew a mouthpiece-horn in the mountain of gray-fruitful-afraim, and betweeners of to-song-immersed-isra'al went down with him from the mountain and he before them. and he said to them, chase after me: for vowelconsonants-ohyeah hath gave your enemies the from-father-moabites into your hand. and they pass-crossed down after him, and captered the pass-cross-over-fords of its-going-down-jordan toward from-father-moab, and gived not a man to pass-cross over. and they hit of from-father-moab at that time about ten thousand men, all lusty, and all men of stratagem; and there escaped not a man. so from-father-moab was surrendered that day under the hand of to-song-immersed-isra'al and the land had rest fourscore years. and after him was namedweller-shamgar betweener of answer-anat which hit of the splash-in-palestinians six hundred men with an ox goad: and he also stick-saved to-song-immersed-isra'al

4

and betweeners of to-song-immersed-isra'al again did break-visual in the eyes of vowelconsonants-ohyeah, when cherished-ahud was dead. and vowelconsonants-

ohyeah sold them into the hand of understand-between-jabin king of nest-buy-kanaan that kinged in yard-hazor; the captain of whose army was kaiser-sisera, which dwelt in deafness-haroshet of the body-nations. and betweeners of to-song-immersed-isra'al shouted to vowelconsonants-ohyeah: for he had nine hundred chariots of iron; and twenty years he strongly pressured betweeners of to-song-immersed-isra'al and bee-word-deborah, a come-bringeress, the woman of torches-lapidot, she critical to song-immersed-isra'al at that time. and she settled under the palm tree of bee-word-deborah between high-region-ramah and house-unto-bet-al in mountain gray-fruitful-afraim: and betweeners of to-song-immersed-isra'al upped to her for criterion and she sent and called lightning-sparkle-baraq betweener of my-pleasant-dad-abino'em out of dedicate-qadeshnaphtali, and said to him, hath not vowelconsonants-ohyeah tohwards of to-song-immersed-isra'al directed, saying, go and draw toward mountain tell-tabor, and take with thee ten thousand men of betweeners of cunning-twist-naftali and of betweeners of garbage-fertile-cebulun? and i will draw to thee to the river snare-qishon kaiser-sisera, the captain of understand-between-jabin's army, with his chariots and his multitude; and i will give him into thine hand. and lightning-sparkle-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 way that thou takest will not be for thine honor; for vowelconsonants-ohyeah will sell kaiser-sisera into the hand of a woman. and bee-word-deborah arose, and went with lightning-sparkle-baraq to dedicate-qadesh. and lightning-sparkle-baraq cried garbage-fertile-cebulun and cunning-twist-naftali to dedicate-qadesh; and he upped with ten thousand men at his feet: and bee-word-deborah upped with him. now friend-heber the nest-buy-qenite which was of betweeners of like-hobab the father in law of extract-mose, had separated himself from the nest-buy-qenites, and pitched his tent to the plain of cold-z'enaim, which is by dedicate-qadesh. and they showed kaiser-sisera that lightning-sparkle-baraq betweener of my-pleasant-dad-abino'em was gone up to mountain tell-tabor. and kaiser-sisera cried for all his chariots, even nine hundred chariots of iron, and all the with that were with him, from deafness-haroshet of the body-nations to the river of snare-qishon. and bee-word-deborah said to lightning-sparkle-baraq, qmup; for this is the day in which vowelconsonants-ohyeah hath gave kaiser-sisera into thine hand: is not vowelconsonants-ohyeah emerged before thee? so lightning-sparkle-baraq went down from mountain tell-tabor, and ten thousand men after him. and vowelconsonants-ohyeah discomfited kaiser-sisera, and all his chariots, and all his camp, with the mouth of the sword before lightning-sparkle-baraq; so that kaiser-sisera lighted down off his chariot, and fled away on his feet. but lightning-sparkle-baraq chased after the chariots, and after the camp, to deafness-haroshet of the body-nations: and all the camp of kaiser-sisera fell upon the mouth of the sword; and there was not a man left. howbeit kaiser-sisera fled away on his feet to the tent of efficient-jael the woman of friend-heber the nest-buy-qenite for there was completeness between understand-between-jabin the king of yard-hazor and the house of friend-heber the nest-buy-qenite and efficient-jael emerged to meet kaiser-sisera, and said to him, turn aside, my mister, turn aside to me; respect not. and when he

had turned aside to her into the tent, she covered him with a mantle. and he said to her, give me, i pray thee, a little let drink 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 efficient-jael friend-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 lightning-sparkle-baraq chased kaiser-sisera, efficient-jael emerged 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, kaiser-sisera lay dead, and the nail was in his temples. so towards surrenderd on that day understand-between-jabin the king of nest-buy-kanaan before betweeners of to-song-immersed-isra'al and the hand of betweeners of to-song-immersed-isra'al prospered, and prevailed against understand-between-jabin the king of nest-buy-kanaan until they had destroyed understand-between-jabin king of nest-buy-kanaan

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then sang bee-word-deborah and lightning-sparkle-baraq betweener of my-pleasant-dad-abino'em on that day, saying, hell yeah for the avenging of to-song-immersed-isra'al when the with be generoused themselves. hear, o ye kings; give ear, o ye immersed-princes; i, even i, will prune to vowelconsonants-ohyeah; i will prune praise to vowelconsonants-ohyeah tohwards of to-song-immersed-isra'al vowelconsonants-ohyeah, when thou emergedest from hair-seir, when thou marchedst out of the field of man-red-adow, the land trembled, and the namespaces dropped, the thick-clouds also dropped water. the mountains melted from before vowelconsonants-ohyeah, even that bush-sinai from before vowelconsonants-ohyeah tohwards of to-song-immersed-isra'al in the days of name-dweller-shamgar betweener of answer-anat in the days of efficient-jael, the paths were unoccupied, and the travellers walked through paths. the inhabitants of the villages ceased, they ceased in to-song-immersed-isra'al until that i bee-word-deborah arose, that i arose a mother in to-song-immersed-isra'al they chose new tohwards; then was war in the gates: was there a shield or spear seen among forty thousand in to-song-immersed-isra'al my heart is toward the governors of to-song-immersed-isra'al that offered themselves willingly among the with. first-pool ye vowelconsonants-ohyeah. bush-talk, ye that ride on white asses, ye that sit in judgment, and bush-talk by the way. they that are gave from the voice of archers in the places of drawing water, there will they rehearse the right acts of vowelconsonants-ohyeah, even the right acts toward the inhabitants of his villages in to-song-immersed-isra'al then will the with of vowelconsonants-ohyeah go down to the gates. skin-awake, skin-awake, bee-word-deborah: skin-awake, skin-awake, utter a immersed-song stand up, lightning-sparkle-baraq, and lead thy sit-captivity sit-captive, thou betweener of my-pleasant-dad-abino'em. then he made him that remaineth have dominion over the nobles among the with: vowelconsonants-ohyeah made me have dominion over the herobloke. out of gray-fruitful-afraim was there a root of them against labour-king-emaleq; after

thee, righthand-child-benjamin, among thy with; out of recognize-makhir came down governors, and out of garbage-fertile-cebulun they that handle the branch of the scroll-recounter. and the immersed-princes of hire-wage-issachar were with bee-word-deborah; even hire-wage-issachar, and also lightning-sparkle-baraq: he was sent on foot into the valley. for the divisions of see-child-rauben there were great thoughts of heart. why settlest thou among the sheepfolds, to hear the bleatings of the flocks? for the divisions of see-child-rauben there were great investigatings of heart. roll-until-gil'ed abode on pass-cross-over its-going-down-jordan: and why did discuss-court-dan remain in ships? happy-confirm-asher continued on the sea shore, and abode in his breaches. garbage-fertile-cebulun and cunning-twist-naftali were a with that wintered their persons to the death in the in-whats of the field. the kings came and fought, then fought the kings of nest-buy-kanaan in cloud-tenak by the waters of precious-thing-megiddo; they took no gain of money. they fought from namespaces; the stars in their courses fought against kaiser-sisera. the river of snare-qishon swept them away, that ancient river, the river snare-qishon. o my person, thou hast way-trodden down goatness. then were the horsehoofs broken by the means of the pransings, the pransings of their heroblokes. curse ye vigor-meroc, said the messenger of vowelconsonants-ohyeah, curse ye bitterly the settlers thereof; because they came not to the help of vowelconsonants-ohyeah, to the help of vowelconsonants-ohyeah against the herobloke. first-pooled on women will efficient-jael the woman of friend-heber the nest-buy-qenite be, first-pooled will she be on women in the tent. he asked water, and she gave him milk; she brought forth butter in a lordly dish. she sent her hand to the nail, and her right hand to the workmen's bang-hammer; and she bang-shocked kaiser-sisera, she smote off his head, when she had arrow-shattered and stricken through his temples. at her feet he bowed, he squatted, he name-there down: at her feet he bowed, he squatted: where he bowed, there he squatted down dead. the mother of kaiser-sisera saw out at a window, and cried through the lattice, why is his chariot so ashamed 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 partd the prey; to every herobloke a womb or two; to kaiser-sisera a prey of dye, a prey of dye of needlework, of dye of needlework on both sides, meet for the necks of them that take the spoil? so let all thine enemies get lost, vowelconsonants-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 betweeners of to-song-immersed-isra'al did break-visual in the eyes of vowelconsonants-ohyeah: and vowelconsonants-ohyeah gave them into the hand of discuss-court-midian seven years. and the hand of discuss-court-midian prevailed against to-song-immersed-isra'al and because of the discuss-court-midianites betweeners of to-song-immersed-isra'al made them the dens which are in the mountains, and caves, and goatness holds. and so it was, when to-song-immersed-isra'al had sown, that the discuss-court-midianites upped, and the labour-king-emaleqites, and betweeners of the east, even they upped upon them; and they encamped against them, and swim-ruined the

increase of the land, till thou come to courage-goat-geca, and left no sustenance for to-song-immersed-isra'al neither sheep, nor ox, nor ass. for they upped with their livestock and their tents, and they came as grasshoppers for multitude; for both they and their camels were without count: and they came into the land to swim-ruin it. and to-song-immersed-isra'al was greatly diluted because of the discuss-court-midianites; and betweeners of to-song-immersed-isra'al cried to vowelconsonants-ohyeah, and it came to pass, when betweeners of to-song-immersed-isra'al cried to vowelconsonants-ohyeah because of the discuss-court-midianites, that vowelconsonants-ohyeah sent a come-bringer to betweeners of to-song-immersed-isra'al which said to them, thus saith vowelconsonants-ohyeah tohwards of to-song-immersed-isra'al i let emerge you up from narrows-develop-egypt, and let emerge you forth out of the house of work; and i delivered you out of the hand of the narrows-develop-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 vowelconsonants-ohyeah your tohwards; respect not the tohwards of the say-amorites, in whose land ye dwell: but ye have not heard my voice, and there came an messenger of vowelconsonants-ohyeah, and sat under an oak which was in ash-ore-ofrah, that pertained to give-up-joash the my-father-the-aid-abi-ecrite: and his betweener hew-off-gideon threshed wheat by the winepress, to hide it from the discuss-court-midianites. and the messenger of vowelconsonants-ohyeah was seen by him, and said to him, vowelconsonants-ohyeah is with thee, thou herobloke of stratagem. and hew-off-gideon said to him, oh my mister, if vowelconsonants-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 vowelconsonants-ohyeah let emerge us up from narrows-develop-egypt? but now vowelconsonants-ohyeah hath left us, and given us into the hands of the discuss-court-midianites. and vowelconsonants-ohyeah saw upon him, and said, go in this thy might, and thou wilt stick-safe to-song-immersed-isra'al from the hand of the discuss-court-midianites: have not i sent thee? and he said to him, oh my mister, wherewith will i stick-safe to-song-immersed-isra'al behold, my family is poor in sleep-change-manasseh, and i am the least in my father's house. and vowelconsonants-ohyeah said to him, surely i will be with thee, and thou wilt hit the discuss-court-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. emerge not hence, i pray thee, until i come to thee, and let emerge my comfort-present, and let it rest before thee. and he said, i will tarry until thou come again. and hew-off-gideon went in, and made ready a kid, and matzas of an tired-efah of flour: the immersed-flesh he name-there in a basket, and he name-there the broth in a pot, and let it emerge to him under the oak, and presented it. and the messenger of tohwards said to him, take the immersed-flesh and the matzas, and let them rest upon this rock, and spill out the broth. and he did so. then the messenger of vowelconsonants-ohyeah sent the end of the staff that was in his hand, and touched the immersed-flesh and the matzas; and there rose up fire out of the rock, and eaten the immersed-flesh and the matzas. then the messenger of vowelconsonants-ohyeah departed out of his eyes. and when hew-off-gideon perceived that he was an messenger of

vowelconsonants-ohyeah, hew-off-gideon said, alas, vowelconsonants-ohyeah tohwards! for because i have seen an messenger of vowelconsonants-ohyeah face-turnings to face-turnings. and vowelconsonants-ohyeah said to him, completeness be to thee; respect not: don't die. then hew-off-gideon between-built an butcher-place there to vowelconsonants-ohyeah, and called it complete-vowelmovement-ohyeah-shalom: to this day it is yet in ash-ore-ofrah of the my-father-the-aid-abi-ecrites. and it came to pass the same night, that vowelconsonants-ohyeah said to him, take thy father's bull child of cattle, even the second bull of seven years old, and destruct the butcher-place of possessor that thy father hath, and cut down the prosperity-fortuna-asherah that is by it: and between-build an butcher-place to vowelconsonants-ohyeah thy tohwards upon the top of this rock, in the arrayed place, and take the second bull, and onup a onup with the wood of the prosperity-fortuna-asherah which thou wilt cut down. then hew-off-gideon took ten men of his workers, and did as vowelconsonants-ohyeah had worded to him: and so it was, because 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 demolished, and the prosperity-fortuna-asherah was cut down that was by it, and the second bull was onuped upon the butcher-place that was between-built. and they said one to his in-sight, who hath done this word? and when they inquired and asked, they said, hew-off-gideon betweener of give-up-joash hath done this word. then the men of the city said to give-up-joash, let emerge thy betweener that he may die: because he hath demolished the butcher-place of possessor and because he hath cut down the prosperity-fortuna-asherah that was by it. and give-up-joash said to all that stood against him, will ye quarrel for possessor will ye stick-safe him? he that will quarrel for him, let him be put to death whilst it is yet morning: if he be a tohwards, let him quarrel for himself, because one hath demolished his butcher-place. therefore on that day he called him possessor-cut-down-gerub-bel, saying, let possessor quarrel against him, because he hath demolished his butcher-place. then all the discuss-court-midianites and the labour-king-emaleqites and betweeners of the east were added together, and pass-crossed over, and pitched in the valley of to-sow-jecre'al. but breathwind of vowelconsonants-ohyeah was upon hew-off-gideon, and he blew a mouthpiece-horn and my-father-help-abiecer was cried for after him. and he sent messengers throughout all sleep-change-manasseh; who also was cried for after him: and he sent messengers to happy-confirm-asher, and to garbage-fertile-cebulun, and to cunning-twist-naftali; and they upped to meet them. and hew-off-gideon said to tohwards, if thou wilt stick-safe to-song-immersed-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 to-song-immersed-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 hew-off-gideon said to tohwards, let not thine nose-anger be hot against me, and i will word but this once: let me prove, i pray thee, and 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 towards did so that night: for it was sword-parched upon the fleece only, and there was dew on all the land.

7

then possessor-cut-down-jerub-bel, who is hew-off-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 discuss-court-midianites were on the north side of them, by the hill of teacher-moreh, in the valley. and vowelconsonants-ohyeah said to hew-off-gideon, the with that are with thee are too many for me to give the discuss-court-midianites into their hands, lest to-song-immersed-isra'al vaunt themselves against me, saying, mine own hand hath stick-safed me. now therefore go to, read-call in the ears of the with, saying, whosoever is respectful and afraid, let him reset and early-bird from mountain roll-until-gil'ed. and there resetted of the with twenty and two thousand; and there remained ten thousand. and vowelconsonants-ohyeah said to hew-off-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 vowelconsonants-ohyeah said to hew-off-gideon, every one that lappedh of the water with his language-tongue, as a dog lappeth, 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, giveting 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 vowelconsonants-ohyeah said to hew-off-gideon, by the three hundred men that lapped will i stick-safe you, and give the discuss-court-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 to-song-immersed-isra'al every man to his camp, and held those three hundred men: and the camp of discuss-court-midian was beneath him in the valley. and it came to pass the same night, that vowelconsonants-ohyeah said to him, stand up, stand up thee down to the camp; for i have gave it into thine hand. but if thou respect to go down, go thou with cow-purah thy youth 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 cow-purah his youth to the outside of the armed men that were in the camp. and the discuss-court-midianites and the labour-king-emaleqites and all betweeners 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 hew-off-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 discuss-court-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 hew-off-gideon betweener of give-up-joash, a man of to-song-immersed-isra'al for into his hand hath towards gave discuss-court-midian, and all the camp. and it was so, when hew-off-gideon heard the recounting of the dream, and the inspection thereof, that he bowed, and resetted into the camp of to-song-

immersed-isra'al and said, stand up; for vowelconsonants-ohyeah hath gave into your hand the camp of discuss-court-midian. and he halved the three hundred men into three companies, and he gave a mouthpiece-horn in every man's hand, with empty pitchers, and lamps within the pitchers. and he said to them, see 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 vowelconsonants-ohyeah, and of hew-off-gideon. so hew-off-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 name-there the watch: and they blew the trumpets, and shattered the pitchers that were in their hands. and the three companies blew the trumpets, and fractured the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow withal: and they read-called, the sword of vowelconsonants-ohyeah, and of hew-off-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 vowelconsonants-ohyeah name-there every man's sword against his in-sight, even throughout all the camp: and the camp fled to house-floating-bet-shittah in bundle-narrow-zererat, and to the border of mourning-sick-dance-abelmeholah, to fourth-month-tabat. and the men of to-song-immersed-isra'al shouted out of cunning-twist-naftali, and out of happy-confirm-asher, and out of all sleep-change-manasseh, and chased after the discuss-court-midianites. and hew-off-gideon sent messengers throughout all mountain gray-fruitful-afraim, saying, come down against the discuss-court-midianites, and capture before them the waters to house-eat-bet-barah and its-going-down-jordan. then all the men of gray-fruitful-afraim shouted, and captered the waters to house-eat-bet-barah and its-going-down-jordan. and they captered two immersed-princes of the discuss-court-midianites, crow-oreb and wolf-c'ab; and they killed crow-oreb upon the rock crow-oreb, and wolf-c'ab they killed at the winepress of wolf-c'ab, and chased discuss-court-midian, and pass-crossed the heads of crow-oreb and wolf-c'ab to hew-off-gideon on pass-cross-cross-over its-going-down-jordan.

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and the men of gray-fruitful-afraim said to him, why hast thou served us thus, that thou calledst us not, when thou wentest to fight with the discuss-court-midianites? and they did quarrel with him strongly. and he said to them, what have i done now in comparison of you? is not the gleaning of the grapes of gray-fruitful-afraim better than the vintage of my-father-help-abiecer? towards hath gave into your hands the immersed-princes of discuss-court-midian, crow-oreb and wolf-c'ab: and what was i able to do in comparison of you? then their breathwind was abated toward him, when he had worded that. and hew-off-gideon pass-crossed to its-going-down-jordan, and pass-crossed over, he, and the three hundred men that were with him, faint, yet chasing them. and he said to the men of booth-sukot give, i pray you, loaves of bread to the with that chase me; for they be faint, and i am pursuing after kill-cebah and image-zalmunna, kings of discuss-court-midian. and the immersed-princes of

booths-sukot said, are the hands of kill-cebah and image-zalmunna now in thine hand, that we should give bread to thine army? and hew-off-gideon said, therefore when vowelconsonants-ohyeah hath gave kill-cebah and image-zalmunna into mine hand, then i will tear your immersed-flesh with the thorns of the word-desert and with briers, and he upped there to to-turnings-penu'al, and worded to them likewise: and the men of to-turnings-penu'al answered him as the men of booths-sukot had answered him, and he said also to the men of to-turnings-penu'al, saying, when i come again in completeness, i will break down this tower. now kill-cebah and image-zalmunna were in cold-cold-qarqor, and their camps with them, about fifteen thousand men, all that were left of all the camps of betweeners of the east: for there fell an hundred and twenty thousand men that drew sword. and hew-off-gideon upped by the way of them that dwelt in camps on the east of bark-abuse-nobah and tall-jogbehah, and hit the camp: for the camp was sure. and when kill-cebah and image-zalmunna fled, he chased after them, and captered the two kings of discuss-court-midian, kill-cebah and image-zalmunna, and discomfited all the camp. and hew-off-gideon betweener of give-up-joash resettled from war before the sun was up, and captured a young man of the men of booths-sukot and inquired of him: and he described to him the immersed-princes of booths-sukot and the elders thereof, even seventy-seven men, and he came to the men of booths-sukot and said, behold kill-cebah and image-zalmunna, with whom ye did winter me, saying, are the hands of kill-cebah and image-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 word-desert and briers, and with them he taught the men of booths-sukot and he demolished the tower of to-turnings-penu'al, and killed the men of the city. then said he to kill-cebah and image-zalmunna, what manner of men were they whom ye killed at tell-tabor? and they answered, as thou art, so were they; each one resembled betweeners of a king. and he said, they were my brethren, even the betweeners of my mother: as vowelconsonants-ohyeah liveth, if ye had saved them alive, i would not kill you. and he said to surplus-remainder-jeter his firstborn, qmup, and kill them. but the youth drew not his sword: for he respected, because he was yet a youth. then kill-cebah and image-zalmunna said, stand thou, and fall upon us: for as the man is, so is his heroblokeness. and hew-off-gideon arose, and killed kill-cebah and image-zalmunna, and took away the ornaments that were on their camels' necks. then the men of to-song-immersed-isra'al said to hew-off-gideon, proverb-rule thou over us, both thou, and thy betweener and thy son's betweener also: for thou hast stick-saved us from the hand of discuss-court-midian. and hew-off-gideon said to them, i will not proverb-rule over you, neither will my betweener proverb-rule over you. and hew-off-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 to-hear-ishme'alites.) and they answered, we will willingly give them. and they spread a garment, and did flung therein every man the earrings of his prey. and the weight of the golden earrings that he requested was a thousand and seven hundred light-sheqels of gold; beside ornaments, and collars, and purple raiment that was on the kings of discuss-court-midian, and beside the chains that were

about their camels' necks. and hew-off-gideon made an efod thereof, and name-there it in his city, in ash-ore-ofrah: and all to-song-immersed-isra'al went name-there a feeding-whoring after it: which thing became a snare to hew-off-gideon, and to his house. thus was discuss-court-midian surrendered before betweeners of to-song-immersed-isra'al so that they lifted up their heads no more. and the land was in quietness forty years in the days of hew-off-gideon. and possessor-cut-down-gerub-bel betweener of give-up-joash went and dwelt in his own house. and hew-off-gideon had seventy betweeners emerging from his thigh: for he had many women. and his concubine that was in shoulder-shekhem, she also bare him a betweener whose there-name he called my-dad-king-abimelekh. and hew-off-gideon betweener of give-up-joash died in a good old age, and was buried in the sepulchre of give-up-joash his father, in ash-ore-ofrah of the my-father-the-aid-abi-ecrites. and it came to pass, as soon as hew-off-gideon was dead, that betweeners of to-song-immersed-isra'al turned again, and went a feeding-whoring after possessors-belim, and named-they alignment-possessor-bel-berit their tohwards, and betweeners of to-song-immersed-isra'al remembered not vowelconsonants-ohyeah their tohwards, who had snatched them out of the hands of all their enemies on every side: neither did they kindness to the house of possessor-cut-down-gerub-bel, namely, hew-off-gideon, according to all the goodness which he had did to to-song-immersed-isra'al

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and my-dad-king-abimelekh betweener of possessor-cut-down-gerub-bel went to shoulder-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 shoulder-shekhem, whether is better for you, either that all the betweeners of possessor-cut-down-gerub-bel, which are seventy persons, proverb-rule over you, or that one reign over you? remember also that i am your bone and your immersed-flesh and his mother's brethren worded of him in the ears of all the men of shoulder-shekhem all these words: and their hearts inclined to follow my-dad-king-abimelekh; for they said, he is our brother. and they gave him seventy pieces of silver out of the house of alignment-possessor-bel-berit, wherewith my-dad-king-abimelekh waged empty and light persons, which followed him. and he went to his father's house at ash-ore-ofrah, and killed his brethren the betweeners of possessor-cut-down-gerub-bel, being seventy persons, upon one stone: notwithstanding yet sound-io-jotam the youngest betweener of possessor-cut-down-gerub-bel was left; for he hid himself. and all the men of shoulder-shekhem added together, and all the house of full-millo, and went, and made my-dad-king-abimelekh king, by the plain of the status-post that was in shoulder-shekhem. and when they told it to sound-io-jotam, he went and stood in the top of mountain grasses-gericim, and lifted up his voice, and read-called, and said to them, hearken to me, ye men of shoulder-shekhem, that tohwards may hearken to you. the trees went forth on a time to 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, wherewith by me they heavyweight tohwards and man, and go to be moved 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 moved 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 tohwards and man, and go to be moved 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 swim me king over you, then come and put your trust in my shadow: and if not, let fire emerged of the bramble, and eat the cedars of build-white-lebanon. now therefore, if ye have done truly and sincerely, in that ye have made my-dad-king-abimelekh king, and if ye have dot well with possessor-cut-down-gerub-bel and his house, and have done to him according to the deserving of his hands; (for my father fought for you, and flung his person far, and delivered you out of the hand of discuss-court-midian: and ye are standn up against my father's house this day, and have killed his betweeners, seventy persons, upon one stone, and have made my-dad-king-abimelekh, betweener of his trum-maid, king over the men of shoulder-shekhem, because he is your brother;) if ye then have dot truly and sincerely with possessor-cut-down-gerub-bel and with his house this day, then be glad ye in my-dad-king-abimelekh, and let him also be glad in you: but if not, let fire emerged from my-dad-king-abimelekh, and eat the men of shoulder-shekhem, and the house of full-millo; and let fire emerged from the men of shoulder-shekhem, and from the house of full-millo, and eat my-dad-king-abimelekh. and sound-io-jotam ran away, and fled, and went to well-bar and dwelt there, for fear of my-dad-king-abimelekh his brother. when my-dad-king-abimelekh had kinged three years over to-song-immersed-isra'al then tohwards sent an break-visual breathwind between my-dad-king-abimelekh and the men of shoulder-shekhem; and the men of shoulder-shekhem betrayed with my-dad-king-abimelekh: that the damage done to the seventy betweeners of possessor-cut-down-gerub-bel might come, and their blood be laid upon my-dad-king-abimelekh their brother, which killed them; and upon the men of shoulder-shekhem, which strengthened him in the killing of his brethren. and the men of shoulder-shekhem name-there ambushers for him in the head of the mountains, and they robbed all that pass-crossed along that way by them: and it was told my-dad-king-abimelekh. and loathe-gel betweener of worker-ebd pass-crossed with his brethren, and pass-crossed over to shoulder-shekhem: and the men of shoulder-shekhem were sure of him. and they emerged into the fields, and gathered their vineyards, and way-trode the grapes, and made merry, and went into the house of their tohwards, and did eat and drink, and lighten-cursed my-dad-king-abimelekh. and loathe-gel betweener of worker-ebd said, who is my-dad-king-abimelekh, and who is shoulder-shekhem, that we should work him? is not he betweener of possessor-cut-down-gerub-bel? and garbage-cebul his officer? work the men of donkey-serious-hamor the father of shoulder-shekhem: for why should we work him? and would to tohwards this with were under my hand! then would i turn aside my-dad-king-abimelekh. and he said to my-dad-king-abimelekh, increase thine army, and emerged. and when garbage-cebul the ruler of the city heard the words of loathe-gel betweener of worker-ebd his nose-anger was kindled. and he sent messengers to my-dad-king-abimelekh privily, saying, behold, loathe-gel betweener of worker-ebd and his brethren be come to shoulder-shekhem; and, behold, they fortify the city

against thee. now therefore qmup by night, thou and the with that is with thee, and ambush in the field: and it will be, that in the morning, as soon as the sun is up, thou wilt rise early, and name-there upon the city: and, behold, when he and the with that is with him emerged against thee, then mayest thou do to them as thou wilt find occasion. and my-dad-king-abimelekh stood up, and all the with that were with him, by night, and they ambushed against shoulder-shekhem in four companies. and loathe-gel betweener of worker-ebd emerged, and stood in the entering of the gate of the city: and my-dad-king-abimelekh stood up, and the with that were with him, from lying in wait. and when loathe-gel saw the with, he said to garbage-cebul behold, there come with down from the head of the mountains. and garbage-cebul said to him, thou seest the shadow of the mountains as if they were men. and loathe-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 cloudy-moonenim. then said garbage-cebul to him, where is now thy mouth, where-with thou saidst, who is my-dad-king-abimelekh, that we should work him? is not this the with that thou were fed up with? emerge, i pray now, and fight with them. and loathe-gel emerged before the men of shoulder-shekhem, and fought with my-dad-king-abimelekh. and my-dad-king-abimelekh chased him, and he fled before him, and many were overthrown and voided, even to the entering of the gate. and my-dad-king-abimelekh settled at be-deceived-arumah: and garbage-cebul thrust out loathe-gel and his brethren, that they should not settle in shoulder-shekhem. and it came to pass on the morrow, that the with emerged into the field; and they told my-dad-king-abimelekh. and he took the with, and halved them into three companies, and ambushed in the field, and saw, and, behold, the with were emerge out of the city; and he stood up against them, and hit them. and my-dad-king-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 hit them. and my-dad-king-abimelekh fought against the city all that day; and he captured the city, and killed the with that was therein, and demolished the city, and sowed it with salt. and when all the men of the tower of shoulder-shekhem heard that, they came into an hold of the house of the tohwards eat-clear-berith. and it was told my-dad-king-abimelekh, that all the men of the tower of shoulder-shekhem were gathered together. and my-dad-king-abimelekh upped to mountain image-zalmon, he and all the with that were with him; and my-dad-king-abimelekh took an axe in his hand, and cut down a bough from the trees, and lifted it, and name-there it on his shoulder, and said to the with that were with him, what ye have seen me do, make haste, and do as i have done. and all the with likewise cut down every man his bough, and followed my-dad-king-abimelekh, and name-there them to the hold, and name-there the hold on fire upon them; so that all the men of the tower of shoulder-shekhem died also, about a thousand men and women. then went my-dad-king-abimelekh to emerge-tebez, and encamped against emerge-tebez, and captured it. but there was a goatness tower within the city, and name-there fled all the men and women, and all they of the city, and closed it to them, and upped them to the roof of the tower. and my-dad-king-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 fling a piece of a millstone upon my-dad-king-abimelekh's head, and all to brake his skull. then he called hastily to the young man his tool-lifter, and said to him, draw thy sword, and give 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 to-song-immersed-isra'al saw that my-dad-king-abimelekh was dead, they departed every man to his place. thus tohwards rendered the break-visual of my-dad-king-abimelekh, which he did to his father, in killing his seventy brethren: and all the break-visual of the men of shoulder-shekhem did tohwards render upon their heads: and upon them came the lighten-curse of sound-io-jotam betweener of possessor-cut-down-jerub-bel.

10

and after my-dad-king-abimelekh there arose to defend to-song-immersed-isra'al red-worm-tola betweener of cry-puah, betweener of uncle-dodo, a man of hire-wage-issachar; and he dwelt in dill-emery-shamir in mountain gray-fruitful-afraim. and he critical to-song-immersed-isra'al twenty and three years, and died, and was buried in dill-emery-shamir. and after him arose glow-jair, a roll-until-gil'edite, and critical to-song-immersed-isra'al twenty and two years. and he had thirty betweeners that rode on thirty ass colts, and they had thirty cities, which are called farm-of-glow-havot-jair to this day, which are in the land of roll-until-gil'ed. and glow-jair died, and was buried in camon. and betweeners of to-song-immersed-isra'al did break-visual again in the eyes of vowelconsonants-ohyeah, and worked possessors-belim, and star-sex'n-war-ashtarot, and the tohwards of high-aram-syria and the tohwards of side-by-side-zidon, and the tohwards of from-father-moab, and the tohwards of betweeners of with-ammon, and the tohwards of the splash-in-palestinians, and forsook vowelconsonants-ohyeah, and worked not him. and the nose-anger of vowelconsonants-ohyeah was hot against to-song-immersed-isra'al and he sold them into the hands of the splash-in-palestinians, and into the hands of betweeners of with-ammon. and that year they crushed and crushed betweeners of to-song-immersed-isra'al eighteen years, all betweeners of to-song-immersed-isra'al that were on pass-cross-over its-going-down-jordan in the land of the say-amorites, which is in roll-until-gil'ed. moreover betweeners of with-ammon pass-crossed over its-going-down-jordan to fight also against vowelacknowledge-yeahodah, and against righthand-child-benjamin, and against the house of gray-fruitful-afraim; so that to-song-immersed-isra'al was sore distressed. and betweeners of to-song-immersed-isra'al cried to vowelconsonants-ohyeah, saying, we have missed against thee, both because we have forsaken our tohwards, and also worked possessors-belim. and vowelconsonants-ohyeah said to betweeners of to-song-immersed-isra'al did not i deliver you from the narrows-develop-egyptians, and from the say-amorites, from betweeners of with-ammon, and from the splash-in-palestinians? the side-by-side-zidonians also, and the labour-king-emaleqites, and the residence-meonites, did pressure you; and ye shouted to me, and i stick-saved you out of their hand. yet ye have forsaken me, and worked other tohwards: wherefore i will stick-save you no more. go and cry to the tohwards which ye have chosen; let

them stick-save you in the time of your tribulation. and betweeners of to-song-immersed-isra'al said to vowelconsonants-ohyeah, we have missed: do thou to us whatsoever seemeth good to thee; snatch us only, we pray thee, this day. and they turned aside the strange-substantial tohwards from near-inward them, and worked vowelconsonants-ohyeah: and his person was grieved for the labour of to-song-immersed-isra'al then betweeners of with-ammon were shouted, and encamped in roll-until-gil'ed. and betweeners of to-song-immersed-isra'al assembled themselves together, and encamped in expect-cover-mizpeh. and the with and immersed-princes of roll-until-gil'ed said one to his in-sight, what man is he that will begin to fight against betweeners of with-ammon? he will be head over all the settlers of roll-until-gil'ed.

11

now open-jeftah the roll-until-gil'edite was a herobloke of stratagem, and he was betweener of an harlot: and roll-until-gil'ed begat open-jeftah. and roll-until-gil'ed's woman bare him betweeners; and his woman's betweeners grew up, and they thrust out open-jeftah, and said to him, don't inherit in our father's house; for thou art betweener of another woman. then open-jeftah fled from his brethren, and dwelt in the land of good-tob: and there were gleaned empty men to open-jeftah, and emerged with him. and it came to pass in process of time, that betweeners of with-ammon made war against to-song-immersed-isra'al and it was so, that when betweeners of with-ammon made war against to-song-immersed-isra'al the elders of roll-until-gil'ed went to fetch open-jeftah out of the land of good-tob: and they said to open-jeftah, come, and be our captain, that we may fight with betweeners of with-ammon. and open-jeftah said to the elders of roll-until-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 roll-until-gil'ed said to open-jeftah, therefore we turn again to thee now, that thou mayest go with us, and fight against betweeners of with-ammon, and be our head over all the settlers of roll-until-gil'ed. and open-jeftah said to the elders of roll-until-gil'ed, if ye bring me home again to fight against betweeners of with-ammon, and vowelconsonants-ohyeah give them before me, will i be your head? and the elders of roll-until-gil'ed said to open-jeftah, vowelconsonants-ohyeah be witness between us, if we do not so according to thy words. then open-jeftah went with the elders of roll-until-gil'ed, and the with name-thered him head and captain over them: and open-jeftah uttered all his words before vowelconsonants-ohyeah in expect-cover-mizpeh. and open-jeftah sent messengers to the king of betweeners of with-ammon, saying, what hast thou to do with me, that thou art come against me to fight in my land? and the king of betweeners of with-ammon answered to the messengers of open-jeftah, because to-song-immersed-isra'al took away my land, when they upped out of narrows-develop-egypt, from pine-arnon even to wrestle-jaboq, and to its-going-down-jordan: now therefore complete those lands again completely, and open-jeftah sent messengers again to the king of betweeners of with-ammon: and said to him, thus saith open-jeftah, to-song-immersed-isra'al took not away the land of from-father-moab, nor the land of betweeners of with-ammon: but when to-song-immersed-isra'al upped from narrows-develop-egypt, and walked

through the word-desert to the end sea, and came to dedicated-qadesh then to song-immersed-isra'al sent messengers to the king of man-red-adom, saying, let me, i pray thee, pass-cross through thy earth: but the king of man-red-adom would not hearken thereto. and in like earthlingner they sent to the king of from-father-moab: but he would not consent: and to-song-immersed-isra'al abode in dedicated-qadesh then they pass-crossed along through the word-desert, and compassed the earth of man-red-adom, and the earth of from-father-moab, and pass-crossed by the east side of the earth of from-father-moab, and pitched on pass-cross-cross-over of pine-arnon, but pass-crossed not within the border of from-father-moab: for pine-arnon was the border of from-father-moab. and to-song-immersed-isra'al sent messengers to curly-sihon king of the say-amorites, the king of score-supposition-heshbon; and to-song-immersed-isra'al said to him, let us pass-cross, we pray thee, through thy land into my place. but curly-sihon trusted not to-song-immersed-isra'al to pass-cross through his coast: but curly-sihon added all his with together, and pitched in stress-jahaz, and fought against to-song-immersed-isra'al and vowelconsonants-ohyeah towards of to-song-immersed-isra'al gave curly-sihon and all his with into the hand of to-song-immersed-isra'al and they hit them: so to-song-immersed-isra'al inherited all the land of the say-amorites, the settlers of that land. and they inherited all the coasts of the say-amorites, from pine-arnon even to wrestle-jaboq, and from the word-desert even to its-going-down-jordan. so now vowelconsonants-ohyeah towards of to-song-immersed-isra'al hath dispossessed the say-amorites from before his with to-song-immersed-isra'al and shouldst thou inherit it? wilt not thou inherit that which withered-kemosh thy towards giveth thee to inherit? so whomsoever vowelconsonants-ohyeah our towards will drive out from before us, then will we inherit. and now art thou any thing better than devastate-balaq between of bird-zipor, king of from-father-moab? did he quarrelingly quarrel against to-song-immersed-isra'al or did he ever fight against them, while to-song-immersed-isra'al settled in score-supposition-heshbon and her towns, and in juniper-object-eroer and her towns, and in all the cities that be along by the coasts of pine-arnon, three hundred years? why therefore did ye not snatch them within that time? wherefore i have not missed against thee, but thou doest me wrong to war against me: vowelconsonants-ohyeah the critical be critical this day between betweeners of to-song-immersed-isra'al and betweeners of with-ammon. howbeit the king of betweeners of with-ammon hearkened not to the words of open-jeftah which he sent him. then breathwind of vowelconsonants-ohyeah was upon open-jeftah, and he pass-crossed over roll-until-gil'ed, and sleep-change-manasseh, and pass-crossed over expect-cover-mizpeh of roll-until-gil'ed, and from expect-cover-mizpeh of roll-until-gil'ed he pass-crossed over to betweeners of with-ammon. and open-jeftah vowed a vow to vowelconsonants-ohyeah, and said, if thou wilt without fail give betweeners of with-ammon into mine hands, then it will be, that whatsoever emerges of the doors of my house to meet me, when i reset in completeness from betweeners of with-ammon, will surely be vowelconsonants-ohyeah's, and i will onup it up for a onup. so open-jeftah pass-crossed over to betweeners of with-ammon to fight against them; and vowelconsonants-ohyeah gave them into his hands. and he

hit them from juniper-object-eroer, even till thou come to count-minit, even twenty cities, and to the plain of the vineyards, with a very great hitting. thus betweeners of with-ammon were surrendered before betweeners of to-song-immersed-isra'al and open-jeftah came to expect-cover-mizpeh to his house, and, behold, his daughter emerged to meet him with timbrels and with dances: and she was his only betweener; beside her he had neither betweener nor daughter. and it came to pass, when he saw her, that he rent his clothes, and said, alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me: for i have opened my mouth to vowelconsonants-ohyeah, and i cannot go back. and she said to him, my father, if thou hast opened thy mouth to vowelconsonants-ohyeah, do to me according to that which hath emerged out of thy mouth; forasmuch as vowelconsonants-ohyeah hath taken vengeance for thee of thine enemies, even of betweeners of with-ammon. and she said to her father, let this word be done for me: let me alone two months, that i may 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 resettled 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 to-song-immersed-isra'al that the betweenas of to-song-immersed-isra'al went yearly to lament the daughter of open-jeftah the roll-until-gil'edite four days in a year.

12

and the men of gray-fruitful-afraim shouted, and pass-crossed northward, and said to open-jeftah, wherefore pass-crossedst thou over to fight against betweeners of with-ammon, and didst not call us to go with thee? we will burn thine house upon thee with fire. and open-jeftah said to them, i and my with were at great quarrel with betweeners of with-ammon; and when i cried for you, ye stick-saved me not out of their hands. and when i saw that ye gave me not, i give my person in my hands, and pass-crossed over against betweeners of with-ammon, and vowelconsonants-ohyeah gave them into my hand: wherefore then are ye up to me this day, to fight against me? then open-jeftah gathered together all the men of roll-until-gil'ed, and fought with gray-fruitful-afraim: and the men of roll-until-gil'ed hit gray-fruitful-afraim, because they said, ye roll-until-gil'edites are eject-escapers of gray-fruitful-afraim among the gray-fruitful-afraimites, and among the sleep-manasites. and the roll-until-gil'edites captered the pass-cross-overs of its-going-down-jordan before the gray-fruitful-afraimites: and it was so, that when those gray-fruitful-afraimites which were eject-escaped said, let me pass-cross-cross over; that the men of roll-until-gil'ed said to him, art thou an gray-fruitful-afraimite? if he said, nay; then said they to him, say now flood-ear-of-corn-shiboleth: and he said burden-siboleth: for he could not frame to word it right. then they took him, and hit him at the pass-cross-overs of its-going-down-jordan: and there fell at that time of the gray-fruitful-afraimites forty and two thousand. and open-jeftah criticald to-song-immersed-isra'al six years. then died open-jeftah the roll-until-gil'edite, and was buried in one of the cities of roll-until-gil'ed. and after him father-briar-ibzan of bread-house-bet-lehem criticald

to-song-immersed-isra'al and he had thirty betweeners, and thirty betweenas, whom he sent abroad, and took in thirty betweenas from abroad for his betweeners. and he criticald to-song-immersed-isra'al seven years. then died father-briar-ibzan, and was buried at bread-house-bet-lehem. and after him ram-elon, a zebulonite, criticald to-song-immersed-isra'al and he criticald to-song-immersed-isra'al ten years. and tree-alon the zebulonite died, and was buried in ram-male-sheep-ajalon in the land of garbage-fertile-cebulun. and after him worked-them-ebdon betweener of hello-hillel, a pay-off-piratonite, criticald to-song-immersed-isra'al and he had forty betweeners and thirty nephews, that rode on seventy ass colts: and he criticald to-song-immersed-isra'al eight years. and worked-them-ebdon betweener of hello-hillel the pay-off-piratonite died, and was buried in pay-off-piraton in the land of gray-fruitful-afraim, in the mountain of the labour-king-emaleqites.

13

and betweeners of to-song-immersed-isra'al did break-visual again in the eyes of vowelconsonants-ohyeah; and vowelconsonants-ohyeah gave them into the hand of the splash-in-palestinians forty years. and there was a certain man of wasp-zoreh, of the family of the discuss-judge-danites, whose there-name was from-rest-manoah; and his woman was barren, and bare not. and the messenger of vowelconsonants-ohyeah was seen by the woman, and said to her, behold now, thou art barren, and barest not: but thou wilt conceive, and bear a betweener now therefore beware, i pray thee, and drink not wine nor strong drink, and eat not any stained tole: for, lo, thou wilt conceive, and bear a betweener and no razor will up on his head: for betweener will be a separte-nazarite to towards from the belly: and he will begin to stick-save to-song-immersed-isra'al out of the hand of the splash-in-palestinians. then the woman came and told her man, saying, a man of towards came to me, and his countenance was like the countenance of an messenger of towards, very terrible: but i asked him not whence he was, neither told he me his there-name: but he said to me, behold, thou wilt conceive, and bear a betweener and now drink no wine nor strong drink, neither eat any stained thing: for betweener will be a separte-nazarite to towards from the belly to the day of his death. then from-rest-manoah intreated vowelconsonants-ohyeah, and said, o my mister, let the man of towards which thou didst send come again to us, and teach us what we will do to child that will be born. and towards hearkened to the voice of from-rest-manoah; and the messenger of towards came again to the woman as she sat in the field: but from-rest-manoah 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 was seen by me, that came to me the other day. and from-rest-manoah stood up, 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 from-rest-manoah said, now let thy words come to pass. how will we word child, and how will we do to him? and the messenger of vowelconsonants-ohyeah said to from-rest-manoah, of all that i said to the woman let her beware. she may not eat of any thing that emerges of the vine, neither let her drink wine or strong drink, nor eat any stained thing: all that i directed her let her

keep. and from-rest-manoah said to the messenger of vowelconsonants-ohyeah, i pray thee, let us detain thee, until we will have made ready a kid for thee. and the messenger of vowelconsonants-ohyeah said to from-rest-manoah, though thou detain me, i will not eat of thy bread: and if thou wilt do a onup, thou must onup it to vowelconsonants-ohyeah. for from-rest-manoah knew not that he was an messenger of vowelconsonants-ohyeah. and from-rest-manoah said to the messenger of vowelconsonants-ohyeah, what is thy there-name, that when thy words come to pass we may do thee heavyweight? and the messenger of vowelconsonants-ohyeah said to him, why askest thou thus after my there-name, seeing it is secret? so from-rest-manoah took a kid with a rester, and onuped it upon a rock to vowelconsonants-ohyeah: and the messenger did wonderously; and from-rest-manoah and his woman saw on. for it came to pass, when the flame upped toward namespaces from off the butcher-place, that the messenger of vowelconsonants-ohyeah upped in the flame of the butcher-place. and from-rest-manoah and his woman saw on it, and fell on their face-turnings to the land. but the messenger of vowelconsonants-ohyeah did no more appear to from-rest-manoah and to his woman. then from-rest-manoah knew that he was an messenger of vowelconsonants-ohyeah. and from-rest-manoah said to his woman, we will surely die, because we have seen towards. but his woman said to him, if vowelconsonants-ohyeah would desire to kill us, he would not have received a onup and a rester at our hands, neither would he have let us see all these things, nor would as at this time have told us such things as these. and the woman bare a betweener and called his there-name sunny-boy-samson: and betweener grew, and vowelconsonants-ohyeah first-pooled him. and breathwind of vowelconsonants-ohyeah began to move him at times in the camp of discuss-court-dan between wasp-zoreh and woman-of-burden-ashtaol.

14

and sunny-boy-samson went down to appointed-timnat, and saw a woman in appointed-timnat of the betweenas of the splash-in-palestinians. and he upped, and told his father and his mother, and said, i have seen a woman in appointed-timnat of the betweenas of the splash-in-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 betweenas of thy brethren, or among all my with, that thou goest to take a woman of the foreskinned splash-in-palestinians? and sunny-boy-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 vowelconsonants-ohyeah, that he sought an occasion against the splash-in-palestinians: for at that time the splash-in-palestinians had proverb-rule over to-song-immersed-isra'al then went sunny-boy-samson down, and his father and his mother, to appointed-timnat, and came to the vineyards of appointed-timnat: and, behold, a young gather-lion roared against him. and breathwind of vowelconsonants-ohyeah succeeded 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 sunny-boy-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 sunny-boy-samson made there a feast; for so used the young men to do. and it came to pass, when they saw him, that they brought thirty in-sights to be with him. and sunny-boy-samson said to them, i will now give 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, give forth thy riddle, that we may hear it. and he said to them, out of the eater emerged meat, and out of the goatness emerged sweetness. and they could not in three days expound the riddle. and it came to pass on the seventh day, that they said to sunny-boy-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 sunny-boy-samson's woman wept before him, and said, thou dost but hate me, and lovest me not: thou hast name-there forth a riddle to betweeners 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 clifed him: and she told the riddle to betweeners 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 vowelconsonants-ohyeah succeeded upon him, and he went down to fire-light-ashqelon, and hit 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 upped to his father's house. but sunny-boy-samson's woman was given to his in-sight, whom he had used as his refriend.

15

but it came to pass within a while after, in the time of wheat harvest, that sunny-boy-samson accounted his woman with a kid; and he said, i will go in to my woman into the chamber. but her father would not give 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 better than she? take her, i pray thee, instead of her. and sunny-boy-samson said concerning them, now will i be more blameless than the splash-in-palestinians, though i do them a displeasure. and sunny-boy-samson went and captured three hundred foxes, and captered firebrands, and turned tail to tail, and name-there a firebrand 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 splash-in-palestinians, and burnt up both the shocks, and also the standing up corn, with the vineyards and olives. then the splash-in-palestinians said, who hath done this? and they answered, sunny-boy-samson, the son in law of the timnite, because he had taken his woman, and given her to his in-sight. and the splash-in-palestini-

ans upped, and burnt her and her father with fire. and sunny-boy-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 sea-eagle-eitam. then the splash-in-palestinians upped, and pitched in vowel-acknowledge-yeahodah, and spread themselves in cheek-lehi. and the men of vowel-acknowledge-yeahodah said, why are ye up against us? and they answered, to chain sunny-boy-samson are we up, to do to him as he hath done to us. then three thousand men of vowel-acknowledge-yeahodah went to the top of the rock sea-eagle-eitam, and said to sunny-boy-samson, knowest thou not that the splash-in-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 chain thee, that we may give thee into the hand of the splash-in-palestinians. and sunny-boy-samson said to them, seven-swear to me, that ye will not fall upon me yourselves. and they said to him, saying, no; but we will chain thee fast, and give thee into their hand: but surely we will not kill thee. and they chained him with two new cords, and upped him from the rock. and when he came to cheek-lehi, the splash-in-palestinians shouted against him: and breathwind of vowelconsonants-ohyeah succeeded 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 sent his hand, and took it, and hit a thousand men therewith. and sunny-boy-samson said, with the jawbone of an ass, heaps upon heaps, with the jaw of an ass have i hit a thousand men. and it came to pass, when he had made an end of wording, that he flung away the jawbone out of his hand, and called that place high-region-ramahthlehi. and he was sore athirst, and called on vowelconsonants-ohyeah, and said, thou hast given this great giveance into the hand of thy worker: and now will i die for thirst, and fall into the hand of the fore-skinned? but tohwards hatched an hollow place that was in the jaw, and there emerged water thereout; and when he had drunk, his breathwind came again, and he lived: wherefore he called the there-name thereof well-of-the-readcaller-ein-haqora, which is in cheek-lehi to this day. and he criticald to-song-immersed-isra'al in the days of the splash-in-palestinians twenty years.

16

then went sunny-boy-samson to courage-goat-geca, and saw there an harlot, and went in to her. and it was told the gazites, saying, sunny-boy-samson is come hither. and they compassed him in, and ambushed for him all night in the gate of the city, and were quiet all the night, saying, in the morning, when it is day, we will kill him. and sunny-boy-samson give till night-half, and stood up at night-half, and took the gates of the gate of the city, and the two posts, and journeyed with them, bar and all, and give them upon his shoulders, and carried them up to the top of an mountain that is before friend-joy-hebron. and it came to pass afterward, that he loved a woman in the valley of whistled-soreq, whose there-name was diluted-delilah. and the lords of the splash-in-palestinians upped 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 chain him to torment him; and we will give thee every one of us eleven hun-

dred pieces of silver. and diluted-delilah said to sunny-boy-samson, tell me, i pray thee, wherein thy great energy lieth, and wherewith thou mightest be chained to torment thee. and sunny-boy-samson said to her, if they chain me with seven green withes that were never sword-parched, then will i be weak, and be as another earthing. then the lords of the splash-in-palestinians upped to her seven green withes which had not been sword-parched, and she chained him with them. now there were ambushers, abiding with her in the chamber. and she said to him, the splash-in-palestinians be upon thee, sunny-boy-samson. and he brake the withes, as a thread of tow is broken when it toucheth the fire. so his energy was not known. and diluted-delilah said to sunny-boy-samson, behold, thou hast mocked me, and brtold me lies: now tell me, i pray thee, wherewith thou mightest be chained. and he said to her, if they chain me fast with new ropes that never were occupied, then will i be weak, and be as another earthing. diluted-delilah therefore took new ropes, and chained him therewith, and said to him, the splash-in-palestinians be upon thee, sunny-boy-samson. and there were ambushers abiding in the chamber. and he brake them from off his arms like a thread. and diluted-delilah said to sunny-boy-samson, hitherto thou hast mocked me, and worded me lies: tell me wherewith thou mightest be chained. 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 splash-in-palestinians be upon thee, sunny-boy-samson. and he awaked out of his sleep, and journeyed 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 cliffed him daily with her words, and urged him, so that his person 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 seperate-nazarite to tohwards from my mother's belly: if i be shaven, then my energy will turn aside from me, and i will become weak, and be like any other earthing. and when diluted-delilah saw that he had told her all his heart, she sent and called for the lords of the splash-in-palestinians, saying, up this once, for he hath showed me all his heart. then the lords of the splash-in-palestinians upped 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 torment him, and his energy turned aside from him. and she said, the splash-in-palestinians be upon thee, sunny-boy-samson. and he awoke out of his sleep, and said, i will emerge as at other times before, and move-shake myself. and he wist not that vowelconsonants-ohyeah was turned aside from him. but the splash-in-palestinians took him, and put out his eyes, and brought him down to courage-goat-geca, and chained him with fetters of brass; and he did grind in the prison house. howbeit the ruin-eir of his head began to grow again after he was shaven. then the lords of the splash-in-palestinians added them together for to butcher a great butcher to fish-dagon their tohwards, and to be glad: for they said, our tohwards hath gave sunny-boy-samson our enemy into our hand. and when the with saw him, they cheered their tohwards: for they said, our tohwards hath gave into our hands our enemy, the destroyer of our land, which voided many of us. and it came to pass, when their hearts were good, that they said, call for

sunny-boy-samson, that he may make us play-grinder. and they called for sunny-boy-samson out of the prison house; and he made them play-grinder: and they name-there him between the standstays. and sunny-boy-samson said to the youth that held him by the hand, let me rest that i may feel the standstays whereupon 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 splash-in-palestinians were there; and there were upon the roof about three thousand men and women, that saw while sunny-boy-samson made play-grinder. and sunny-boy-samson called to vowelconsonants-ohyeah, and said, o mister tohwards, remember me, i pray thee, and strengthen me, i pray thee, only this once, o tohwards, that i may be at once stood up of the splash-in-palestinians for my two eyes. and sunny-boy-samson took hold of the two middle standstays upon which the house was fixed, and on which it was supported, of the one with his right hand, and of the other with his left. and sunny-boy-samson said, let me die with the splash-in-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 deaded at his death were more than they which he deaded in his person. then his brethren and all the house of his father came down, and lifted him, and upped him, and buried him between wasp-zoreh and woman-of-burden-ash-taol in the buryingplace of from-rest-manoah his father. and he criticald to-song-immersed-isra'al twenty years.

17

and there was a man of mountain gray-fruitful-afraim, whose there-name was who's-coward-mikah. and he said to his mother, the eleven hundred light-sheqels of silver that were taken from thee, about which thou cursedst, and said of also in mine ears, behold, the silver is with me; i took it. and his mother said, first-pooled be thou of vowelconsonants-ohyeah, my betweener and when he had restored the eleven hundred light-sheqels of silver to his mother, his mother said, i had wholly dedicated the silver to vowelconsonants-ohyeah from my hand for my betweener to make a chisel-sculpture and a blended: now therefore i will restore it to thee. yet he restored the money to his mother; and his mother took two hundred light-sheqels of silver, and gave them to the founder, who made thereof a chisel-sculpture and a blended: and they were in the house of who's-coward-mikah. and the man who's-coward-mikah had an alpha-beit-house of tohwards, and made an efod, and heal-let-down, and filld one of his betweeners, who became his darkener in those days there was no king in to-song-immersed-isra'al 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 vowel-acknowledge-yeahodah, who was a borrow-join-levite, and he sojourned there. and the man went from the city from bethlehem judah to sojourn where he could find a place: and he came to mountain gray-fruitful-afraim to the house of who's-coward-mikah, as he made his way. and who's-coward-mikah said to him, whence comest thou? and he said to him, i am a borrow-join-levite of bethlehem judah, and i go to sojourn where i may find a place. and who's-coward-mikah said to him, dwell with me, and be to me a father and a darkener and i will give thee ten light-sheqels of silver by the year, and a suit of apparel, and thy victuals. so the borrow-join-levite went in. and the

borrow-join-levite was content to settle with the man; and the young man was to him as one of his betweeners. and who's-coward-mikah filld the borrow-join-levite; and the young man became his darkener and was in the house of who's-coward-mikah. then said who's-coward-mikah, now know i that vowelconsonants-ohyeah will do me good, seeing i have a borrow-join-levite to my darkener

18

in those days there was no king in to-song-immersed-isra'al and in those days the branch of the discuss-judge-danites sought them an inheritance to settle in; for to that day all their inheritance had not fallen to them among the branch of to-song-immersed-isra'al and betweeners of discuss-court-dan sent of their family five men from their coasts, betweeninters of stratagem, from wasp-zoreh, and from woman-of-burden-ashtaol, to spy out the land, and to investigate it; and they said to them, go, investigate the land: who when they came to mountain gray-fruitful-afraim, to the house of who's-coward-mikah, they lodged there. when they were by the house of who's-coward-mikah, they knew the voice of the young man the borrow-join-levite: and they turned aside name-there, and said to him, who brought thee hither? and what makest thou in this place? and what hast thou here? and he said to them, thus and thus doeth who's-coward-mikah with me, and hath waged me, and i am his darkener and they said to him, ask counsel, we pray thee, of tohwards, that we may know whether our way which we go will be successful. and the darkener said to them, go in completeness: before vowelconsonants-ohyeah is your way wherein ye go. then the five men departed, and came to kneading-laish, and saw the with that were therein, how they settled sure, after the word of the side-by-side-zidonians, quiet and sure; and there was no magistrate in the earth, that might confine them in any word; and they were far from the side-by-side-zidonians, and had no word with any earthing. and they came to their brethren to wasp-zoreh and woman-of-burden-ashtaol: and their brethren said to them, what say ye? and they said, stand up, that we may 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 come to inherit the land. when ye go, ye will come to a with sure, and to a large land: for tohwards hath given it into your hands; a place where there is no lack of any word that is in the land. and there journeyed from there of the family of the discuss-judge-danites, out of wasp-zoreh and out of woman-of-burden-ashtaol, six hundred men girded with tools of war. and they upped, and pitched in forests-city-qirjath-jearim, in vowel-acknowledge-yeahodah: wherefore they called that place camp-court-mahaneh-dan to this day: behold, it is behind forests-city-qirjath-jearim. and they pass-crossed there to mountain gray-fruitful-afraim, and pass-crossed to the house of who's-coward-mikah. then answered the five men that went to spy out the land of kneading-laish, and said to their brethren, do ye know that there is in these houses an efod, and heal-let-down, and a chisel-sculpture, and a blended? now therefore consider what ye have to do. and they turned aside name-thereward, and came to the house of the young man the borrow-join-levite, even to the house of who's-coward-mikah, and saluted him. and the six hundred men girded with their tools of war, which were of betweeners of discuss-court-dan stood

by the entering of the gate. and the five men that went to spy out the land upped, and came in name-there, and took the chisel-sculpture, and the efod, and the heal-let-down, and the blended: and the darkener stood in the coming of the gate with the six hundred men that were girded with weapons of war. and these went into who's-coward-mikah's house, and fetched the chisel-sculpture, the efod, and the heal-let-down, and the blended. then said the darkener to them, what do ye? and they said to him, hold thy peace, name-there 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 to-song-immersed-isra'al and the priest's heart was good, and he took the efod, and the heal-let-down, and the chisel-sculpture, and went in the near-inward of the with. so they turned and departed, and name-there the little ones and the livestock and the heavyweight-carriage before them. and when they were a good way from the house of who's-coward-mikah, the men that were in the houses near to who's-coward-mikah's house were cried for, and clung to betweeners of discuss-court-dan and they read-called to betweeners of discuss-court-dan and they turned their face-turnings, and said to who's-coward-mikah, what aileth thee, that thou cry for? and he said, ye have taken away my tohwards which i made, 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 betweeners of discuss-court-dan said to him, let not thy voice be heard among us, lest angry fellows run upon thee, and thou lose thy person, with the persons of thy household. and betweeners of discuss-court-dan went their way: and when who's-coward-mikah chest-envisioned that they were too strong for him, he turned and went back to his house. and they took the things which who's-coward-mikah had made, and the darkener which he had, and came to kneading-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 snatcher, because it was far from side-by-side-zidon, and they had no word with any earthing; and it was in the valley that lieth by house-street-bet-rehob. and they between-built a city, and dwelt therein. and they called the there-name of the city discuss-court-dan after the there-name of discuss-court-dan their father, who was born to to-song-immersed-isra'al howbeit the there-name of the city was kneading-laish at the first. and betweeners of discuss-court-dan name-there up the chisel-sculpture: and given-ionatan, betweener of stranger-gershom, betweener of sleep-change-manasseh, he and his betweeners were darkener to the branch of discuss-court-dan until the day of the uncover-exile of the land. and they name-there them up who's-coward-mikah's chisel-sculpture, which he made, all the time that the alpha-beit-house of tohwards was in pull-out-shiloh.

19

and it came to pass in those days, when there was no king in to-song-immersed-isra'al that there was a certain borrow-join-levite sojourning on the side of mountain gray-fruitful-afraim, 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 youth with him, and a couple of asses: and she brought him into her father's house: and when the father of the youth-maid saw him, he be glad to meet him. and his father in law, the youth-maid's father, held 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 youth-maid'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 youth-maid'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 youth-maid'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 youth, his father in law, the youth-maid'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 defeated-jebus, which is cast-complete-jerusalem; and there were with him two asses saddled, his concubine also was with him. and when they were by defeated-jebus, the day was far spent; and the youth said to his mister, come, i pray thee, and let us turn aside into this city of the trampler-jebusites, and lodge in it. and his mister said to him, we will not turn aside hither into the city of a stranger, that is not of betweeners of to-song-immersed-isra'al we will pass-cross over to hill-gibeah. and he said to his youth, come, and let us draw near to one of these places to lodge all night, in hill-gibeah, or in high-region-ramah. and they pass-crossed on and pass-crossed their way; and the sun pass-crossed down upon them when they were by hill-gibeah, which belongeth to righthand-child-benjamin. and they turned aside name-there, to go in and to lodge in hill-gibeah: and when he went in, he sat him down in a street of the city: for there was no man that took them into his house to lodging. and, behold, there came an old man from his doing out of the field at even, which was also of mountain gray-fruitful-afraim; and he sojourned in hill-gibeah: but the men of the place were righthand-child-benjamites. and when he had lifted up his eyes, he saw a wayfaring man in the street of the city: and the old man said, whither goest thou? and whence comest thou? and he said to him, we are pass-crossing from bethlehem judah toward the side of mountain gray-fruitful-afraim; from there am i: and i pass-crossed to bethlehem judah, but i am now going to the alpha-beit-house of vowelconsonants-ohyeah; 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, completeness 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 betweeners of in-good-time-fade-beliel, beset the house round about, and beat at the door, and said to the possessor of

the house, the old possessor, saying, let emerge the possessor that came into thine house, that we may know him. and the possessor, the possessor of the house, emerged 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 daughter a maiden, and his concubine; them i will let emerge now, and torment 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 let her emerge to them; and they knew her, and abused her all the night until the morning-black: and when the black began to up, they send her. then came the woman in the upping of the black, and fell down at the opening of the man's house where her mister was, till it was light. and her mister stood up in the morning, and opened the openings of the house, and emerged 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 to-song-immersed-isra'al and it was so, that all that saw it said, there was no such deed done nor seen from the day that betweeners of to-song-immersed-isra'al upped out of the land of narrows-develop-egypt to this day: name-there of it, take word, and word your minds.

20

then all betweeners of to-song-immersed-isra'al emerged, and the meeting was gathered together as one man, from discuss-court-dan even to seven-well-bar-shebe, with the land of roll-until-gil'ed, to vowelconsonants-ohyeah in expect-cover-mizpeh. and the chief of all the with, even of all the branch of to-song-immersed-isra'al presented themselves in the assembly of the with of tohwards, four hundred thousand footmen that drew sword. (now betweeners of righthand-child-benjamin heard that betweeners of to-song-immersed-isra'al were gone up to expect-cover-mizpeh.) then said betweeners of to-song-immersed-isra'al word us, where-how was this break-visual? and the borrow-join-levite, the man of the woman that was murdered, answered and said, i came into hill-gibeah that belongeth to righthand-child-benjamin, i and my concubine, to lodge. and the men of hill-gibeah stood against me, and beset the house round about upon me by night, and thought to have killed me: and my concubine have they tormented, 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 to-song-immersed-isra'al for they have committed lewdness and folly in to-song-immersed-isra'al behold, ye are all betweeners of to-song-immersed-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 asideto his house. but now this will be the word which we will do to hill-gibeah; we will up by lot against it; and we will take ten men of an hundred throughout all the branch of to-song-immersed-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 hill-gibeah of righthand-child-benjamin, according to all the folly that they have wrought in to-song-immersed-isra'el so all the men of to-song-immersed-isra'el were added against the city, knit together as one man. and the branch of to-song-immersed-isra'el sent men through all the branch of righthand-child-benjamin, saying, what break-visual is this that is done among you? now therefore deliver us the men, betweeners of in-good-time-fade-beliel, which are in hill-gibeah, that we may name-there them to death, and name-there away break-visual from to-song-immersed-isra'el but betweeners of righthand-child-benjamin would not hearken to the voice of their brethren betweeners of to-song-immersed-isra'el but betweeners of righthand-child-benjamin added themselves together out of the cities to hill-gibeah, to emerge to war against betweeners of to-song-immersed-isra'el and betweeners of righthand-child-benjamin were counted at that time out of the cities twenty and six thousand men that drew sword, beside the settlers of hill-gibeah, which were counted seven hundred chosen men. among all this with there were seven hundred chosen men lefthanded; every one could sling stones at an ruin-eir breadth, and not miss. and the men of to-song-immersed-isra'el beside righthand-child-benjamin, were counted four hundred thousand men that drew sword: all these were men of war. and betweeners of to-song-immersed-isra'el arose, and upped to the alpha-beit-house of tohwards, and asked counsel of tohwards, and said, which of us will up first to the war against betweeners of righthand-child-benjamin? and vowelconsonants-ohyeah said, vowel-acknowledge-yeahodah will up first. and betweeners of to-song-immersed-isra'el stood up in the morning, and encamped against hill-gibeah. and the men of to-song-immersed-isra'el emerged to war against righthand-child-benjamin; and the men of to-song-immersed-isra'el arrayed themselves to fight against them at hill-gibeah. and betweeners of righthand-child-benjamin emerged out of hill-gibeah, and swim-ruined down to the land of the to-song-immersed-israelites that day twenty and two thousand men. and the with the men of to-song-immersed-isra'el strengthened themselves, and arrayed their war again in the place where they arrayed themselves the first day. (and betweeners of to-song-immersed-isra'el upped and wept before vowelconsonants-ohyeah until even, and asked counsel of vowelconsonants-ohyeah, saying, will i up again to war against betweeners of righthand-child-benjamin my brother? and vowelconsonants-ohyeah said, up against him.) and betweeners of to-song-immersed-isra'el came near against betweeners of righthand-child-benjamin the second day. and righthand-child-benjamin emerged against them out of hill-gibeah the second day, and swim-ruined down to the land of betweeners of to-song-immersed-isra'el again eighteen thousand men; all these drew the sword. then all betweeners of to-song-immersed-isra'el and all the with, upped, and came to the alpha-beit-house of tohwards, and wept, and sat there before vowelconsonants-ohyeah, and fasted that day until even, and onupped onupps and completers before vowelconsonants-ohyeah. and betweeners of to-song-immersed-isra'el inquired of vowelconsonants-ohyeah, (for the gather-cabinet of the alignment of tohwards was there in those days, and mouth-attempt-pinehas, betweener of help-to-alecer, betweener of gather-cabinet-aaron, stood before it in those days,) saying, will i yet again emerge to war

against betweeners of righthand-child-benjamin my brother, or will i cease? and vowelconsonants-ohyeah said, up; for to-morrow i will deliver them into thine hand. and to-song-immersed-isra'el name-there ambushers round about hill-gibeah. and betweeners of to-song-immersed-isra'el upped against betweeners of righthand-child-benjamin on the third day, and arrayed themselves against hill-gibeah, as at other times. and betweeners of righthand-child-benjamin emerged against the with, and were drawn away from the city; and they began to hit of the with, and void, as at other times, in the highways, of which one ups to the alpha-beit-house of tohwards, and the other to hill-gibeah in the field, about thirty men of to-song-immersed-isra'el and betweeners of righthand-child-benjamin said, they are injured down before us, as at the first. but betweeners of to-song-immersed-isra'el said, let us flee, and draw them from the city to the highways. and all the men of to-song-immersed-isra'el stood up out of their place, and arrayed themselves at palm-possessor-bel-tamar: and the ambushers of to-song-immersed-isra'el came forth out of their places, even out of the meadows of hill-gibeah. and there came against hill-gibeah ten thousand chosen men out of all to-song-immersed-isra'el and the war was touch: but they knew not that break-visual was near them. and vowelconsonants-ohyeah smote righthand-child-benjamin before to-song-immersed-isra'el and betweeners of to-song-immersed-isra'el swim-ruined of the righthand-child-benjamites that day twenty and five thousand and an hundred men: all these drew the sword. so betweeners of righthand-child-benjamin saw that they were injured: for the men of to-song-immersed-isra'el gave place to the righthand-child-benjamites, because they be sured to the ambushers which they had name-there beside hill-gibeah. and the ambushers hastened, and rushed upon hill-gibeah; and the ambushers drew themselves along, and hit all the city with the mouth of the sword. now there was a meeting-time between the men of to-song-immersed-isra'el and the ambushers, that they should make a great lifting with smoke rise up out of the city. and when the men of to-song-immersed-isra'el retired in the war, righthand-child-benjamin began to injure and void of the men of to-song-immersed-isra'el about thirty persons: for they said, injuredly they are injured before us, as in the first war. but when the flame lifted to standstay up out of the city with a stand of smoke, the righthand-child-benjamites looked behind them, and, behold, the flame of the city upped up to namespaces. and when the men of to-song-immersed-isra'el turned again, the men of righthand-child-benjamin were alarm-hastened: for they saw that break-visual was touching them. therefore they turned their backs before the men of to-song-immersed-isra'el to the way of the word-desert; but the war clung to them; and them which came out of the cities they swim-ruined in the midst of them. thus they inclosed the righthand-child-benjamites round about, and chased them, and way-trode them down with ease over against hill-gibeah toward the sunrising. and there fell of righthand-child-benjamin eighteen thousand men; all these were men of stratagem. and they turned and fled toward the word-desert to the rock of pomegranate-rimmon: and they gleaned of them in the highways five thousand men; and clung to them to gidom, and hit two thousand men of them. so that all which fell that day of righthand-child-benjamin were twenty and five thousand men that

drew the sword; all these were men of stratagem. but six hundred men turned and fled to the word-desert to the rock pomegranate-rimmon, and abode in the rock pomegranate-rimmon four months. and the men of to-song-immersed-isra'al turned again upon betweeners of righthand-child-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 sent fire in all the cities that they came to.

21

now the men of to-song-immersed-isra'al had seven-swear in expect-cover-mizpeh, saying, there will not any of us give his daughter to righthand-child-benjamin to woman. and the with came to the alpha-beit-house of tohwards, and abode there till even before tohwards, and lifted up their voices, and wept sore; and said, vowelconsonants-ohyeah tohwards of to-song-immersed-isra'al why is this come to pass in to-song-immersed-isra'al that there should be to day one branch account-lacking in to-song-immersed-isra'al and it came to pass on the morrow, that the with rose early, and between-built there an butcher-place, and onupped onups and completers. and betweeners of to-song-immersed-isra'al said, who is there among all the branch of to-song-immersed-isra'al that came not up with the assembly to vowelconsonants-ohyeah? for they had made a great seven-oath concerning him that came not up to vowelconsonants-ohyeah to expect-cover-mizpeh, saying, he will surely be put to death. and betweeners of to-song-immersed-isra'al repented them for righthand-child-benjamin their brother, and said, there is one branch cut off from to-song-immersed-isra'al this day. how will we do for women for them that remain, seeing we have seven-swear by vowelconsonants-ohyeah that we will not give them of our betweenas to women? and they said, what one is there of the branch of to-song-immersed-isra'al that came not up to expect-cover-mizpeh to vowelconsonants-ohyeah? and, behold, there came none to the camp from dry-roll-until-jabeshgilead to the assembly. for the with were counted, and, behold, there were none of the settlers of dry-roll-until-jabeshgilead there. and the meeting sent name-there twelve thousand men of the of stratagemest, and directed them, saying, go and hit the settlers of dry-roll-until-jabeshgilead with the mouth of the sword, with the women and betweeners. 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 dry-roll-until-jabeshgilead four hundred young virgins, that had known no man by lying with any remember-male: and they let emerge them to the camp to pull-out-shiloh, which is in the land of nest-buy-kanaan and the whole meeting sent some to word to betweeners of righthand-child-benjamin that were in the rock pomegranate-rimmon, and to call completely to them. and righthand-child-benjamin came again at that time; and they gave them women which they had saved alive of the women of dry-roll-until-jabeshgilead: and yet so they sufficed them not. and the with repented them for righthand-child-benjamin, because that vowelconsonants-ohyeah had made a breach in the branch of to-song-immersed-isra'al then the elders of the meeting said, how will we do for women for them that remain, seeing the women are destroyed out of righthand-child-benjamin? and they said, there must be an inheritance for them that be eject-escaped of

righthand-child-benjamin, that a branch be not wiped out of to-song-immersed-isra'al howbeit we may not give them women of our betweenas: for betweeners of to-song-immersed-isra'al have seven-swear, saying, seven-cursed be he that giveth a woman to righthand-child-benjamin. then they said, behold, there is a feast of vowelconsonants-ohyeah in pull-out-shiloh yearly in a place which is on the north side of house-unto-bet-al, on the east side of the highway that ups from house-unto-bet-al to shoulder-shekhem, and on the south of lebonah. therefore they directed betweeners of righthand-child-benjamin, saying, go and ambush in the vineyards; and see, and behold, if the betweenas of pull-out-shiloh emerged to dance in dances, then come ye out of the vineyards, and catch you every man his woman of the betweenas of pull-out-shiloh, and go to the land of righthand-child-benjamin. and it will be, when their fathers or their brethren come to us to quarrel, 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 betweeners of righthand-child-benjamin did so, and lifted them women, according to their count, of them that void-danced, whom they robbed: and they went and resettled to their inheritance, and repaired the cities, and dwelt in them. and betweeners of to-song-immersed-isra'al went from there at that time, every man to his branch and to his family, and they emerged from there every man to his inheritance. in those days there was no king in to-song-immersed-isra'al every man did that which was turgor-immersed in his own eyes.

1

now there was a certain man of viewer-heights-ramatam-zofim, of mountain gray-fruifful-afraim, and his there-name was envy-buy-to-alqanah, betweener of mercy-womb-jeroham, betweener of vowel-to-alyeah, betweener of tohu, betweener of nectar-zuf, an gray-fruifful-afratite: and he had two women; the there-name of the one was gift-hannah, and the there-name of the other turnings-penninah: and turnings-penninah had children, but gift-hannah had no children. and this man upped out of his city yearly to bow and to butcher to vowelconsonants-ohyeah of armies in pull-out-shiloh. and the two betweeners of my-onup-eli handful-shore-hofni and mouth-attempt-pinehas, the darkener of vowelconsonants-ohyeah, were there. and when the time was that envy-buy-to-alqanah butchered, he gave to turnings-penninah his woman, and to all her betweeners and her betweenas, portions: but to gift-hannah he gave a stratagem portion; for he loved gift-hannah: but vowelconsonants-ohyeah had closed up her womb. and her narrower also provoked her sore, for to make her fret, because vowelconsonants-ohyeah had closed up her womb. and as he did so year by year, when she upped to the alpha-beit-house of vowelconsonants-ohyeah, so she provoked her; therefore she wept, and did not eat. then said envy-buy-to-alqanah her man to her, gift-hannah, why weepest thou? and why eatest thou not? and why is thy heart grieved? am not i better to thee than ten betweeners? so gift-hannah stood up after they had eaten in pull-out-shiloh, and after they had drunk. now my-onup-eli the darkener sat upon a seat by a post of the hall of vowelconsonants-ohyeah. and she was in bitterness of person, and self-crimeed to vowelconsonants-ohyeah, and wept sore. and she vowed a vow, and said, vowelconsonants-ohyeah of armies, if thou wilt indeed see on the poverty 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 vowelconsonants-ohyeah all the days of his life, and there will no razor upon his head. and it came to pass, as she continued self-crimeing before vowelconsonants-ohyeah, that my-onup-eli marked her mouth. now gift-hannah, she worded in her heart; only her lips moved, but her voice was not heard: therefore my-onup-eli thought she had been drunken. and my-onup-eli said to her, how long wilt thou be drunken? turn aside thy wine from thee. and gift-hannah answered and said, no, my mister, i am a woman of a sorrowful breathwind: i have drunk neither wine nor strong drink, but have spilled out my person before vowelconsonants-ohyeah. count not thine handmaid for a daughter of in-good-time-fade-beliel: for out of the abundance of my bush-talk and grief have i worded hitherto. then my-onup-eli answered and said, go in completeness: and the towards of to-song-immersed-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 vowelconsonants-ohyeah, and resetted, and came to their house to high-region-ramah: and envy-buy-to-alqanah knew gift-hannah his woman; and vowelconsonants-ohyeah remembered her. wherefore it came to pass, when the time was come about after gift-han-

nah had bright-conceived, that she bare a betweener and called his there-name to-his-namethere-samu'al, saying, because i have asked him of vowelconsonants-ohyeah. and the man envy-buy-to-alqanah, and all his house, upped to butcher to vowelconsonants-ohyeah the yearly butcher, and his vow. but gift-hannah went not up; for she said to her man, i will not up until child be weaned, and then i will bring him, that he may appear before vowelconsonants-ohyeah, and there abide world. and envy-buy-to-alqanah her man said to her, do what seemeth thee good; tarry until thou have weaned him; only vowelconsonants-ohyeah establish his word. so the woman abode, and gave her betweener suck until she weaned him. and when she had weaned him, she took him up with her, with three bulls, and one tired-efah of flour, and a bottle of wine, and brought him to the alpha-beit-house of vowelconsonants-ohyeah in pull-out-shiloh: and child was young. and they slaughtered a bull, and brought child to my-onup-eli and she said, oh my mister, as thy person liveth, my mister, i am the woman that stood by thee here, self-crimeing to vowelconsonants-ohyeah. for this child i self-crimeed; and vowelconsonants-ohyeah hath given me my petition which i asked of him: therefore also i have lent him to vowelconsonants-ohyeah; as long as he liveth he will be lent to vowelconsonants-ohyeah. and he bowed vowelconsonants-ohyeah there.

2

and gift-hannah self-crimeed, and said, my heart be gladth in vowelconsonants-ohyeah, mine ray-horn is highed in vowelconsonants-ohyeah: my mouth is enlarged over mine enemies; because i be glad in thy stick-safety. there is none dedicated as vowelconsonants-ohyeah: for there is none beside thee: neither is there any rock like our tohwards. word no more so exceeding tally; let not arrogance emerged of your mouth: for vowelconsonants-ohyeah is a tohwards 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 waged out themselves for bread; and they that were hungry ceased: so that the barren hath born seven; and she that hath many betweeners languishes. vowelconsonants-ohyeah killeth, and maketh alive: he bringeth down to the asking, and ups. vowelconsonants-ohyeah maketh poor, and maketh rich: he bringeth low-tide and lifeth up. he stands up 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 vowelconsonants-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 still in darkness; for by energy will no man herobloke. the quarrelers of vowelconsonants-ohyeah will be broken to pieces; out of namespaces will he thunder upon them: vowelconsonants-ohyeah will judge the ends of the land; and he will give goatness to his king, and high the ray-horn of his swimming. and envy-buy-to-alqanah went to high-region-ramah to his house. and child did immerse to vowelconsonants-ohyeah before my-onup-eli the darkener now the betweeners of my-onup-eli were betweeners of in-good-time-fade-beliel; they knew not vowelconsonants-ohyeah. and the priest's criterion with the with was, that, when any man butchered butch, the priest's youth came, while the immersed-flesh was in seething, with a fleshhook of three teeth in his hand; and he

hit it into the pan, or kettle, or caldron, or pot; all that the fleshhook upped the darkener took for himself. so they did in pull-out-shiloh to all the to-song-immersed-israelites that came name-there. also before they burnt the fat, the priest's youth came, and said to the man that butcherd, give immersed-flesh to roast for the darkener for he will not have sodden immersed-flesh of thee, but living. and if any man said to him, let them not fail to burn the fat presently, and then take as much as thy person pertaineth; then he would answer him, nay; but thou wilt give it me now: and if not, i will take it by strong. wherefore the miss of the young men was very great before vowelconsonants-ohyeah: for men abhorred the refter of vowelconsonants-ohyeah. but to-his-namethere-samu'al was immersed before vowelconsonants-ohyeah, being a youth, girded with a linen efod. moreover his mother made him a little coat, and brought it to him from year to year, when she upped with her man to butcher the yearly butcher. and my-onup-eli first-pooled envy-buy-to-alqanah and his woman, and said, vowelconsonants-ohyeah name-there thee seed of this woman for the loan which is lent to vowelconsonants-ohyeah. and they went to their own home. and vowelconsonants-ohyeah accounted gift-hannah, so that she bright-conceived, and bare three betweeners and two betweenas. and betweener to-his-namethere-samu'al grew before vowelconsonants-ohyeah. now my-onup-eli was very old, and heard all that his betweeners did to all to-song-immersed-isra'al and how they name-there 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 break-visual doings by all this with. nay, my betweeners; for it is no good report that i hear: ye make vowelconsonants-ohyeah's with to pass-cross over. if one man miss against another, and they crime towards: but if a man miss against vowelconsonants-ohyeah, who will crime for him? notwithstanding they hearkened not to the voice of their father, because vowelconsonants-ohyeah would desire to dead them. and child to-his-namethere-samu'al grew on, and was in good both with vowelconsonants-ohyeah, and also with men. and there came a man of towards to my-onup-eli and said to him, thus saith vowelconsonants-ohyeah, did i uncoverly uncover myself to the house of thy father, when they were in narrows-develop-egypt in pharaoh's house? and did i choose him out of all the branch of to-song-immersed-isra'al to be my darkener to onup mine butcher-place, to burn incense, to lift an efod before me? and did i give to the house of thy father all the fires of betweeners of to-song-immersed-isra'al wherefore kick ye at my butcher and at mine butchering, which i have directed in my habitation; and heavy-weightest thy betweeners on me, to make yourselves fat with the chiefest of all the resters of to-song-immersed-isra'al my with? wherefore vowelconsonants-ohyeah towards of to-song-immersed-isra'al saith, i said indeed that thy house, and the house of thy father, should walk before me world: but now vowelconsonants-ohyeah saith, be it void-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 hew off thine arm, and the arm of thy father's house, that there will not be an old man in thine house. and thou wilt look at an narrower in my habitation, in all the wealth which towards will give to-song-immersed-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 person: 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 betweeners, on handful-shore-hofni and mouth-attempt-pinehas; in one day they will die both of them. and i will raise me up a hide-trainingful darkener that will do according to that which is in mine heart and in my person: and i will between-build him a sure house; and he will bush-talk before mine swimming 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's offices, that i may eat a piece of bread.

3

and child to-his-namethere-samu'al was immersed to vowelconsonants-ohyeah before my-onup-eli and word vowelconsonants-ohyeah was precious in those days; there was no open chest-vision. and it came to pass at that time, when my-onup-eli was laid down in his place, and his eyes began to wax dim, that he could not see; and ere the lamp of tohwards went out in the hall of vowelconsonants-ohyeah, where the gather-cabinet of tohwards was, and to-his-namethere-samu'al was laid down to sleep; that vowelconsonants-ohyeah called to-his-namethere-samu'al: and he answered, here am i. and he ran to my-onup-eli and said, here am i; for thou calledst me. and he said, i called not; lie down again. and he went and lay down. and vowelconsonants-ohyeah called yet again, to-his-namethere-samu'al. and to-his-namethere-samu'al arose and went to my-onup-eli and said, here am i; for thou didst call me. and he answered, i called not, my betweener lie down again. now to-his-namethere-samu'al did not yet know vowelconsonants-ohyeah, neither was word vowelconsonants-ohyeah yet revealed to him. and vowelconsonants-ohyeah called to-his-namethere-samu'al again the third time. and he arose and went to my-onup-eli and said, here am i; for thou didst call me. and my-onup-eli perceived that vowelconsonants-ohyeah had called betweener. therefore my-onup-eli said to to-his-namethere-samu'al, go, lie down: and it will be, if he call thee, that thou wilt say, word, vowelconsonants-ohyeah; for thy worker heareth. so to-his-namethere-samu'al went and name-there down in his place. and vowelconsonants-ohyeah came, and stood, and called as at other times, to-his-namethere-samu'al, to-his-namethere-samu'al. then to-his-namethere-samu'al answered, word; for thy worker heareth. and vowelconsonants-ohyeah said to to-his-namethere-samu'al, behold, i will do a word in to-song-immersed-isra'al at which both the ears of every one that heareth it will tingle. in that day i will perform against my-onup-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 betweeners made themselves vile, and he restrained them not. and therefore i have seven-swear to the house of my-onup-eli that the cloudy of eli's house will not be out-of-towned with butcher nor refter world. and to-his-namethere-samu'al give until the morning, and opened the openings of the alpha-beit-house of vowelconsonants-ohyeah. and to-his-namethere-samu'al respected to show my-onup-eli the vision. then my-

onup-eli called to-his-namethere-samu'al, and said, to-his-namethere-samu'al, my betweener and he answered, here am i. and he said, what is the word that vowelconsonants-ohyeah hath said to thee? i pray thee hide it not from me: tohwards do so to thee, and more also, if thou hide any word from me of all the words that he said to thee. and to-his-namethere-samu'al told him every whit, and hid not a word from him. and he said, it is vowelconsonants-ohyeah: let him do what seemeth him good. and to-his-namethere-samu'al grew, and vowelconsonants-ohyeah was with him, and did let none of his words fall to the land, and all to-song-immersed-isra'al from discuss-court-dan even to seven-well-bar-shebe knew that to-his-namethere-samu'al was established to be a come-bringer of vowelconsonants-ohyeah. and vowelconsonants-ohyeah appeared again in pull-out-shiloh: for vowelconsonants-ohyeah uncovered himself to to-his-namethere-samu'al in pull-out-shiloh by word vowelconsonants-ohyeah.

4

and the word of to-his-namethere-samu'al came to all to-song-immersed-isra'al now to-song-immersed-isra'al emerged against the splash-in-palestinians to war, and pitched beside the stone-help-eben-ezer: and the splash-in-palestinians pitched in horizon-afeq. and the splash-in-palestinians arrayed themselves against to-song-immersed-isra'al and the war left, to-song-immersed-isra'al was injured before the splash-in-palestinians: and they hit of the army in the field about four thousand men. and when the with were come into the camp, the elders of to-song-immersed-isra'al said, wherefore hath vowelconsonants-ohyeah injured us to day before the splash-in-palestinians? let us fetch the gather-cabinet of the alignment of vowelconsonants-ohyeah out of pull-out-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 pull-out-shiloh, that they might lift from there the gather-cabinet of the alignment of vowelconsonants-ohyeah of armies, which dwelleth between the near-inwarders: and the two betweeners of my-onup-eli handful-shore-hofni and mouth-attempt-pinehas, were there with the gather-cabinet of the alignment of tohwards. and when the gather-cabinet of the alignment of vowelconsonants-ohyeah came into the camp, all to-song-immersed-isra'al shouted with a great shout, so that the land rang again. and when the splash-in-palestinians heard the voice of the shout, they said, what meaneth the voice of this great shout in the camp of the cross-over-hebrews? and they knew that the gather-cabinet of vowelconsonants-ohyeah was come into the camp. and the splash-in-palestinians were afraid, for they said, tohwards 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 tohwards? these are the tohwards that hit the narrows-develop-egyptians with all the plagues in the word-desert. be strong and quit yourselves like men, o ye splash-in-palestinians, that ye be not workers to the cross-over-hebrews, as they have been to you: quit yourselves like men, and fight. and the splash-in-palestinians fought, and to-song-immersed-isra'al was injured, and they fled every man into his tent: and there was a very great hitting; for there fell of to-song-immersed-isra'al thirty thousand footmen. and the gather-cabinet of tohwards was taken; and the two

betweeners of my-onup-eli handful-shore-hofni and mouth-attempt-pinehas, were slain. and there ran a earthling of righthand-child-benjamin out of the army, and came to pull-out-shiloh the same day with his costume rent, and with earth upon his head. and when he came, lo, my-onup-eli sat upon a seat by the wayside watching: for his heart trembled for the gather-cabinet of tohwards. and when the man came into the city, and told it, all the city cried out. and when my-onup-eli heard the voice of the shouting, he said, what meaneth the voice of this tumult? and the man came in hastily, and told my-onup-eli now my-onup-eli was ninety and eight years old; and his eyes were dim, that he could not see. and the man said to my-onup-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 betweener and the informer answered and said, to-song-immersed-isra'al is fled before the splash-in-palestinians, and there hath been also a great injury among the with, and thy two betweeners also, handful-shore-hofni and mouth-attempt-pinehas, are dead, and the gather-cabinet of tohwards is taken. and it came to pass, when he remembered the gather-cabinet of tohwards, that he fell from off the seat backward by the side of the gate, and his neck fractured, and he died: for he was an old man, and heavy. and he had criticald to-song-immersed-isra'al forty years. and his daughter in law, mouth-attempt-pinehas' woman, was with child, near to be delivered: and when she heard the tidings that the gather-cabinet of tohwards was taken, and that her father in law and her man were dead, she bowed herself and travailed; for her pains was 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 betweener but she answered not, neither did she regard it. and she named child heavyweight-island-ai-kabod, saying, the heavyweight is departed from to-song-immersed-isra'al because the gather-cabinet of tohwards was taken, and because of her father in law and her man. and she said, the heavyweight is departed from to-song-immersed-isra'al for the gather-cabinet of tohwards is taken.

5

and the splash-in-palestinians took the gather-cabinet of tohwards, and brought it from the stone-help-eben-ezer to fire-plunder-ashdod. when the splash-in-palestinians took the gather-cabinet of tohwards, they brought it into the house of fish-dagon, and set it by fish-dagon. and when they of fire-plunder-ashdod arose early on the morrow, behold, fish-dagon was fallen upon his face-turnings to the land before the gather-cabinet of vowelconsonants-ohyeah. and they took fish-dagon, and set him in his place again. and when they arose early on the morrow morning, behold, fish-dagon was fallen upon his face-turnings to the land before the gather-cabinet of vowelconsonants-ohyeah; and the head of fish-dagon and both the palms of his hands were cut off upon the threshold; only the stump of fish-dagon was left to him. therefore neither the darkener of fish-dagon, nor any that come into fish-dagon's house, way-tread on the threshold of fish-dagon in fire-plunder-ashdod to this day. but the hand of vowelconsonants-ohyeah was heavy upon them of fire-plunder-ashdod, and he destroyed them, and hit them with emerods, even fire-plunder-ashdod and the coasts thereof. and when the men of fire-plunder-ashdod saw that it was so, they said, the gather-cabinet of the tohwards of to-song-immersed-isra'al

will not abide with us: for his hand is sore upon us, and upon fish-dagon our tohwards, they sent therefore and added all the lords of the splash-in-palestinians to them, and said, what will we do with the gather-cabinet of the tohwards of to-song-immersed-isra'al and they answered, let the gather-cabinet of the tohwards of to-song-immersed-isra'al be carried about to winepress-gat and they carried the gather-cabinet of the tohwards of to-song-immersed-isra'al about thither. and it was so, that, after they had carried it about, the hand of vowelconsonants-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 tohwards to essence-futile-eqron. and it came to pass, as the gather-cabinet of tohwards came to essence-futile-eqron, that the essence-futile-eqronites cried out, saying, they have brought about the gather-cabinet of the tohwards of to-song-immersed-isra'al to us, to dead us and our with. so they sent and added together all the lords of the splash-in-palestinians, and said, send away the gather-cabinet of the tohwards of to-song-immersed-isra'al and let it go again to his own place, that it dead us not, and our with: for there was a deadly destruction throughout all the city; the hand of tohwards was very heavy there. and the men that died not were hit with the emerods: and the stick-cry of the city upped to namespaces.

6

and the gather-cabinet of vowelconsonants-ohyeah was in the field of the splash-in-palestinians seven months. and the splash-in-palestinians called for the darkener and the magicians, saying, what will we do to the gather-cabinet of vowelconsonants-ohyeah? tell us wherewith we will send it to his place. and they said, if ye send away the gather-cabinet of the tohwards of to-song-immersed-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 turned aside 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 splash-in-palestinians: for one injury was on you all, and on your lords. wherefore ye will give images of your emerods, and images of your mice that swim-ruin the land; and ye will give heavyweight to the tohwards of to-song-immersed-isra'al peradventure he will lighten his hand from off you, and from off your tohwards, and from off your land. wherefore then do ye weightened your hearts, as the narrows-develop-egyptians and big-house-fuhreroh weighteneded their hearts? when he had wrought wonderfully among them, did they not send the people, and they departed? now therefore make a new cart, and take two milch kine, on which there hath come no upon-yoke, and chain the kine to the cart, and settle their calves home from them: and take the gather-cabinet of vowelconsonants-ohyeah, and give it upon the cart; and give the tools 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 ups by the way of his own coast to house-of-sun-bet-shemesh, then he hath done us this great break-visual: but if not, then we will know that it is not his hand that touched 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 name-thered the gather-cabinet of

vowelconsonants-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 house-of-sun-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 splash-in-palestinians went after them to the border of house-of-sun-bet-shemesh. and they of house-of-sun-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 vowelconsonants-stick-safe-yea-hoshua, a house-of-sun-bet-shemite, and stood there, where there was a great stone: and they hatched the wood of the cart, and onuped the kine a onup to vowelconsonants-ohyeah. and the borrow-join-levites took down the gather-cabinet of vowelconsonants-ohyeah, and the coffer that was with it, wherein the tools of gold were, and name-there them on the great stone: and the men of house-of-sun-bet-shemesh onuped onups and butcherd butchers the same day to vowelconsonants-ohyeah. and when the five lords of the splash-in-palestinians had seen it, they resetted to essence-futile-eqron the same day. and these are the golden emerods which the splash-in-palestinians resetted for a fault to vowelconsonants-ohyeah; for fire-plunder-ashdod one, for courage-goat-geca one, for fire-shame-asqelon one, for winepress-gat one, for essence-futile-eqron one; and the golden mice, according to the count of all the cities of the splash-in-palestinians belonging to the five lords, both of fenced cities, and of field out-of-town-villages, even to the great stone of vapor-abel whereon they let rest the gather-cabinet of vowelconsonants-ohyeah: which stone remaineth to this day in the field of vowelconsonants-stick-safe-yea-hoshua, the house-of-sun-bet-shemite. and he hit the men of house-of-sun-bet-shemesh, because they had saw into the gather-cabinet of vowelconsonants-ohyeah, even he hit of the with fifty thousand and seventy men: and the with lamented, because vowelconsonants-ohyeah had hit many of the with with a great hitting. and the men of house-of-sun-bet-shemesh said, who is able to stand before this dedicated vowelconsonants-ohyeah tohwards? and to whom will he up from us? and they sent messengers to the settlers of forests-city-qirjath-jearim, saying, the splash-in-palestinians have brought again the gather-cabinet of vowelconsonants-ohyeah; come ye down, and fetch it up to you.

7

and the men of forests-city-qirjath-jearim came, and upped up the gather-cabinet of vowelconsonants-ohyeah, and brought it into the house of my-dad-generous-abinadab in the hill, and dedicated help-to-alecer his betweener to keep the gather-cabinet of vowelconsonants-ohyeah. and it came to pass, while the gather-cabinet settling in forests-city-qirjath-jearim, that the time was long; for it was twenty years: and all the house of to-song-immersed-isra'al lamented after vowelconsonants-ohyeah. and to-his-namethere-samu'al said to all the house of to-song-immersed-isra'al saying, if ye do reset to vowelconsonants-ohyeah with all your hearts, then turn aside the strange-substantial tohwards and star-sex'n-war-ashtarot from among you, and prepare your hearts to vowelconsonants-ohyeah, and work him only: and he will deliver you out of the hand of the splash-in-palestinians. then betweeners of to-song-immersed-isra'al did turn aside pos-

sessors-belim and star-sex'n'war-ashtarot, and worked vowelconsonants-ohyeah only. and to-his-namethere-samu'al said, gather all to-song-immersed-isra'al to expect-cover-mizpeh, and i will self-crime for you to vowelconsonants-ohyeah. and they gathered together to expect-cover-mizpeh, and drew water, and spilled it out before vowelconsonants-ohyeah, and fasted on that day, and said there, we have missed against vowelconsonants-ohyeah. and to-his-namethere-samu'al criticald betweeners of to-song-immersed-isra'al in expect-cover-mizpeh. and when the splash-in-palestinians heard that betweeners of to-song-immersed-isra'al were gathered together to expect-cover-mizpeh, the lords of the splash-in-palestinians upped against to-song-immersed-isra'al and when betweeners of to-song-immersed-isra'al heard it, they were afraid of the splash-in-palestinians. and betweeners of to-song-immersed-isra'al said to to-his-namethere-samu'al, cease not to cry to vowelconsonants-ohyeah our towards for us, that he will stick-safe us out of the hand of the splash-in-palestinians. and to-his-namethere-samu'al took a sucking lamb, and onuped it for a onup wholly to vowelconsonants-ohyeah: and to-his-namethere-samu'al cried to vowelconsonants-ohyeah for to-song-immersed-isra'al and vowelconsonants-ohyeah heard him. and as to-his-namethere-samu'al was onupping the onup, the splash-in-palestinians drew near to war against to-song-immersed-isra'al but vowelconsonants-ohyeah thundered with a great thunder on that day upon the splash-in-palestinians, and discomfited them; and they were injured before to-song-immersed-isra'al and the men of to-song-immersed-isra'al emerged of expect-cover-mizpeh, and chased the splash-in-palestinians, and hit them, until they came under pillow-house-bet-kar. then to-his-namethere-samu'al took a stone, and name-there it between expect-cover-mizpeh and tooth-shen, and called the there-name of it the-stone-help-eben-ezer, saying, hitherto hath vowelconsonants-ohyeah helped us. so the splash-in-palestinians were surrendered, and they came no more into the coast of to-song-immersed-isra'al and the hand of vowelconsonants-ohyeah was against the splash-in-palestinians all the days of to-his-namethere-samu'al. and the cities which the splash-in-palestinians had taken from to-song-immersed-isra'al were completed to to-song-immersed-isra'al from essence-futile-eqron even to winepress-gat and the coasts thereof did to-song-immersed-isra'al snatch out of the hands of the splash-in-palestinians. and there was completeness between to-song-immersed-isra'al and the say-amorites. and to-his-namethere-samu'al criticald to-song-immersed-isra'al all the days of his life. and he went from year to year in circuit to house-unto-bet-al, and roll-gilgal, and expect-cover-mizpeh, and criticald to-song-immersed-isra'al in all those places. and his reset was to high-region-ramah; for there was his house; and there he criticald to-song-immersed-isra'al and there he between-built an butcher-place to vowelconsonants-ohyeah.

8

and it came to pass, when to-his-namethere-samu'al was old, that he name-thered his betweeners criticals over to-song-immersed-isra'al now the there-name of his firstborn was to-vowel-io-jo'al; and the there-name of his second, vowel-my-dad-abiyeah: they were criticals in seven-well-bar-shebe. and his betweeners walked not in his ways, but turned aside after lucre, and

took bribes, and perverted criterion then all the elders of to-song-immersed-isra'al gathered themselves together, and came to to-his-namethere-samu'al to high-region-ramah, and said to him, behold, thou art old, and thy betweeners walk not in thy ways: now name-there us a king to critical us like all the nations. but the word displeased to-his-namethere-samu'al, when they said, give us a king to critical us. and to-his-namethere-samu'al self-crimeed to vowelconsonants-ohyeah. and vowelconsonants-ohyeah said to to-his-namethere-samu'al, hearken to the voice of the with in all that they say to thee: for they are not fed up with thee, but they are fed up with 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 narrows-develop-egypt even to this day, wherewith they have forsaken me, and worked other towards, so do they also to thee. now therefore hearken to their voice: howbeit yet protest solemnly to them, and show them the criterion of the king that will king over them. and to-his-namethere-samu'al told all the words of vowelconsonants-ohyeah to the with that asked of him a king. and he said, this will be the criterion of the king that will king over you: he will take your betweeners, and name-there them for himself, for his chariots, and to be his horsemen; and some will run before his chariots. and he will name-there him captains over thousands, and captains over fifties; and will name-there them to ear his ground, and to reap his harvest, and to make his tools of war, and tools of his chariots. and he will take your betweenas 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 because of your king which ye will have chosen you; and vowelconsonants-ohyeah will not hear you in that day. nevertheless the with refused to hear the voice of to-his-namethere-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 emerge before us, and fight our wars. and to-his-namethere-samu'al heard all the words of the with, and he rehearsed them in the ears of vowelconsonants-ohyeah. and vowelconsonants-ohyeah said to to-his-namethere-samu'al, hearken to their voice, and make them a king. and to-his-namethere-samu'al said to the men of to-song-immersed-isra'al go ye every man to his city.

9

now there was a man of righthand-child-benjamin, whose there-name was ring-tinkle-qish, betweener of to-my-father-abi'al, betweener of bundle-zeroer, betweener of firstborn-bekorat, betweener of bake-afiah, a righthand-child-benjamite, a herobloke of stratagem. and he had a betweener whose there-name was ask-saul, a choice young man, and a good: and there was not among betweeners of to-song-immersed-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 ring-tinkle-qish ask-saul's father were lost. and ring-tinkle-qish said to ask-saul his betweener take now one of the youths with thee, and stand up, go seek the asses.

and he pass-crossed through mountain gray-fruitful-afraid, and pass-crossed through the land of trio-shal-isha, but they found them not: then they pass-crossed through the land of leaves-shelim, and there they were not: and he pass-crossed through the land of the right-hand-child-benjamites, but they found them not. and when they were come to the land of nectar-zuf, ask-saul said to his youth 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 tohwards, and he is an heavyweightable man; all that he wordeth cometh surely to pass: now let us go name-there; peradventure he can show us our way that we should go. then said ask-saul to his youth, but, behold, if we go, what will we bring the man? for the bread is spent in our tools, and there is not a present to bring to the man of tohwards: what have we? and the youth answered ask-saul again, and said, behold, i have here at hand the fourth part of a light-shekel of silver: that will i give to the man of tohwards, to tell us our way. (beforetime in to-song-immersed-isra'al when a man went to inquire of tohwards, thus he said, come, and let us go to the seer: for he that is now called a come-bringer was beforetime called a seer.) then said ask-saul to his youth, well worded; come, let us go. so they went to the city where the man of tohwards was. and as they upped 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 ups 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 upped into the city: and when they were come into the city, behold, to-his-namethere-samu'al emerged against them, for to up to the high place. now vowelconsonants-ohyeah had told to-his-namethere-samu'al in his ear a day before ask-saul came, saying, to morrow about this time i will send thee a man out of the land of righthand-child-benjamin, and thou will swim him to be captain over my with to song-immersed-isra'al that he may stick-safe my with out of the hand of the splash-in-palestinians: for i have saw upon my with, because their shout is come to me. and when to-his-namethere-samu'al saw ask-saul, vowelconsonants-ohyeah said to him, behold the man whom i spake to thee of! this same will reign over my with. then ask-saul drew near to to-his-namethere-samu'al in the gate, and said, tell me, i pray thee, where the seer's house is. and to-his-namethere-samu'al answered ask-saul, and said, i am the seer: 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, name-there not thy mind on them; for they are found. and on whom is all the desire of to-song-immersed-isra'al is it not on thee, and on all thy father's house? and ask-saul answered and said, am not i a righthand-child-benjamite, of the smallest of the branch of to-song-immersed-isra'al and my family the least of all the families of the branch of righthand-child-benjamin? wherefore then wordest thou so to me? and to-his-namethere-samu'al took ask-saul and his youth, and brought them into the upper room, and gave them sit in the chiefest place among them that

were read-called, which were about thirty persons. and to-his-namethere-samu'al said to the cook, bring the portion which i gave thee, of which i said to thee, name-there it by thee. and the cook took up the shoulder, and that which was upon it, and name-there it before ask-saul. and to-his-namethere-samu'al said, behold that which is left! name-there it before thee, and eat: for to this time hath it been kept for thee since i said, i have read-called the with. so ask-saul did eat with to-his-namethere-samu'al that day. and when they were come down from the high place into the city, to-his-namethere-samu'al communed with ask-saul upon the top of the house. and they arose black-early: and it came to pass about the upping of the black, that to-his-namethere-samu'al called ask-saul to the top of the house, saying, up, that i may send thee away. and ask-saul arose, and they emerged both of them, he and to-his-namethere-samu'al, abroad. and as they were going down to the end of the city, to-his-namethere-samu'al said to ask-saul, bid the youth pass-cross on before us, (and he pass-crossed on), but stand thou still a while, that i may show thee the word of tohwards.

10

then to-his-namethere-samu'al took a vial of oil, and poured it upon his head, and kissed him, and said, is it not because vowelconsonants-ohyeah hath swimming thee to be captain over his inheritance? when thou go from me to day, then thou will find two men by ewe-rachel's sepulchre in the border of righthand-child-benjamin at zelzah; 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 betweener then will thou go on forward from there, and thou will come to the plain of tell-tabor, and there will meet thee three men upping to tohwards to house-unto-bet-al, one lifting three kids, and another lifting three loaves of bread, and another lifting a bottle of wine: and they will salute thee, and give thee two loaves of bread; which thou will receive of their hands. after that thou will come to the hill of tohwards, where is the garrison of the splash-in-palestinians: and it will come to pass, when thou art come name-there to the city, that thou will meet a company of come-bringers coming down from the high place with a psalter, and a tabret, and a void-pipe, and a violoin, before them; and they will bring: and breathwind of vowelconsonants-ohyeah will succeed upon thee, and thou will 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 serve thee; for tohwards is with thee. and thou will go down before me to roll-gilgal; and, behold, i will come down to thee, to onup onups, and to butcher butchers of completers: seven days will thou wait, till i come to thee, and do thee what thou will do. and it was so, that when he had turned his back to go from to-his-namethere-samu'al, tohwards gave him another heart: and all those signs came to pass that day. and when they came name-there to the hill, behold, a company of come-bringers met him; and breathwind of tohwards succeeded upon him, and he brought among them. and it came to pass, when all that knew him beforetime saw that, behold, he brought among the come-bringers, then the with said one to his in-sight, what is this that is come to betweener of ring-tinkle-qish? is ask-saul also among the come-bringers? and one of the same place answered and said, but who is their fa-

ther? therefore it became a proverb-rule, is ask-saul also among the come-bringers? and when he had made an end of bringing, he came to the high place. and ask-saul's uncle said to him and to his youth, where went ye? and he said, to seek the asses: and when we saw that they were no where, we came to to-his-namethere-samu'al. and ask-saul's uncle said, tell me, i pray thee, what to-his-namethere-samu'al said to you. and ask-saul said to his uncle, he told us plainly that the asses were found. but of the word of the kingdom, whereof to-his-namethere-samu'al worded, he told him not. and to-his-namethere-samu'al shouted the with together to vowelconsonants-ohyeah to expect-cover-mizpeh; and said to betweeners of to-song-immersed-isra'al thus saith vowelconsonants-ohyeah tohwards of to-song-immersed-isra'al i upped to-song-immersed-isra'al out of narrow-develop-egypt, and delivered you out of the hand of the narrow-develop-egyptians, and out of the hand of all kingdoms, and of them that pressured you: and ye were fed up with your tohwards this day, who himself stick-safed you out of all your adversities and your tribulations; and ye have said to him, nay, but name-there a king over us. now therefore present yourselves before vowelconsonants-ohyeah by your branch, and by your thousands. and when to-his-namethere-samu'al had quarrelled all the branch of to-song-immersed-isra'al to come near, the branch of righthand-child-benjamin was captured. when he had quarrelled the branch of righthand-child-benjamin to come near by their families, the family of matri was captured, and ask-saul betweener of ring-tinkle-qish was captured: and when they sought him, he could not be found. therefore they inquired of vowelconsonants-ohyeah further, if the man should yet come thither. and vowelconsonants-ohyeah answered, behold he hath hid himself among the tools. and they ran and fetched him there: and when he stood among the with, he was taller than any of the with from his shoulders and tall-upward. and to-his-namethere-samu'al said to all the with, see ye him whom vowelconsonants-ohyeah hath chosen, that there is none like him among all the with? and all the with shouted, and said, the king live. then to-his-namethere-samu'al recounted the with the word of the kingdom, and wrote it in a recount-scroll, and rested it before vowelconsonants-ohyeah. and to-his-namethere-samu'al sent all the with away, every man to his house. and ask-saul also went home to hill-gibeah; and there went with him a band of men, whose hearts tohwards had touched. but betweeners of in-good-time-fade-beliel said, how will this man stick-safe us? and they despised him, and brought no comfort-presents. but he held his peace.

11

then serpent-guess-nahash the with-ammonite upped, and encamped against dry-roll-until-jabeshgilead: and all the men of dry-jabesh said to serpent-guess-nahash, make a alignment with us, and we will work thee. and serpent-guess-nahash the with-ammonite answered them, on this condition will i make a covenant with you, that i may thrust out all your turgor-immersed eyes, and name-there it for a wintering upon all to-song-immersed-isra'al and the elders of dry-jabesh said to him, give us seven days' respite, that we may send messengers to all the coasts of to-song-immersed-isra'al and then, if there be no man to stick-safe us, we will emerged to thee. then came the messengers to hill-gibeah of ask-saul, and told the words in the ears of

the with: and all the with lifted up their voices, and wept. and, behold, ask-saul came after the cattle out of the field; and ask-saul said, what aileth the with that they weep? and they recounted him the words of the men of dry-jabesh and breathwind of tohwards succeeded upon ask-saul when he heard those words, and his nose-anger was kindled greatly. and he took a upon-yoke of cattle, and chunked them in chunks, and sent them throughout all the coasts of to-song-immersed-isra'al by the hands of messengers, saying, whosoever cometh not forth after ask-saul and after to-his-namethere-samu'al, so will it be done to his cattle. and the fear of vowelconsonants-ohyeah fell on the with, and they emerged with one consent. and when he counted them in sprinkle-lightening-beceq, betweeners of to-song-immersed-isra'al were three hundred thousand, and the men of vowel-acknowledge-yeahodah thirty thousand. and they said to the messengers that came, thus will ye say to the men of dry-roll-until-jabeshgilead, to morrow, by that time the sun be hot, ye will have help. and the messengers came and showed it to the men of dry-jabesh and they were glad. therefore the men of dry-jabesh said, to morrow we will emerged to you, and ye will do with us all that seemeth good to you. and it was so on the morrow, that ask-saul namethere the with in three companies; and they came into the midst of the camp in the morning watch, and hit the with-ammonites until the heat of the day: and it came to pass, that they which remained were scattered, so that two of them were not left together. and the with said to to-his-namethere-samu'al, who is he that said, will ask-saul king over us? bring the men, that we may name-there them to death. and ask-saul said, there will not a man be put to death this day: for to day vowelconsonants-ohyeah hath wrought stick-safety in to-song-immersed-isra'al then said to-his-namethere-samu'al to the with, come, and let us go to roll-gilgal, and renew the kingdom there. and all the with went to roll-gilgal; and there they made ask-saul king before vowelconsonants-ohyeah in roll-gilgal; and there they butchered butchers of completers before vowelconsonants-ohyeah; and there ask-saul and all the men of to-song-immersed-isra'al be gladd greatly.

12

and to-his-namethere-samu'al said to all to-song-immersed-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 betweeners are with you: and i have walked before you from my betweenerhood to this day. behold, here i am: witness against me before vowelconsonants-ohyeah, and before his swimming: 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, vowelconsonants-ohyeah is witness against you, and his swimming is witness this day, that ye have not found ought in my hand. and they answered, he is witness. and to-his-namethere-samu'al said to the with, it is vowelconsonants-ohyeah that advanced extract-mose and gather-cabinet-aaron, and that upped your fathers out of the land of narrow-develop-egypt. now therefore stand still, that i may rea-

son with you before vowelconsonants-ohyeah of all the right acts of vowelconsonants-ohyeah, which he did to you and to your fathers. when heel-follow-jacob was come into narrows-develop-egypt, and your fathers cried to vowelconsonants-ohyeah, then vowelconsonants-ohyeah sent extract-mose and gather-cabinet-aaron, which let emerge your fathers out of narrows-develop-egypt, and made them dwell in this place. and when they forgot vowelconsonants-ohyeah their tohwards, he sold them into the hand of kaiser-sisera, captain of the army of yard-hazor, and into the hand of the splash-in-palestinians, and into the hand of the king of from-father-moab, and they fought against them. and they cried to vowelconsonants-ohyeah, and said, we have missed, because we have forsaken vowelconsonants-ohyeah, and have worked possessors-belim and star-sex'n-war-ashtarot: but now snatch us out of the hand of our enemies, and we will work thee. and vowelconsonants-ohyeah sent possessor-cut-down-gerubel, and in-discuss-bedan, and open-jefah, and to-his-namethere-samu'al, and delivered you out of the hand of your enemies on every side, and ye dwelled sure. and when ye saw that serpent-guess-nahash the king of betweeners of with-ammon came against you, ye said to me, nay; but a king will king over us: when vowelconsonants-ohyeah your tohwards was your king. now therefore behold the king whom ye have chosen, and whom ye have asking! and, behold, vowelconsonants-ohyeah hath set a king over you. if ye will respect vowelconsonants-ohyeah, and work him, and hear his voice, and not rebel against the mouth of vowelconsonants-ohyeah, then will both ye and also the king that kingeth over you continue following vowelconsonants-ohyeah your tohwards: but if ye will not hear the voice of vowelconsonants-ohyeah, but rebel against the mouth of vowelconsonants-ohyeah, then will the hand of vowelconsonants-ohyeah be against you, as it was against your fathers. now therefore stand and see this great word, which vowelconsonants-ohyeah will do before your eyes. is it not wheat harvest to day? i will call to vowelconsonants-ohyeah, and he will send thunder and rain; that ye may perceive and see that your break-visual is great, which ye have done in the eyes of vowelconsonants-ohyeah, in asking you a king. so to-his-namethere-samu'al called to vowelconsonants-ohyeah; and vowelconsonants-ohyeah sent thunder and rain that day: and all the with greatly respected vowelconsonants-ohyeah and to-his-namethere-samu'al. and all the with said to to-his-namethere-samu'al, self-crime for thy workers to vowelconsonants-ohyeah thy tohwards, that we die not: for we have added to all our misses this break-visual, to ask us a king. and to-his-namethere-samu'al said to the with, respect not: ye have done all this break-visual: yet turn not aside from following vowelconsonants-ohyeah, but work vowelconsonants-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 empty-nothing. for vowelconsonants-ohyeah will not leave his with for his great there-name's sake: because it hath pleased vowelconsonants-ohyeah to make you his with. more-over as for me, tohwards void that i should miss against vowelconsonants-ohyeah in ceasing to self-crime for you: but i will teach you the good and the turgor-immersed way: only respect vowelconsonants-ohyeah, and work him in truth with all your heart: for see 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

ask-saul kinged one year; and when he had kinged two years over to-song-immersed-isra'al ask-saul chose him three thousand men of to-song-immersed-isra'al whereof two thousand were with ask-saul in withered-mikdash and in mountain house-unto-bet-al, and a thousand were with given-io-jonatan in hill-gibeah of righthand-child-benjamin: and the remainder of the with he sent every man to his tent. and given-io-jonatan hit the garrison of the splash-in-palestinians that was in small-hill-gebe, and the splash-in-palestinians heard of it. and ask-saul blew the mouthpiece-horn throughout all the land, saying, let the cross-over-hebrews hear. and all to-song-immersed-isra'al heard say that ask-saul had hit a garrison of the splash-in-palestinians, and that to-song-immersed-isra'al also was stinking to the splash-in-palestinians. and the with were shouted after ask-saul to roll-gilgal. and the splash-in-palestinians added themselves together to fight with to-song-immersed-isra'al thirty thousand chariots, and six thousand horsemen, and with as the sand which is on the sea shore in multitude: and they upped, and pitched in withered-mikdash, eastward from power-house-bet-aven. when the men of to-song-immersed-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 cross-over-hebrews pass-crossed over its-going-down-jordan to the land of tell-luck-gad and roll-until-gil'ed. as for ask-saul, he was yet in roll-gilgal, and all the with followed him trembling. and he waited seven days, according to the name-there time that to-his-namethere-samu'al had name-thereed: but to-his-namethere-samu'al came not to roll-gilgal; and the with were scattered from him. and ask-saul said, bring hither a onup to me, and completers, and he onupped the onup. and it came to pass, that as soon as he had made an end of onuping the onup, behold, to-his-namethere-samu'al came; and ask-saul emerged to meet him, that he might first-pool him. and to-his-namethere-samu'al said, what hast thou done? and ask-saul said, because i saw that the with were shatter-scattered from me, and that thou camest not within the days name-thereed, and that the splash-in-palestinians added themselves together at withered-mikdash; therefore said i, the splash-in-palestinians will come down now upon me to roll-gilgal, and i have not made supplication to vowelconsonants-ohyeah: i forced myself therefore, and onupped a onup. and to-his-namethere-samu'al said to ask-saul, thou hast done foolishly: thou hast not kept the directive of vowelconsonants-ohyeah thy tohwards, which he directed thee: for now would vowelconsonants-ohyeah have established thy kingdom upon to-song-immersed-isra'al world. but now thy kingdom will not stand up: vowelconsonants-ohyeah hath sought him a man after his own heart, and vowelconsonants-ohyeah hath directed him to be captain over his with, because thou hast not kept that which vowelconsonants-ohyeah directed thee. and to-his-namethere-samu'al arose, and upped from roll-gilgal to hill-gibeah of righthand-child-benjamin. and ask-saul counted the with that were present with him, about six hundred men. and ask-saul, and given-io-jonatan his betweener and the with that were present with them, abode in hill-gibeah of righthand-child-benjamin: but the splash-in-palestinians encamped in withered-mikdash. and the swim-ruins

emerged of the camp of the splash-in-palestinians in three companies: one camp turned to the way that lead-eth to ash-ore-ofrah, to the land of fox-shoel: and another company turned the way to house-of-wrath-bethoron: and another company turned to the way of the border that seeth to the valley of swollen-zeboim toward the word-desert. now there was no smith found throughout all the land of to-song-immersed-isra'al for the splash-in-palestinians said, lest the cross-over-hebrews make them swords or spears: but all the to-song-immersed-israelites went down to the splash-in-palestinians, to sharpen every man his share, and his coultter, and his axe, and his mattock. yet they had a file for the mattocks, and for the coultters, 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 ask-saul and given-io-jonatan: but with ask-saul and with given-io-jonatan his betweener was there found. and the post of the splash-in-palestinians emerged to the pass-cross-over of withered-mikmash.

14

now it pass-crossed to pass-cross upon a day, that given-io-jonatan betweener of ask-saul said to the young man that lifted his tools, come, and let us pass-cross-cross over to the splash-in-palestinians' post, that is on pass-cross-cross-over. but he told not his father. and ask-saul tarried in the uttermost part of hill-gibeah under a high-pomegranate tree which is in throat-migron: and the with that were with him were about six hundred men; and vowel-bro-ahyeh, betweener of my-bro-good-ahitub, heavyweight-island-ai-kabod's brother, betweener of mouth-attempt-pinehas, betweener of my-onup-eli vowelconsonants-ohyeh's darkener in pull-out-shiloh, lifting an efod. and the with knew not that given-io-jonatan was gone. and between the pass-cross-overs, by which given-io-jonatan sought to pass-cross-cross over to the splash-in-palestinians' post, there was a sharp rock on the one side, and a sharp rock on the pass-cross-cross-over: and the there-name of the one was mud-fininen-bozez, and the there-name of the other bush-seneh. the forefront of the one was situate northward over against withered-mikmash, and the other southward over against hill-gibeah. and given-io-jonatan said to the young man that lifted his tools, come, and let us pass-cross-cross over to the post of these foreskinned: it may be that vowelconsonants-ohyeh will work for us: for there is no restraint to vowelconsonants-ohyeh to stick-safe by many or by few. and his tool-lifter said to him, do all that is in thine heart: turn thee; behold, i am with thee according to thy heart. then said given-io-jonatan, behold, we will pass-cross over to these men, and we will uncover ourselves to them. if they say thus to us, be still until we come to you; then we will stand still in our place, and will not up to them. but if they say thus, up to us; then we will up: for vowelconsonants-ohyeh hath gave them into our hand: and this will be a sign to us. and both of them uncovered themselves to the post of the splash-in-palestinians: and the splash-in-palestinians said, behold, the cross-over-hebrews emerge out of the holes where they had hid themselves. and the men of the post answered given-io-jonatan and his tool-lifter, and said, up to us, and we will show you a word. and given-io-jonatan said to his tool-lifter, up after me: for vowelconsonants-ohyeh hath gave them into the hand of to-song-immersed-isra'al and given-

io-jonatan uped up upon his hands and upon his feet, and his tool-lifter after him: and they fell before given-io-jonatan; and his tool-lifter died after him. and that first hitting, which given-io-jonatan and his tool-lifter hit, was about twenty men, within as it were an half acre of field, which a upon-yoke of oxen might plow. and there was trembling in the camp, in the field, and among all the with: the post, and the swim-ruins, they also trembled, and the land quaked: so it was a very great trembling. and the watchmen of ask-saul in hill-gibeah of righthand-child-benjamin saw; and, behold, the multitude melted away, and they went on bang-shock one another. then said ask-saul to the with that were with him, count now, and see who is gone from us. and when they had counted, see, given-io-jonatan and his tool-lifter were not there. and ask-saul said to vowel-bro-ahyeh, bring hither the gather-cabinet of tohwards. for the gather-cabinet of tohwards was at that time with betweeners of to-song-immersed-isra'al and it came to pass, while ask-saul worded to the darkener that the noise that was in the camp of the splash-in-palestinians went on and increased: and ask-saul said to the darkener withdraw thine hand. and ask-saul and all the with that were with him break-cried, 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 cross-over-hebrews that were with the splash-in-palestinians before that time, which upped with them into the camp from the country round about, even they also turned to be with the to-song-immersed-israelites that were with ask-saul and given-io-jonatan. likewise all the men of to-song-immersed-isra'al which had hid themselves in mountain gray-fruitful-afraim, when they heard that the splash-in-palestinians fled, even they also followed hard after them in the war. so vowelconsonants-ohyeh stick-safed to-song-immersed-isra'al that day: and the war pass-crossed over to power-house-bet-aven. and the men of to-song-immersed-isra'al were distressed that day: for ask-saul had adjured the with, saying, cursed 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 given-io-jonatan heard not when his father seven-charged the with with the seven-oath: wherefore he sent the end of the tilt-staff that was in his hand, and dipped it in an honeycomb, and give 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 given-io-jonatan, my father hath troubled the land: see, i pray you, how mine eyes have shined, 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 splash-in-palestinians? and they hit the splash-in-palestinians that day from withered-mikmash to ram-male-sheep-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 ask-saul, saying, behold, the with miss against vowelconsonants-ohyeh, in that they eat with the blood.

and he said, ye have betrayed: roll a great stone to me this day. and ask-saul said, shatter-scatter 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 vowelconsonants-ohyeah in eating with the blood. and all the with brought every man his ox with him that night, and slaughtered them there. and ask-saul between-built an butcher-place to vowelconsonants-ohyeah: the same was the first butcher-place that he between-built to vowelconsonants-ohyeah. and ask-saul said, let us go down after the splash-in-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 tohwads. and ask-saul asked counsel of tohwads, will i go down after the splash-in-palestinians? wilt thou give them into the hand of to-song-immersed-isra'al but he answered him not that day. and ask-saul said, draw ye near hither, all the chief of the with: and know and see wherein this miss hath been this day. for, as vowelconsonants-ohyeah liveth, which stick-safeth to-song-immersed-isra'al though it be in given-io-jonatan my betweener he will surely die. but there was not a man among all the with that answered him. then said he to all to-song-immersed-isra'al be ye on one side, and i and given-io-jonatan my betweener will be on pass-cross-cross-over. and the with said to ask-saul, do what seemeth good to thee. therefore ask-saul said to vowelconsonants-ohyeah tohwads of to-song-immersed-isra'al give a sound lot. and ask-saul and given-io-jonatan were captured: but the with emerged. and ask-saul said, cast lots between me and given-io-jonatan my betweener and given-io-jonatan was captured. then ask-saul said to given-io-jonatan, tell me what thou hast done. and given-io-jonatan told him, and said, i did but taste a little honey with the end of the tilt-staff that was in mine hand, and, lo, i must die. and ask-saul answered, tohwads do so and more also: for thou wilt surely die, given-io-jonatan. and the with said to ask-saul, will given-io-jonatan die, who hath wrought this great stick-safety in to-song-immersed-isra'al tohwads void: as vowelconsonants-ohyeah liveth, there will not one ruin-eir of his head fall to the land; for he hath wrought with tohwads this day. so the with redeemed given-io-jonatan, that he died not. then ask-saul upped from following the splash-in-palestinians: and the splash-in-palestinians went to their own place. so ask-saul captered the kingdom over to-song-immersed-isra'al and fought against all his enemies on every side, against from-father-moab, and against betweeners of with-ammon, and against man-red-odom, and against the kings of engorged-zobah, and against the splash-in-palestinians: and whithersoever he turned himself, he vexed them. and he gathered an stratagem, and hit the labour-king-emaleqites, and delivered to-song-immersed-isra'al out of the hands of them that spoiled them. now the betweeners of ask-saul were given-io-jonatan, and safe-ishui, and my-sticky-king-melchishua: and the there-names of his two betweenas were these; the there-name of the first-born from-much-merab, and the there-name of the younger who-can-michal: and the there-name of ask-saul's woman was my-brother-pleasant-ahino'em, the daughter of my-brother-of-wood-ahime'ez: and the there-name of the captain of his army was my-dad-candle-abner, betweener of candle-ner ask-saul's uncle. and ring-tinkle-qish was the father of ask-saul; and candle-ner the father of my-dad-candle-abner was be-

tweener of to-my-father-abi'al. and there was strong war against the splash-in-palestinians all the days of ask-saul: and when ask-saul chest-envisioned any her-obloke man, or any betweener of stratagem, he took him to him.

15

to-his-namethere-samu'al also said to ask-saul, vowelconsonants-ohyeah sent me to swim thee to be king over his with, over to-song-immersed-isra'al now therefore hearken thou to the voice of the words of vowelconsonants-ohyeah. thus saith vowelconsonants-ohyeah of armies, i account that which labour-king-emaleq did to to-song-immersed-isra'al how he there-name-thered him in the way, when he upped from narrows-develop-egypt. now go and hit labour-king-emaleq, and fishing-net-destroy all that they have, and pity them not; but dead both man and woman, infant and suckling, ox and sheep, camel and ass. and ask-saul gathered the with together, and counted them in patches-lamb-telaim, two hundred thousand footmen, and ten thousand men of vowel-acknowledge-yeahodah. and ask-saul came to a city of labour-king-emaleq, and quarreled in the valley. and ask-saul said to the nest-buy-qenites, go, turn aside, get you down from among the labour-king-emaleqites, lest i destroy you with them: for ye did kindness to all betweeners of to-song-immersed-isra'al when they upped out of narrows-develop-egypt. so the nest-buy-qenites turned aside from among the labour-king-emaleqites. and ask-saul hit the labour-king-emaleqites from cake-sick-havilah until thou comest to wall-shur, that is over against narrows-develop-egypt. and he took roof-agag the king of the labour-king-emaleqites alive, and fishing-net-destroyed all the with with the mouth of the sword. but ask-saul and the with pitied roof-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 word vowelconsonants-ohyeah to to-his-namethere-samu'al, saying, it repenteth me that i have name-there up ask-saul to be king: for he is turned back from following me, and hath not performed my words. and it grieved to-his-namethere-samu'al; and he cried to vowelconsonants-ohyeah all night. and when to-his-namethere-samu'al rose early to meet ask-saul in the morning, it was told to-his-namethere-samu'al, saying, ask-saul pass-crossed to damp-unripe-grain-karmel, and, behold, he name-there him up a place, and is gone about, and pass-crossed on, and gone down to roll-gilgal. and to-his-namethere-samu'al came to ask-saul: and ask-saul said to him, first-pooled be thou of vowelconsonants-ohyeah: i have performed the word of vowelconsonants-ohyeah. and to-his-namethere-samu'al said, what meaneth then this voice of the sheep in mine ears, and the voice of the cattle which i hear? and ask-saul said, they have let emerge them from the labour-king-emaleqites: for the with pitied the best of the sheep and of the cattle, to butcher to vowelconsonants-ohyeah thy tohwads; and the remainder we have fishing-net-destroyed. then to-his-namethere-samu'al said to ask-saul, stay, and i will tell thee what vowelconsonants-ohyeah hath worded to me this night. and he said to him, word on. and to-his-namethere-samu'al said, when thou wast little in thine own eyes, wast thou not made the head of the branch of to-song-immersed-isra'al and vowelconso-

nants-ohyeah swimming thee king over to-song-immersed-isra'al and vowelconsonants-ohyeah sent thee on a way, and said, go and fishing-net-destroy the misers the labour-king-emaleqites, and fight against them until they be consumed, wherefore then didst thou not hear the voice of vowelconsonants-ohyeah, but didst fly upon the spoil, and didst break-visual in the eyes of vowelconsonants-ohyeah? and ask-saul said to to-his-namethere-samu'al, yea, i have heard the voice of vowelconsonants-ohyeah, and have gone the way which vowelconsonants-ohyeah sent me, and have brought roof-agag the king of labour-king-emaleq, and have fishing-net-destroyed the labour-king-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 vowelconsonants-ohyeah thy tohwards in roll-gilgal. and to-his-namethere-samu'al said, hath vowelconsonants-ohyeah as great desire in onups and butchers, as in hearing the voice of vowelconsonants-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. because thou were fed up with word vowelconsonants-ohyeah, he is also fed up with thee being king, and ask-saul said to to-his-namethere-samu'al, i have missed: for i have pass-crossed over the mouth of vowelconsonants-ohyeah, and thy words: because i respected the with, and heard their voice. now therefore, i pray thee, lift my miss and turn again with me, that i may bow vowelconsonants-ohyeah. and to-his-namethere-samu'al said to ask-saul, i will not reset with thee: for thou were fed up with word vowelconsonants-ohyeah, and vowelconsonants-ohyeah is fed up with thee from being king over to-song-immersed-isra'al and as to-his-namethere-samu'al turned about to go away, he laid hold upon the skirt of his mantle, and it rent. and to-his-namethere-samu'al said to him, vowelconsonants-ohyeah hath rent the kingdom of to-song-immersed-isra'al from thee this day, and hath given it to a in-sight of thine, that is good from thou. and also the persistence of to-song-immersed-isra'al will not lie nor repent: for he is not a earthling, that he should repent. then he said, i have missed: yet heavyweight me now, i pray thee, before the elders of my with, and before to-song-immersed-isra'al and turn again with me, that i may bow vowelconsonants-ohyeah thy tohwards. so to-his-namethere-samu'al turned again after ask-saul; and ask-saul bowed vowelconsonants-ohyeah. then said to-his-namethere-samu'al, bring ye hither to me roof-agag the king of the labour-king-emaleqites, and roof-agag came to him delicately. and roof-agag said, surely the bitterness of death is turned aside. and to-his-namethere-samu'al said, as the sword hath made women childless, so will thy mother be childless among women. and to-his-namethere-samu'al hewed roof-agag in pieces before vowelconsonants-ohyeah in roll-gilgal. then to-his-namethere-samu'al went to high-region-ramah; and ask-saul upped to his house to hill-gibeah of ask-saul. and to-his-namethere-samu'al came no more to see ask-saul until the day of his death: nevertheless to-his-namethere-samu'al mourned for ask-saul: and vowelconsonants-ohyeah repented that he had made ask-saul king over to-song-immersed-isra'al

16

and vowelconsonants-ohyeah said to to-his-namethere-samu'al, how long wilt thou mourn for ask-saul, seeing i am fed up with him from kinging

over to-song-immersed-isra'al fill thine ray-horn with oil, and go, i will send thee to safe-jesse the bread-house-bet-lehemite: for i have provided me a king among his betweeners. and to-his-namethere-samu'al said, how can i go? if ask-saul hear it, he will kill me. and vowelconsonants-ohyeah said, take an heifer with thee, and say, i am come to butcher to vowelconsonants-ohyeah. and call safe-jesse to the butcher, and i will do thee what thou will do: and thou will swim to me him whom i name to thee. and to-his-namethere-samu'al did that which vowelconsonants-ohyeah worded, and came to bread-house-bet-lehem. and the elders of the town trembled at his coming, and said, comest thou completenessably? and he said, completenessably: i am come to butcher to vowelconsonants-ohyeah: dedicated yourselves, and come with me to the butcher. and he dedicated safe-jesse and his betweeners, and called them to the butcher. and it came to pass, when they were come, that he saw on my-unto-dad-aliab, and said, surely vowelconsonants-ohyeah's swimming is before him. but vowelconsonants-ohyeah said to to-his-namethere-samu'al, see not on his countenance, or on the stand-up-height of his stand-up-stature; because i am fed up with him: for vowelconsonants-ohyeah seeth not as earthling seeth; for earthling seeth on the outward appearance, but vowelconsonants-ohyeah seeth on the heart. then safe-jesse called my-dad-generous-abinadab, and made him pass-cross before to-his-namethere-samu'al. and he said, neither hath vowelconsonants-ohyeah chosen this. then safe-jesse made her name-shamah to pass-cross by. and he said, neither hath vowelconsonants-ohyeah chosen this. again, safe-jesse made seven of his betweeners to pass-cross before to-his-namethere-samu'al. and to-his-namethere-samu'al said to safe-jesse, vowelconsonants-ohyeah hath not chosen these. and to-his-namethere-samu'al said to safe-jesse, are here all thy children? and he said, there remaineth yet the youngest, and, behold, he watches the sheep. and to-his-namethere-samu'al said to safe-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 good to see to. and vowelconsonants-ohyeah said, stand up, swim him: for this is he. then to-his-namethere-samu'al took the ray-horn of oil, and swimming him in the near-inward of his brethren: and breathwind of vowelconsonants-ohyeah succeeded upon dude-david from that day forward. so to-his-namethere-samu'al stood up, and went to high-region-ramah. but breathwind of vowelconsonants-ohyeah turned aside from ask-saul, and an break-visual breathwind from vowelconsonants-ohyeah troubled him. and ask-saul's workers said to him, behold now, an break-visual breathwind from tohwards troubleth thee. let our mister now say to thy workers, which are before thee, to seek out a man, who is a cunning player on an violin: and it will come to pass, when the break-visual breathwind from tohwards is upon thee, that he will play with his hand, and thou will be well. and ask-saul said to his workers, see to me now a man that can play well, and bring him to me. then answered one of the youths, and said, behold, i have seen a betweener of safe-jesse the bread-house-bet-lehemite, that is cunning in playing, and a hero of stratagem, and a man of war, and skin-awake in words, and a figurely person, and vowelconsonants-ohyeah is with him. wherefore ask-saul sent messengers to safe-jesse, and said, send me dude-david thy betweener which is

with the sheep. and safe-jesse took an ass laden with bread, and a bottle of wine, and a kid, and sent them by dude-david his betweenner to ask-saul. and dude-david came to ask-saul, and stood before him: and he loved him greatly; and he became his tool-lifter. and ask-saul sent to safe-jesse, saying, let dude-david, i pray thee, stand before me; for he hath found camping in my eyes. and it came to pass, when the break-visual breathwind from tohwards was upon ask-saul, that dude-david took an violin, and played with his hand: so ask-saul was refreshed, and was well, and the break-visual breathwind turned aside from him.

17

now the splash-in-palestinians added together their camps to war, and were added together at in-this-way-shokoh, which belongeth to vowel-acknowledge-yea-hodah, and pitched between in-this-way-shokoh and fence-ecceqah, in nothing-bloods-afes-dammim. and ask-saul and the men of to-song-immersed-isra'al were added together, and pitched by the valley of terebinth-to-alah, and arrayed the war against the splash-in-palestinians. and the splash-in-palestinians stood on a mountain on the one side, and to-song-immersed-isra'al stood on a mountain on the other side: and there was a valley between them. and there emerged a champion out of the camp of the splash-in-palestinians, there-named wave-reveal-goliat, of winepress-gat 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 light-sheqels of brass. and he had graves 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 light-sheqels of iron: and one lifting a shield went before him. and he stood and read-called to the armies of to-song-immersed-isra'al and said to them, why are ye emerged to array your war? am not i a splash-in-palestinian, and ye workers to ask-saul? choose you a man for you, and let him come down to me. if he be able to fight with me, and to hit me, then will we be your workers: but if i prevail against him, and hit him, then will ye be our workers, and work us. and the splash-in-palestinian said, i winter the armies of to-song-immersed-isra'al this day; give me a man, that we may fight together. when ask-saul and all to-song-immersed-isra'al heard those words of the splash-in-palestinian, they were dismayed, and greatly afraid. now dude-david was betweenner of that gray-fruitful-afratite of bethlehem judah, whose there-name was safe-jesse; and he had eight betweenners: and the man went among men for an old man in the days of ask-saul. and the three eldest betweenners of safe-jesse went and followed ask-saul to the war: and the there-names of his three betweenners that went to the war were my-unto-dad-aliah the firstborn, and next to him my-dad-generous-abinadab, and the third her-name-shamah. and dude-david was the youngest: and the three eldest followed ask-saul. but dude-david went and re-settled from ask-saul to watch-feed his father's sheep at bread-house-bet-lehem. and the splash-in-palestinian drew near morning and evening, and presented himself forty days. and safe-jesse said to dude-david his betweenner take now for thy brethren an tired-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 account how thy brethren

fare, and take their pledge. now ask-saul, and they, and all the men of to-song-immersed-isra'al were in the valley of terebinth-to-alah, fighting with the splash-in-palestinians. and dude-david rose up early in the morning, and left the sheep with a keeper, and lifted, and went, as safe-jesse had directed him; and he came to the trench, as the stratagem was emerging to the fight, and shouted for the war. for to-song-immersed-isra'al and the splash-in-palestinians had arrayed the battle, army against army. and dude-david left his tools in the hand of the keeper of the tools, and ran into the army, and came and saluted his brethren. and as he worded with them, behold, there upped the champion, the splash-in-palestinian of winepress-gat wave-reveal-goliat by there-name, out of the armies of the splash-in-palestinians, and worded according to the same words: and dude-david heard them. and all the men of to-song-immersed-isra'al when they saw the man, fled from him, and were sore afraid. and the men of to-song-immersed-isra'al said, have ye seen this man that is up? surely to winter to-song-immersed-isra'al is he up: and it will be, that the man who hiteth him, the king will enrich him with great riches, and will give him his daughter, and give his father's house free in to-song-immersed-isra'al and dude-david said to the men that stood by him, saying, what will be done to the man that hiteth this splash-in-palestinian, and turns aside the wintering from to-song-immersed-isra'al for who is this foreskinned splash-in-palestinian, that he should defy the armies of the living tohwards? and the with answered him after this word, saying, so will it be done to the man that hiteth him. and my-unto-dad-aliah his eldest brother heard when he worded to the men; and my-unto-dad-aliah's nose-anger was kindled against dude-david, and he said, why camest thou down hither? and with whom hast thou left those few sheep in the word-desert? i know thy pride, and the naughtiness of thine heart; for thou art come down that thou mightest see the war. and dude-david said, what have i now done? is there not a word? and he turned from him toward another, and said after the same word: and the with answered him again after the former word. and when the words were heard which dude-david worded, they rehearsed them before ask-saul: and he sent for him. and dude-david said to ask-saul, let no earthling's heart fail because of him; thy worker will go and fight with this splash-in-palestinian. and ask-saul said to dude-david, thou art not able to go against this splash-in-palestinian to fight with him: for thou art but a youth, and he a man of war from his youth. and dude-david said to ask-saul, thy worker watched his father's sheep, and there came a gather-lion, and a lift, and lifted a lamb out of the sheep: and i emerged after him, and hit him, and snatched it out of his mouth: and when he arose against me, i held him by his beard, and hit him, and deaded him. thy worker hit both the gather-lion and the bear: and this foreskinned splash-in-palestinian will be as one of them, seeing he hath wintered the armies of the living tohwards. dude-david said moreover, vowelconsonants-ohyeah that snatched me out of the paw of the gather-lion, and out of the paw of the bear, he will snatch me out of the hand of this splash-in-palestinian. and ask-saul said to dude-david, go, and vowelconsonants-ohyeah be with thee. and ask-saul armed dude-david with his costume, and he give an helmet of brass upon his head; also he armed him with a coat of mail. and dude-david girded his sword upon his costume, and he assayed to go; for he had not proved it. and dude-david

said to ask-saul, i cannot go with these; for i have not proved them. and dude-david turned them aside off him. and he took his staff in his hand, and chose him five part-smooth stones out of the brook, and name-there them in a watcher's tool-bag which he had, in a scrip; and his sling was in his hand; and he drew near to the splash-in-palestinian. and the splash-in-palestinian came on and drew near to dude-david; and the man that lifted the shield went before him. and when the splash-in-palestinian saw about, and saw dude-david, he disdained him: for he was but a youth, and ruddy, and of a beautiful countenance. and the splash-in-palestinian said to dude-david, am i a dog, that thou comest to me with canvas? and the splash-in-palestinian lightencursed dude-david by his tohwards. and the splash-in-palestinian said to dude-david, come to me, and i will give thy immersed-flesh to the birds of the air, and to the beasts of the field. then said dude-david to the splash-in-palestinian, thou comest to me with a sword, and with a spear, and with a shield; but i come to thee in the there-name of vowelconsonants-ohyeah of armies, the tohwards of the armies of to-song-immersed-isra'al whom thou hast wintered. this day will vowelconsonants-ohyeah give thee into mine hand; and i will hit thee, and turn aside thine head from thee; and i will give the carcasses of the camp of the splash-in-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 tohwards in to-song-immersed-isra'al and all this assembly will know that vowelconsonants-ohyeah stick-safeth not with sword and spear: for the war is vowelconsonants-ohyeah's, and he will give you into our hands. and it came to pass, when the splash-in-palestinian arose, and came, and drew nigh to meet dude-david, that dude-david hastened, and ran toward the army to meet the splash-in-palestinian. and dude-david sent his hand in his tool-bag, and took there a stone, and slang it, and hit the splash-in-palestinian in his forehead, that the stone sunk into his forehead; and he fell upon his face-turnings to the land. so dude-david was strong over the splash-in-palestinian with a sling and with a stone, and hit the splash-in-palestinian, and hit him; but there was no sword in the hand of dude-david. therefore dude-david ran, and stood upon the splash-in-palestinian, and took his sword, and drew it out of the sheath thereof, and hit him, and cut off his head therewith. and when the splash-in-palestinians saw their champion was dead, they fled. and the men of to-song-immersed-isra'al and of vowel-acknowledge-yeahodah arose, and shouted, and chased the splash-in-palestinians, until thou come to the valley, and to the gates of essence-futile-eqron. and the voided of the splash-in-palestinians fell down by the way to gates-sh'erim, even to winepress-gat and to essence-futile-eqron. and betweeners of to-song-immersed-isra'al resetted from chasing after the splash-in-palestinians, and they spoiled their camps. and dude-david took the head of the splash-in-palestinian, and brought it to cast-complete-jerusalem; but he name-there his tools in his tent. and when ask-saul saw dude-david emerge against the splash-in-palestinian, he said to my-dad-candle-abner, the captain of the army, my-dad-candle-abner, whose betweener is this youth? and my-dad-candle-abner said, as thy person liveth, o king, i cannot tell. and the king said, inquire thou whose betweener the strippling is. and as dude-david resetted from the hitting of the splash-in-palestinian, my-dad-candle-abner took him, and brought him before ask-saul with the head of the splash-in-palestinian in his hand. and ask-

saul said to him, whose betweener art thou, thou young man? and dude-david answered, i am betweener of thy worker safe-jesse the bread-house-bet-lehemite.

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and it came to pass, when he had made an end of wording to ask-saul, that the person of given-io-jonatan was knit with the person of dude-david, and given-io-jonatan loved him as his own person. and ask-saul took him that day, and would let him go no more home to his father's house. then given-io-jonatan and dude-david krtmade a alignment, because he loved him as his own person. and given-io-jonatan stripped himself of the robe that was upon him, and gave it to dude-david, and his costumes, even to his sword, and to his bow, and to his girdle. and dude-david emerged wheresoever ask-saul sent him, and behaved himself wisely; and ask-saul name-there him over the men of war, and he was accepted in the eyes of all the with, and also in the eyes of ask-saul's workers. and it came to pass as they came, when dude-david was resetted from the hitting of the splash-in-palestinian, that the women emerged of all cities of to-song-immersed-isra'al singing and dancing, to meet king ask-saul, with tabrets, with gladness, and with instruments of music. and the women answered one another as they played, and said, ask-saul hath hit his thousands, and dude-david his ten thousands. and ask-saul was very wroth, and the word displeased him; and he said, they have ascribed to dude-david ten thousands, and to me they have ascribed but thousands: and what can he have more but the kingdom? and ask-saul eyed dude-david from that day and forward. and it came to pass on the morrow, that the break-visual breathwind from tohwards succeeded upon ask-saul, and he brought in the midst of the house: and dude-david played with his hand, as at other times: and there was a javelin in ask-saul's hand. and ask-saul cast the javelin; for he said, i will hit dude-david even to the wall with it. and dude-david avoided out of his presence twice. and ask-saul was afraid of dude-david, because vowelconsonants-ohyeah was with him, and was turned aside from ask-saul. therefore ask-saul turned aside him from him, and name-there him his captain over a thousand; and he emerged and came in before the with. and dude-david behaved himself wisely in all his ways; and vowelconsonants-ohyeah was with him. wherefore when ask-saul saw that he behaved himself very wisely, he was afraid of him. but all to-song-immersed-isra'al and vowel-acknowledge-yeahodah loved dude-david, because he emerged and came in before them. and ask-saul said to dude-david, behold my elder daughter from-much-merab, her will i give thee to woman: only be thou of stratagem for me, and fight vowelconsonants-ohyeah's wars. for ask-saul said, let not mine hand be upon him, but let the hand of the splash-in-palestinians be upon him. and dude-david said to ask-saul, who am i? and what is my life, or my father's family in to-song-immersed-isra'al that i should be son in law to the king? but it came to pass at the time when from-much-merab ask-saul's daughter should have been given to dude-david, that she was given to to-my-herd-edrial the disease-meholatite to woman. and who-can-michal ask-saul's daughter loved dude-david: and they told ask-saul, and the word pleased him. and ask-saul said, i will give him her, that she may be a snare to him, and that the hand of the splash-in-palestinians may be against him. wherefore ask-saul said to dude-david, thou wilt this

day be my son in law in the one of the twain. and ask-saul directed his workers, saying, commune with dude-david secretly, and say, behold, the king hath desire in thee, and all his workers love thee: now therefore be the king's son in law. and ask-saul's workers worded those words in the ears of dude-david. and dude-david 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 ask-saul told him, saying, on this word worded dude-david. and ask-saul said, thus will ye say to dude-david, the king desireth not any dowry, but an hundred foreskins of the splash-in-palestinians, to be stood up of the king's enemies. but ask-saul thought to make dude-david fall by the hand of the splash-in-palestinians. and when his workers told dude-david these words, it was good in the eyes of dude-david well to be the king's son in law; and the days were not expired. wherefore dude-david arose and went, he and his men, and hit of the splash-in-palestinians two hundred men; and dude-david brought their foreskins, and they gave them in full tale to the king, that he might be the king's son in law. and ask-saul gave him who-can-michal his daughter to woman. and ask-saul saw and knew that vowelconsonants-ohyeah was with dude-david, and that who-can-michal ask-saul's daughter loved him. and ask-saul was yet the more afraid of dude-david; and ask-saul became dude-david's enemy continually. then the immersed-princes of the splash-in-palestinians emerged: and it came to pass, after they emerged, that dude-david behaved himself more wisely than all the workers of ask-saul; so that his there-name was much name-there by.

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and ask-saul worded to given-io-jonatan his betweneer and to all his workers, that they should kill dude-david. but given-io-jonatan ask-saul's son askingd dude-david: and given-io-jonatan told dude-david, saying, ask-saul my father seeketh to kill thee: now therefore, i pray thee, take heed to thyself until the morning, and settle in a hidden place, and hide thyself: and i will emerge and stand beside my father in the field where thou art, and i will commune with my father of thee; and what i see, that i will tell thee. and given-io-jonatan worded good of dude-david to ask-saul his father, and said to him, let not the king miss against his worker, against dude-david; because he hath not missed against thee, and because his doings have been to thee-ward very good: for he did name-there his person in his hand, and hit the splash-in-palestinian, and vowelconsonants-ohyeah wrought a great stick-safety for all to-song-immersed-isra'el thou sawest it, and didst be glad: wherefore then wilt thou miss against innocent blood, to dead dude-david for nothing? and ask-saul hearkened to the voice of given-io-jonatan: and ask-saul seven-swear, as vowelconsonants-ohyeah liveth, he will not be slain. and given-io-jonatan called dude-david, and given-io-jonatan showed him all those words. and given-io-jonatan brought dude-david to ask-saul, and he was in his presence, as in times past. and there was war again: and dude-david emerged, and fought with the splash-in-palestinians, and hit them with a great hitting; and they fled from him. and the break-visual breathwind from vowelconsonants-ohyeah was upon ask-saul, as he sat in his house with his javelin in his hand: and dude-david played with his hand. and ask-saul sought to hit dude-david even to the wall with the javelin: but he slipped away out of ask-

saul's presence, and he hit the javelin into the wall: and dude-david fled, and escaped that night. ask-saul also sent messengers to dude-david's house, to watch him, and to dead him in the morning: and who-can-michal dude-david's woman told him, saying, if thou escape not thy person to night, to morrow thou will be slain. so who-can-michal let dude-david down through a window: and he went, and fled, and escaped. and who-can-michal took an heal-let-down, and laid it in the tilt-bed, and name-there a pillow of goats' ruin-eir for his bolster, and covered it with a cloth. and when ask-saul sent messengers to take dude-david, she said, he is sick. and ask-saul sent the messengers again to see dude-david, saying, bring him up to me in the tilt-bed, that i may dead him. and when the messengers were come in, behold, there was an heal-let-down in the tilt-bed, with a pillow of goats' ruin-eir for his bolster. and ask-saul said to who-can-michal, why hast thou deceived me so, and sent away mine enemy, that he is escaped? and who-can-michal answered ask-saul, he said to me, send me; why should i kill thee? so dude-david fled, and escaped, and came to to-his-namethere-samu'al to high-region-ramah, and told him all that ask-saul had done to him. and he and to-his-namethere-samu'al went and dwelt in ornamental-naiot. and it was told ask-saul, saying, behold, dude-david is at ornamental-naiot in high-region-ramah. and ask-saul sent messengers to take dude-david: and when they saw the company of the come-bringers bringing, and to-his-namethere-samu'al standing as standstayed over them, breathwind of tohwards was upon the messengers of ask-saul, and they also brought. and when it was told ask-saul, he sent other messengers, and they brought likewise. and ask-saul sent messengers again the third time, and they brought also. then went he also to high-region-ramah, and came to a great well that is in his-pocket-seku: and he asked and said, where are to-his-namethere-samu'al and dude-david? and one said, behold, they be at ornamental-naiot in high-region-ramah. and he went name-there to ornamental-naiot in high-region-ramah: and breathwind of tohwards was upon him also, and he went on, and brought, until he came to ornamental-naiot in high-region-ramah. and he stripped off his clothes also, and brought before to-his-namethere-samu'al in like manner, and fell skinnaked all that day and all that night. wherefore they say, is ask-saul also among the come-bringers?

20

and dude-david fled from ornamental-naiot in high-region-ramah, and came and said before given-io-jonatan, what have i done? what is mine cloudy? and what is my miss before thy father, that he seeketh my person? and he said to him, tohwards void; don't 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 dude-david seven-swear moreover, and said, thy father certainly knoweth that i have found camping in thine eyes; and he saith, let not given-io-jonatan know this, lest he be grieved: but truly as vowelconsonants-ohyeah liveth, and as thy person liveth, there is but a go-beyond between me and death. then said given-io-jonatan to dude-david, whatsoever thy person personth, i will even do it for thee. and dude-david said to given-io-jonatan, behold, to morrow is the new moon, and i should not fail to sit with the king at meat: but send me go, that i may hide myself in the field to the third day at

even. if thy father counting account-miss me, then say, dude-david earnestly asked leave of me that he might run to bread-house-bet-lehem his city: for there is a yearly butcher there for all the family. if he say thus, it is good; thy worker will have completeness: but if he be very wrath-kindled, then be sure that break-visual is determined by him. therefore thou will do kindly with thy worker; for thou hast brought thy worker into a alignment of vowelconsonants-ohyeah with thee: notwithstanding, if there be in me cloudy, dead me thyself; for why shouldst thou bring me to thy father? and given-io-jonatan said, void-far be it from thee: for if i knew certainly that break-visual were determined by my father to come upon thee, then would not i tell it thee? then said dude-david to given-io-jonatan, who will tell me? or what if thy father answer thee roughly? and given-io-jonatan said to dude-david, come, and let us emerge into the field. and they emerged both of them into the field. and given-io-jonatan said to dude-david, vowelconsonants-ohyeah tohwards of to-song-immersed-isra'al when i have investigate my father about to morrow any time, or the third day, and, behold, if there be good toward dude-david, and i then send not to thee, and uncover it thee; vowelconsonants-ohyeah do so and much more to given-io-jonatan: but if it please my father to do thee break-visual, then i will uncover it thee, and send thee away, that thou mayest go in completeness: and vowelconsonants-ohyeah be with thee, as he hath been with my father. and don't only while yet i live do with me the kindness of vowelconsonants-ohyeah, that i die not: but also don't cut off thy kindness from my house world: no, not when vowelconsonants-ohyeah hath cut off the enemies of dude-david every one from the face-turnings of the earth. so given-io-jonatan cut a covenant with the house of dude-david, saying, let vowelconsonants-ohyeah even require it at the hand of dude-david's enemies. and given-io-jonatan caused dude-david to seven-swear again, because he loved him: for he loved him as he loved his own person. then given-io-jonatan said to dude-david, to morrow is the new moon: and thou will be account-missed, because thy seat will be account-empty. and when thou hast stayed three days, then thou will go down quickly, and come to the place where thou didst hide thyself when the business was in hand, and will settle by the stone vanish-acef. and i will shoot three arrow-halvers on the side thereof, as though i sent at a monitor-target. and, behold, i will send a youth saying, go, find out the arrow-halvers. if i expressly say to the youth behold, the arrow-halvers are on this side of thee, take them; then come thou: for there is completeness to thee, and no hurt; as vowelconsonants-ohyeah liveth. but if i say thus to the young man, behold, the arrow-halvers are beyond thee; go thy way: for vowelconsonants-ohyeah hath sent thee away. and as touching the word which thou and i have worded of, behold, vowelconsonants-ohyeah be between thee and me world. so dude-david 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 given-io-jonatan arose, and my-dad-candle-abner sat by ask-saul's side, and dude-david's place was account-empty. nevertheless ask-saul worded not any word that day: for he said, 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 dude-david's place was account-empty: and ask-saul said to given-io-jonatan his betweener wherefore

cometh not betweener of safe-jesse to meat, neither yesterday, nor to day? and given-io-jonatan answered ask-saul, dude-david earnestly asked leave of me to go to bread-house-bet-lehem: 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 escape, i pray thee, and see my brethren. therefore he cometh not to the king's send-table then ask-saul's nose-anger was kindled against given-io-jonatan, and he said to him, thou betweener of the twist-distorted bitter woman, do not i know that thou hast chosen betweener of safe-jesse to thine own shame, and to the shame of thy mother's skin-nakedness? for as long as betweener of safe-jesse liveth upon the earth, don't be established, nor thy kingdom. wherefore now send and fetch him to me, for he will surely die. and given-io-jonatan answered ask-saul his father, and said to him, wherefore will he be slain? what hath he done? and ask-saul cast a javelin at him to hit him: whereby given-io-jonatan knew that it was determined of his father to dead dude-david. so given-io-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 dude-david, because his father had done him humiliation. and it came to pass in the morning, that given-io-jonatan emerged into the field at the time appointed with dude-david, and a little youth with him. and he said to his youth run, find out now the arrow-halvers which i shoot. and as the youth ran, he shot an arrow-half beyond him. and when the youth was come to the place of the arrow-half which given-io-jonatan had shot, given-io-jonatan read-called after the youth and said, is not the arrow-half beyond thee? and given-io-jonatan read-called after the youth give speed, haste, standstay not. and given-io-jonatan's youth gleaned up the arrow-halvers, and came to his mister. but the youth knew not any word: only given-io-jonatan and dude-david knew the word. and given-io-jonatan gave his tools to his youth and said to him, go, carry them to the city. and as soon as the youth was gone, dude-david 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 dude-david exceeded. and given-io-jonatan said to dude-david, go in completeness, forasmuch as we have seven-swear both of us in the three-name of vowelconsonants-ohyeah, saying, vowelconsonants-ohyeah be between me and thee, and between my seed and thy seed world.

21

and he arose and departed: and given-io-jonatan went into the city. then came dude-david to grow-nob to my-brother-king-ahimelek the darkener and my-brother-king-ahimelek was afraid at the meeting of dude-david, and said to him, why art thou alone, and no man with thee? and dude-david said to my-brother-king-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 youths 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 dude-david, and said, there is no common bread under mine hand, but there is dedicated bread; if the young men have kept themselves at least from women. and dude-david an-

swered the darkener and said to him, of a truth women have been kept from us about these three days, since i emerged, and the tools of the young men are dedicated, and the bread is in a way common, yea, though it were dedicated this day in the tool. so the darkener gave him dedicated bread: for there was no bread there but the face-turns-bread, that was taken from before vowelconsonants-ohyeah, to give hot bread in the day when it was turned aside. now a certain earthing of the workers of ask-saul was there that day, detained before vowelconsonants-ohyeah; and his there-name was worried-doag, an man-red-adomite, the chiefest of the sheep-watchers that belonged to ask-saul. and dude-david said to my-brother-king-ahimelek, and is there not here under thine hand spear or sword? for i have neither brought my sword nor my tools with me, because the king's word required haste. and the darkener said, the sword of wave-reveal-goliath the splash-in-palestinian, whom thou hit in the valley of terebinto-to-alah, behold, it is here wrapped in a cloth behind the efod: if thou wilt take that, take it: for there is no other save that here. and dude-david said, there is none like that; give it me. and dude-david arose and fled that day for fear of ask-saul, and went to when-akish the king of winepress-gat and the workers of when-akish said to him, is not this dude-david the king of the land? did they not sing one to another of him in dances, saying, ask-saul hath hit his thousands, and dude-david his ten thousands? and dude-david name-thered up these words in his heart, and was sore afraid of when-akish the king of winepress-gat and he changed his behavior before them, and feigned himself mad in their hands, and scrambled on the gates of the gate, and let his spittle fall down upon his beard. then said when-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

dude-david therefore departed there, and escaped to the cave until-why-edullam: and when his brethren and all his father's house heard it, they went down name-there to him. and every one that was in cliff-constrain, 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 dude-david went there to expect-cover-mizpeh of from-father-moab: and he said to the king of from-father-moab, let my father and my mother, i pray thee, emerge, and be with you, till i know what tohwards will do for me. and he brought them before the king of from-father-moab: and they dwelt with him all the while that dude-david was in the hold. and the come-bringer tell-luck-gad said to dude-david, abide not in the hold; depart, and get thee into the land of vowel-acknowledge-yeahodah. then dude-david departed, and came into the forest of hareth. when ask-saul heard that dude-david was discovered, and the men that were with him, (now ask-saul abode in hill-gibeah under a tree in high-region-ramah, having his spear in his hand, and all his workers were standing about him;) then ask-saul said to his workers that stood about him, hear now, ye righthand-child-benjamites; will betweener of safe-jesse give every one of you fields and vineyards, and name-thered 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 betweener hath cut a league with betweener of safe-jesse, and there is none of you that is sorry for me, or sheweth to me that my betweener hath stirred up my worker against me, to ambush, as at this day? then answered worried-doag the man-red-adomite, which was set over the workers of ask-saul, and said, i saw betweener of safe-jesse coming to grow-nob to my-brother-king-ahimelek betweener of my-bro-good-ahitub, and he inquired of vowelconsonants-ohyeah for him, and gave him provisions, and gave him the sword of wave-reveal-goliath the splash-in-palestinian. then the king sent to call my-brother-king-ahimelek the darkener betweener of my-bro-good-ahitub, and all his father's house, the darkener that were in grow-nob and they came all of them to the king. and ask-saul said, hear now, thou betweener of my-bro-good-ahitub. and he answered, here i am, my mister. and ask-saul said to him, why have ye conspired against me, thou and betweener of safe-jesse, in that thou hast given him bread, and a sword, and hast inquired of tohwards for him, that he should stand against me, to ambush, as at this day? then my-brother-king-ahimelek answered the king, and said, and who is so hide-trainingful among all thy workers as dude-david, which is the king's son in law, and turns aside at thy bidding, and is heavyweightable in thine house? did i then begin to inquire of tohwards for him? be it void-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, my-brother-king-ahimelek, thou, and all thy father's house. and the king said to the footmen that stood about him, turn, and dead the darkener of vowelconsonants-ohyeah: because their hand also is with dude-david, and because they knew when he fled, and did not show it to me. but the workers of the king would not send their hand to fall upon the darkener of vowelconsonants-ohyeah. and the king said to worried-doag, turn thou, and fall upon the darkener. and worried-doag the man-red-adomite turned, and he fell upon the darkener, and hit on that day fourscore and five persons that did lift a linen efod. and grow-nob the city of the darkener, hit 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 betweeners of my-brother-king-ahimelek betweener of my-bro-good-ahitub, there-named father-remainder-abiatar, escaped, and fled after dude-david. and father-remainder-abiatar showed dude-david that ask-saul had killed vowelconsonants-ohyeah's darkener. and dude-david said to father-remainder-abiatar, i knew it that day, when worried-doag the man-red-adomite was there, that he would surely tell ask-saul: i have occasioned the death of all the persons of thy father's house. abide thou with me, respect not: for he that seeketh my person seeketh thy person: but with me thou wilt be in safeguard.

23

then they told dude-david, saying, behold, the splash-in-palestinians fight against assembly-qeilah, and they rob the threshingfloors. therefore dude-david inquired of vowelconsonants-ohyeah, saying, will i go and hit these splash-in-palestinians? and vowelconsonants-ohyeah said to dude-david, go, and hit the splash-in-palestinians, and stick-safe assembly-qeilah. and dude-david's men said to him, behold, we be afraid here in

vowel-acknowledge-yeahodah: how much more then if we come to assembly-qeilah against the armies of the splash-in-palestinians? then dude-david inquired of vowelconsonants-ohyeah yet again. and vowelconsonants-ohyeah answered him and said, stand up, go down to assembly-qeilah; for i will give the splash-in-palestinians into thine hand. so dude-david and his men went to assembly-qeilah, and fought with the splash-in-palestinians, and brought away their livestock and hit them with a great hitting. so dude-david stick-safed the settlers of assembly-qeilah. and it came to pass, when father-remainder-abiatar between of my-brother-king-ahimelek fled to dude-david to assembly-qeilah, that he came down with an efod in his hand. and it was told ask-saul that dude-david was come to assembly-qeilah. and ask-saul said, tohwards hath disclosed him into mine hand; for he is closed in, by coming into a town that hath gates and bars. and ask-saul called all the with together to war, to go down to assembly-qeilah, to besiege dude-david and his men. and dude-david knew that ask-saul secretly practiced break-visual against him; and he said to father-remainder-abiatar the darkener bring hither the efod. then said dude-david, vowelconsonants-ohyeah tohwards of to-song-immersed-isra'al thy worker hath certainly heard that ask-saul seeketh to come to assembly-qeilah, to swim-ruin the city for my sake. will the men of assembly-qeilah disclose me up into his hand? will ask-saul come down, as thy worker hath heard? vowelconsonants-ohyeah tohwards of to-song-immersed-isra'al i beseech thee, tell thy worker. and vowelconsonants-ohyeah said, he will come down. then said dude-david, will the men of assembly-qeilah disclose me and my men into the hand of ask-saul? and vowelconsonants-ohyeah said, they will disclose thee up. then dude-david and his men, which were about six hundred, arose and emerged from assembly-qeilah, and went whithersoever they could go. and it was told ask-saul that dude-david was escaped from assembly-qeilah; and he forbare to emerge. and dude-david abode in the word-desert in strong holds, and remained in a mountain in the word-desert of bristle-cif. and ask-saul sought him every day, but tohwards gave him not into his hand. and dude-david saw that ask-saul was emerged to seek his person: and dude-david was in the word-desert of bristle-cif in a wood. and given-io-jonatan ask-saul's betweener arose, and went to dude-david into the wood, and strengthened his hand in tohwards. and he said to him, respect not: for the hand of ask-saul my father will not find thee; and thou wilt be king over to-song-immersed-isra'al and i will be next to thee; and that also ask-saul my father knoweth. and they two cut a alignment before vowelconsonants-ohyeah: and dude-david abode in the wood, and given-io-jonatan went to his house. then upped the bristle-cifites to ask-saul to hill-gibeah, saying, doth not dude-david hide himself with us in strong holds in the wood, in the hill of reddish-hachilah, which is on the south of will-apply-jeshimon? now therefore, o king, come down according to all the person of thy person to come down; and our part will be to disclose him into the king's hand. and ask-saul said, first-pooled be ye of vowelconsonants-ohyeah; for ye have pity on me. go, i pray you, prepare yet, and know and see his place where his haunt is, and who hath seen him there: for it is told me that he dealeth very skin-awakely. see therefore, and take knowledge of all the lurking places where 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 vowel-acknowledge-yeahodah. and they arose, and went to bristle-cif before ask-saul: but dude-david and his men were in the word-desert of residence-meon, in the plain on the south of will-apply-jeshimon. ask-saul also and his men went to seek him. and they told dude-david; wherefore he came down into a rock, and abode in the word-desert of residence-meon. and when ask-saul heard that, he chased after dude-david in the word-desert of residence-meon. and ask-saul went on this side of the mountain, and dude-david and his men on that side of the mountain: and dude-david made haste to get away for fear of ask-saul; for ask-saul and his men compassed dude-david and his men round about to take them. but there came a messenger to ask-saul, saying, haste thee, and come; for the splash-in-palestinians have invaded the land. wherefore ask-saul resetted from chasing after dude-david, and went against the splash-in-palestinians: therefore they called that place rock-departments-seleh-hamahleket. and dude-david upped from there, and dwelt in strong holds at eye-of-my-luck-ein-gedi.

24

and it came to pass, when ask-saul was resetted from following the splash-in-palestinians, that it was told him, saying, behold, dude-david is in the word-desert of eye-of-my-luck-ein-gedi. then ask-saul took three thousand chosen men out of all to-song-immersed-isra'al and went to seek dude-david and his men upon the rocks of the wild goats, and he came to the sheepcotes by the way, where was a cave; and ask-saul went in to cover his feet: and dude-david and his men remained in the sides of the cave. and the men of dude-david said to him, behold the day of which vowelconsonants-ohyeah said to thee, behold, i will give thine enemy into thine hand, that thou mayest do to him as it will seem good to thee. then dude-david arose, and cut off the skirt of ask-saul's robe privily. and it came to pass afterward, that dude-david's heart hit him, because he had cut off ask-saul's skirt. and he said to his men, vowelconsonants-ohyeah void that i should do this word to my mister, vowelconsonants-ohyeah's swimming, to send mine hand against him, seeing he is the swimming of vowelconsonants-ohyeah. so dude-david stayed his servants with these words, and gived them not to stand against ask-saul. but ask-saul stood up out of the cave, and went on his way. dude-david also arose afterward, and emerged of the cave, and read-called after ask-saul, saying, my mister the king. and when ask-saul saw behind him, dude-david stooped with his face-turnings to the land, and bowed himself. and dude-david said to ask-saul, wherefore hearest thou men's words, saying, behold, dude-david seeketh thy break-visual? behold, this day thine eyes have seen how that vowelconsonants-ohyeah had gave 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 send mine hand against my mister; for he is vowelconsonants-ohyeah's swimming. 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 break-visual nor going over the top in mine hand, and i have not missed against thee; yet thou huntest my person to take it. vowelconsonants-ohyeah critical between me and thee, and vowelconsonants-ohyeah stand up of thee: but mine hand will not be upon thee. as saith the proverb-

rule of the ancients, big-shot emergeeth from the big-shot: but mine hand will not be upon thee. after whom is the king of to-song-immersed-isra'al emerged? after whom dost thou chase? after a dead dog, after a flea. vowelconsonants-ohyeah therefore be critical, and critical between me and thee, and see, and critic my quarrel, and deliver me out of thine hand. and it came to pass, when dude-david had made an end of wording these words to ask-saul, that ask-saul said, is this thy voice, my betweener dude-david? and ask-saul lifted up his voice, and wept. and he said to dude-david, thou art more right than i: for thou hast rewarded me good, whereas i have rewarded thee break-visual. and thou hast did this day how that thou hast dot well with me: forasmuch as when vowelconsonants-ohyeah had disclosed me into thine hand, thou killedst me not. for if a man find his enemy, will he send him complete away? wherefore vowelconsonants-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 to-song-immersed-isra'al will be established in thine hand. seven-swear now therefore to me by vowelconsonants-ohyeah, that thou wilt not cut off my seed after me, and that thou wilt not destroy my there-name out of my father's house. and dude-david seven-swear to ask-saul. and ask-saul went home; but dude-david and his men gat them up to the hold.

25

and to-his-namethere-samu'al died; and all the to-song-immersed-israelites were gathered together, and lamented him, and buried him in his house at high-region-ramah. and dude-david arose, and went down to the word-desert of magnificence-paran. and there was a man in residence-meon, whose possessions were in damp-unripe-grain-karmel; and the man was very great, and he had three thousand sheep, and a thousand goats: and he was shearing his sheep in damp-unripe-grain-karmel. now the there-name of the man was black-sheep-nabal; and the there-name of his woman father-age-joy-abigail: and she was a woman of good fine-tuning, and of a beautiful figure: but the man was churlish and break-visual in his doings; and he was of the house of dog-as-heart-kaleb. and dude-david heard in the word-desert that black-sheep-nabal did shear his sheep. and dude-david sent out ten young men, and dude-david said to the young men, get you up to damp-unripe-grain-karmel, and go to black-sheep-nabal, and greet him in my there-name: and thus will ye say to him that liveth in completeness, completeness be both to thee, and completeness be to thine house, and completeness be to all that thou hast. and now i have heard that thou hast shearers: now thy watchers which were with us, we humiliated them not, neither was there ought account-missing to them, all the while they were in damp-unripe-grain-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 betweener dude-david. and when dude-david's young men came, they worded to black-sheep-nabal according to all those words in the there-name of dude-david, and let him rest. and black-sheep-nabal answered dude-david's workers, and said, who is dude-david? and who is betweener of safe-jesse? there be many workers now a days that break away every man from his mister. will i then take my bread, and my wa-

ter, and my immersed-flesh that i have cook-slaughtered for my shearers, and give it to men, whom i know not whence they be? so dude-david's young men turned their way, and went again, and came and told him all those words. and dude-david said to his men, gird ye on every man his sword. and they girded on every man his sword; and dude-david also girded on his sword: and there upped after dude-david about four hundred men; and two hundred abode by the tools. but one of the young men told father-age-joy-abigail, black-sheep-nabal's woman, saying, behold, dude-david sent messengers out of the word-desert to first-pool our mister; and he railed on them. but the men were very good to us, and we were not humiliated, neither account-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 see what thou wilt do; for break-visual is determined against our mister, and against all his household: for he is such a betweener of in-good-time-fade-beliel, that a man cannot word to him. then father-age-joy-abigail made 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 youths, go on before me; behold, i come after you. but she told not her man black-sheep-nabal. and it was so, as she rode on the ass, that she came down by the hidden on the mountain, and, behold, dude-david and his men came down against her; and she met them. now dude-david had said, surely in false have i kept all that this in-sight hath in the word-desert, so that not a word was account-missed of all that pertained to him: and he hath required me break-visual for good. so and more also do tohwards to the enemies of dude-david, if i leave of all that pertain to him by the morning light any that pisseth against the wall. and when father-age-joy-abigail saw dude-david, she hastened, and lighted off the ass, and fell before dude-david on her face-turnings, and bowed herself to the land, and fell at his feet, and said, upon me, my mister, 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 mister, i pray thee, regard this man of in-good-time-fade-beliel, even black-sheep-nabal: for as his there-name is, so is he; black-sheep-nabal is his there-name, and folly is with him: but i thine handmaid saw not the young men of my mister, whom thou didst send. now therefore, my mister, as vowelconsonants-ohyeah liveth, and as thy person liveth, seeing vowelconsonants-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 break-visual to my mister, be as black-sheep-nabal. and now this first-pooling which thine handmaid hath brought to my mister, let it even be given to the young men that follow my mister. i pray thee, lift the go-beyond of thine handmaid: for vowelconsonants-ohyeah will certainly make my mister a sure house; because my mister fightheth the wars of vowelconsonants-ohyeah, and break-visual hath not been found in thee all thy days. yet a earthing is standn to chase thee, and to seek thy person: but the person of my mister will be bound in the bundle of person with vowelconsonants-ohyeah thy tohwards; and the persons of thine narrowers, them will he sling out, as out of the middle of a sling, and it will come to pass, when vowelconsonants-ohyeah will have done to my

mister according to all the good that he hath worded concerning thee, and will have appointed thee governor over to-song-immersed-isra'el that this will be no grief to thee, nor offense of heart to my mister, either that thou hast spill blood for nothing, or that my mister hath avenged himself: but when vowelconsonants-ohyeah will have dealt well with my mister, then remember thine handmaid. and dude-david said to father-age-joy-abigail, first-pooled be vowelconsonants-ohyeah toshwards of to-song-immersed-isra'el 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 vowelconsonants-ohyeah toshwards of to-song-immersed-isra'el liveth, which hath kept me back from hurting thee, except thou hadst hated and come to meet me, surely there had not been left to black-sheep-nabal by the morning light any that pisseth against the wall. so dude-david received of her hand that which she had brought him, and said to her, up in completeness to thine house; see, i have hearkened to thy voice, and lift thy person. and father-age-joy-abigail came to black-sheep-nabal; and, behold, he held a feast in his house, like the feast of a king; and black-sheep-nabal's heart was good 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 emerged of black-sheep-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 vowelconsonants-ohyeah smote black-sheep-nabal, that he died. and when dude-david heard that black-sheep-nabal was dead, he said, first-pooled be vowelconsonants-ohyeah, that hath quarreled the word of my wintering from the hand of black-sheep-nabal, and hath kept his worker from break-visual: for vowelconsonants-ohyeah hath resetted the break-visual of black-sheep-nabal upon his own head. and dude-david sent and communed with father-age-joy-abigail, to take her to him to woman. and when the workers of dude-david were come to father-age-joy-abigail to damp-unripe-grain-karmel, they worded to her, saying, dude-david 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 mister. and father-age-joy-abigail hastened, and arose and rode upon an ass, with five youth-maids of hers that went after her; and she went after the messengers of dude-david, and became his woman. dude-david also took my-brother-pleasant-ahino'em of to-sow-jecre'al; and they were also both of them his women. but ask-saul had given who-can-michal his daughter, dude-david's woman, to my-output-palti betweenner of kneading-laiash, which was of waves-roll-gallim.

26

and the bristle-cifites came to ask-saul to hill-gibeah, saying, doth not dude-david hide himself in the hill of reddish-hachilah, which is before will-apply-jeshimon? then ask-saul arose, and went down to the word-desert of bristle-cif, having three thousand chosen men of to-song-immersed-isra'el with him, to seek dude-david in the word-desert of bristle-cif. and ask-saul pitched in the hill of reddish-hachilah, which is before will-apply-jeshimon, by the way. but dude-david abode in

the word-desert, and he saw that ask-saul came after him into the word-desert. dude-david therefore sent out spies, and knew that ask-saul was come in very fixed. and dude-david arose, and came to the place where ask-saul had pitched: and dude-david saw the place where ask-saul name-there, and my-dad-candle-abner betweenner of candle-ner the captain of his army: and ask-saul name-there in the trench, and the with pitched round about him. then answered dude-david and said to my-brother-king-ahimelek the cut-hitite, and to dad-safe-abishai betweenner of vowel-his-narrow-develop-zeruiyeah, brother to yo-dad-joab, saying, who will go down with me to ask-saul to the camp? and dad-safe-abishai said, i will go down with thee. so dude-david and dad-safe-abishai came to the with by night: and, behold, ask-saul lay sleeping within the trench, and his spear stuck in the land at his bolster: but my-dad-candle-abner and the with lay round about him. then said dad-safe-abishai to dude-david, toshwards hath disclosed 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 dude-david said to dad-safe-abishai, swim-ruin him not: for who can send his hand against vowelconsonants-ohyeah's swimming, and be guiltless? dude-david said furthermore, as vowelconsonants-ohyeah liveth, vowelconsonants-ohyeah will smite him; or his day will come to die; or he will descend into war, and perish. vowelconsonants-ohyeah void that i should send mine hand against vowelconsonants-ohyeah's swimming: 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 dude-david took the spear and the cruse of water from ask-saul's bolster; and they gat them away, and no man saw it, nor knew it, neither awaked: for they were all asleep; because a deep sleep from vowelconsonants-ohyeah was fallen upon them. then dude-david pass-crossed over to the pass-cross-cross-over, and stood on the top of an mountain afar off; a great space being between them: and dude-david read-called to the with, and to my-dad-candle-abner betweenner of candle-ner saying, answerest thou not, my-dad-candle-abner? then my-dad-candle-abner answered and said, who art thou that read-calledst to the king? and dude-david said to my-dad-candle-abner, art not thou a valiant man? and who is like to thee in to-song-immersed-isra'el wherefore then hast thou not kept thy mister the king? for there came one of the with in to swim-ruin the king thy mister. this word is not good that thou hast done. as vowelconsonants-ohyeah liveth, ye are stratagem to die, because ye have not kept your mister, vowelconsonants-ohyeah's swimming. and now see where the king's spear is, and the cruse of water that was at his bolster. and ask-saul knew dude-david's voice, and said, is this thy voice, my betweenner dude-david? and dude-david said, it is my voice, my mister, o king. and he said, wherefore doth my mister thus chase after his worker? for what have i done? or what break-visual is in mine hand? now therefore, i pray thee, let my mister the king hear the words of his worker. if vowelconsonants-ohyeah have stirred thee up against me, let him accept an rester: but if they be betweenners of men, cursed be they before vowelconsonants-ohyeah; for they have driven me out this day from abiding in the inheritance of vowelconsonants-ohyeah, saying, go, work other toshwards. now therefore, let not my blood fall to the land before the face-turnings of vowelconsonants-ohyeah: for the king of to-song-immersed-isra'el is emerged to seek a

flea, as when one doth chase a read-call-partridge in the mountains. then said ask-saul, i have missed: re-set, my betweener dude-david: for i will no more do thee harm, because my person was precious in thine eyes this day: behold, i have played the fool, and have erred exceedingly. and dude-david answered and said, behold the king's spear! and let one of the young men come over and fetch it. vowelconsonants-ohyeah render to every man his being right and his hide-training-fulness; for vowelconsonants-ohyeah gave thee into my hand to day, but i would not send mine hand against vowelconsonants-ohyeah's swimming. and, behold, as thy person was much set by this day in mine eyes, so let my person be much set by in the eyes of vowelconsonants-ohyeah, and let him deliver me out of all tribulation. then ask-saul said to dude-david, first-pooled be thou, my betweener dude-david: thou wilt both do great things, and also will still prevail. so dude-david went on his way, and ask-saul resetted to his place.

27

and dude-david said in his heart, i will now perish one day by the hand of ask-saul: there is nothing better for me than that i should speedily escape into the land of the splash-in-palestinians; and ask-saul will despair of me, to seek me any more in any coast of to-song-immersed-isra'al so will i escape out of his hand. and dude-david arose, and he pass-crossed over with the six hundred men that were with him to when-akish, betweener of maoch, king of winepress-gat and dude-david dwelt with when-akish at winepress-gat he and his men, every man with his household, even dude-david with his two women, my-brother-pleasant-ahino'em the to-sow-jecre'alitess, and father-agejoy-abigail the damp-unripe-grain-karmelitess, black-sheep-nabal's woman. and it was told ask-saul that dude-david was fled to winepress-gat and he sought no more again for him. and dude-david said to when-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 when-akish gave him sketch-ziglag that day: wherefore sketch-ziglag pertaineth to the kings of vowel-acknowledge-yeahodah to this day. and the count of the days that dude-david dwelt in the field of the splash-in-palestinians was a full year and four months. and dude-david and his men upped, and invaded the bridge-geshurites, and the cuttings-gericites, and the labour-king-emaleqites: for those nations were of old the settlers of the land, as thou goest to wall-shur, even to the land of narrows-develop-egypt. and dude-david hit 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 when-akish. and when-akish said, whither have ye made a road to day? and dude-david said, against the south of vowel-acknowledge-yeahodah, and against the south of the moon-mercy-to-jerahme'alites, and against the south of the nest-buy-qenites. and dude-david saved neither man nor woman alive, to bring tidings to winepress-gat saying, lest they should tell on us, saying, so did dude-david, and so will be his criterion all the while he dwelleth in the field of the splash-in-palestinians. and when-akish hide-trained dude-david, saying, he he ist stinkingly stinking to his with to-song-immersed-isra'al therefore he will be my worker world.

and it came to pass in those days, that the splash-in-palestinians gathered their camps together for armying, to fight with to-song-immersed-isra'al and when-akish said to dude-david, know thou assuredly, that thou wilt emerge with me to battle, thou and thy men. and dude-david said to when-akish, surely thou wilt know what thy worker can do, and when-akish said to dude-david, therefore will i make thee keeper of mine head all days. now to-his-namethere-samu'al was dead, and all to-song-immersed-isra'al had lamented him, and buried him in high-region-ramah, in his own city. and ask-saul had turned aside those that had familiar breathwinds, and the wizards, out of the land. and the splash-in-palestinians gathered themselves together, and came and pitched in change-shunem: and ask-saul gathered all to-song-immersed-isra'al together, and they pitched in quarter-gilboe. and when ask-saul saw the camp of the splash-in-palestinians, he was afraid, and his heart greatly trembled. and when ask-saul inquired of vowelconsonants-ohyeah, vowelconsonants-ohyeah answered him not, neither by dreams, nor by fires-urim, nor by come-bringers. then said ask-saul 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 eye-well-generation-eindor. and ask-saul search-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 there-name to thee. and the woman said to him, behold, thou knowest what ask-saul hath done, how he hath cut off those that have familiar breathwinds, and the wizards, out of the land: wherefore then giveest thou a snare for my person, to cause me to die? and ask-saul seven-swear to her by vowelconsonants-ohyeah, saying, as vowelconsonants-ohyeah liveth, there will no punishment happen to thee for this word. then said the woman, whom will i up to thee? and he said, bring me up to his-namethere-samu'al. and when the woman saw to-his-namethere-samu'al, she cried with a loud voice: and the woman spake to ask-saul, saying, why hast thou deceived me? for thou art ask-saul. and the king said to her, be not afraid: for what sawest thou? and the woman said to ask-saul, i saw tohwards upping out of the land. and he said to her, what figure is he of? and she said, an old man cometh up; and he is covered with a mantle. and ask-saul perceived that it was to-his-namethere-samu'al, and he stooped with his face-turnings to the land, and bowed himself. and to-his-namethere-samu'al said to ask-saul, why hast thou disquieted me, to bring me up? and ask-saul answered, i am sore distressed; for the splash-in-palestinians make war against me, and tohwards is turned aside from me, and answereth me no more, neither by come-bringers, nor by dreams: therefore i have called thee, that thou mayest make known to me what i will do. then said to-his-namethere-samu'al, wherefore then dost thou ask of me, seeing vowelconsonants-ohyeah is turned aside from thee, and is become thine enemy? and vowelconsonants-ohyeah hath done to him, as he worded by me: for vowelconsonants-ohyeah hath rent the kingdom out of thine hand, and given it to thy in-sight, even to dude-david: because thou hearest not the voice of vowelconsonants-ohyeah, noronest his scorching nose-anger upon labour-king-emaleq, therefore hath

vowelconsonants-ohyeah done this word to thee this day. moreover vowelconsonants-ohyeah will also give to-song-immersed-isra'al with thee into the hand of the splash-in-palestinians: and to morrow will thou and thy betweeners be with me: vowelconsonants-ohyeah also will give the camp of to-song-immersed-isra'al into the hand of the splash-in-palestinians. then ask-saul fell straightway all along on the land, and was sore afraid, because of the words of to-his-namethere-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 ask-saul, and saw that he was sore alarm-hastend, and said to him, behold, thine handmaid hath heard thy voice, and i have name-there my person in my hand, and have hearkened to thy words which thou wordedest to me. now therefore, i pray thee, hearken thou also to the voice of thine handmaid, and let me name-there 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 tilt-bed. and the woman had a fat calf in the house; and she hasted, and killed it, and took flour, and kneaded it, and did bake matzas thereof: and she brought it before ask-saul, and before his workers; and they did eat. then they stood up, and went away that night.

29

now the splash-in-palestinians gathered together all their camps to horizon-afeg: and the to-song-immersed-israelites pitched by a fountain which is in to-sow-jecre'al. and the lords of the splash-in-palestinians pass-crossed on by hundreds, and by thousands: but dude-david and his men pass-crossed on in the rearward with when-akish. then said the immersed-princes of the splash-in-palestinians, what do these cross-over-hebrews here? and when-akish said to the immersed-princes of the splash-in-palestinians, is not this dude-david, the worker of ask-saul the king of to-song-immersed-isra'al 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 immersed-princes of the splash-in-palestinians were foaming with him; and the immersed-princes of the splash-in-palestinians said to him, make this fellow reset, that he may go again to his place which thou hast name-theered him, and let him not go down with us to war, lest in the war he be an adversary to us: for wherewith should he make himself wanted by his mister? should it not be with the heads of these men? is not this dude-david, of whom they sang one to another in dances, saying, ask-saul hit his thousands, and dude-david his ten thousands? then when-akish called dude-david, and said to him, surely, as vowelconsonants-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 break-visual 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 completeness, that thou do not do break-visual in the eyes of the splash-in-palestinians. and dude-david said to when-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 mister the king? and when-akish answered and said to dude-david, i know

that thou art good in my eyes, as a messenger of to-hwards: notwithstanding the immersed-princes of the splash-in-palestinians have said, he will not up with us to the war. wherefore now rise up early in the morning with thy mister's workers that are come with thee: and as soon as ye be up early in the morning, and shine, depart. so dude-david and his men rose up early to depart in the morning, to reset into the land of the splash-in-palestinians. and the splash-in-palestinians upped to to-sow-jecre'al.

30

and it came to pass, when dude-david and his men were come to sketch-ziqlag on the third day, that the labour-king-emaleqites had invaded the south, and sketch-ziqlag, and hit sketch-ziqlag, and burned it with fire; and had taken the women sit-captives, that were therein: they deaded not any, either great or small, but carried them away, and went on their way. so dude-david and his men came to the city, and, behold, it was burned with fire; and their women, and their betweeners, and their betweenas, were taken sit-captives. then dude-david and the with that were with him lifted up their voice and wept, until they had no more energy to weep. and dude-david's two women were taken sit-captives, my-brother-pleasant-ahino'em the to-sow-jecre'alitess, and father-age-joy-abigail the woman of black-sheep-nabal the damp-unripe-grain-karmelite. and dude-david was greatly distressed; for the with said of stoning him, because the person of all the with was grieved, every man for his betweeners and for his betweenas: but dude-david strengthend himself in vowelconsonants-ohyeah his tohwards. and dude-david said to father-remainder-abiatar the darkener my-brother-king-ahimelek's betweener i pray thee, bring me hither the efod. and father-remainder-abiatar brought thither the efod to dude-david. and dude-david inquired at vowelconsonants-ohyeah, saying, will i chase after this troop? will i overtake them? and he answered him, chase: for thou wilt surely overtake them, and without fail snatch all. so dude-david went, he and the six hundred men that were with him, and came to the brook bull-besor, where those that were left behind stand-stayed. but dude-david chased, he and four hundred men: for two hundred standstayed behind, which were so faint that they could not pass-cross-cross over the brook bull-besor. and they found an narrows-develop-egyptian in the field, and let emerge him to dude-david, and gave him bread, and he did eat; and they gave him drink let drink; 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 dude-david said to him, to whom be-longest thou? and whence art thou? and he said, i am a young man of narrows-develop-egypt, worker to an labour-king-emaleqite; and my mister left me, because three days agone i fell sick. we cut an invasion upon the south of the cut-kerethites, and upon the coast which belongeth to vowel-acknowledge-yeahodah, and upon the south of dog-as-heart-kaleb; and we burned sketch-ziqlag with fire. and dude-david said to him, canst thou bring me down to this company? and he said, seven-swear to me by tohwards, that thou wilt neither kill me, nor give me into the hands of my mister, and i will bring thee down to this company. and when he had brought him down, behold, they were left upon all the land, eating and drinking, and dancing, because of all the great

spoil that they had taken out of the land of the splash-in-palestinians, and out of the land of vowel-acknowledge-yeahodah. and dude-david 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 dude-david snatched all that the labour-king-emaleqites had carried away: and dude-david snatched his two women. and there was nothing lacking to them, neither small nor great, neither betweeners nor betweenas, neither spoil, nor any thing that they had taken to them: dude-david recovered all. and dude-david took all the sheeps and the cattles, which they drave before those other livestock and said, this is dude-david's spoil. and dude-david came to the two hundred men, which were so faint that they could not follow dude-david, whom they had made also to abide at the brook bull-besor: and they emerged to meet dude-david, and to meet the with that were with him: and when dude-david came near to the with, he saluted them. then answered all the break-visual men and men of in-good-time-fade-beliel, of those that went with dude-david, and said, because they went not with us, we will not give them ought of the spoil that we have snatched, save to every man his woman and his betweeners, that they may lead them away, and depart. then said dude-david, ye will not do so, my brethren, with that which vowelconsonants-ohyeah hath given us, who hath preserved us, and gave 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 tools: they will part alike. and it was so from that day forward, that he name-thered it a statute and an criterion for to-song-immersed-isra'al to this day. and when dude-david came to sketch-ziqlag, he sent of the spoil to the elders of vowel-acknowledge-yeahodah, even to his in-sights, saying, behold a present for you of the spoil of the enemies of vowelconsonants-ohyeah; to them which were in house-unto-bet-al, and to them which were in south highs-ramot and to them which were in surplus-ramainder-jatir, and to them which were in juniper-object-eroer, and to them which were in mustaches-sifmot, and to them which were in fire-sound-ashteme, and to them which were in gossip-rakal, and to them which were in the cities of the moon-mercy-to-jerahme'alites, and to them which were in the cities of the nest-buy-qenites, and to them which were in fishing-net-hormah, and to them which were in pit-smoke-borashan, and to them which were in your-time-etak, and to them which were in friend-joy-hebron, and to all the places where dude-david himself and his men were wont to haunt.

therefore ask-saul took a sword, and fell upon it. and when his tool-lifter saw that ask-saul was dead, he fell likewise upon his sword, and died with him. so ask-saul died, and his three betweeners, and his tool-lifter, and all his men, that same day together. and when the men of to-song-immersed-isra'al that were on the other side of the valley, and they that were on pass-cross-cross-over its-going-down-jordan, saw that the men of to-song-immersed-isra'al fled, and that ask-saul and his betweeners were dead, they forsook the cities, and fled; and the splash-in-palestinians pass-crossed and dwelt in them. and it came to pass on the morrow, when the splash-in-palestinians came to strip the voided, that they found ask-saul and his three betweeners fallen in mountain quarter-gilboe. and they cut off his head, and stripped off his tools, and sent into the land of the splash-in-palestinians round about, to inform about it in the house of their fashions, and among the with. and they name-there his tools in the house of star-sex'n'war-ashtarot: and they fastened his body to the wall of tooth-house-bet-shan. and when the settlers of dry-roll-until-jabeshgilead heard of that which the splash-in-palestinians had done to ask-saul; all the of stratagem men arose, and went all night, and took the body of ask-saul and the bodies of his betweeners from the wall of tooth-house-bet-shan, and came to dry-jabesh and burnt them there. and they took their bones, and buried them under a tree at dry-jabesh and fasted seven days.

31

now the splash-in-palestinians fought against to-song-immersed-isra'al and the men of to-song-immersed-isra'al fled from before the splash-in-palestinians, and fell down voided in mountain quarter-gilboe. and the splash-in-palestinians clung to ask-saul and upon his betweeners; and the splash-in-palestinians hit given-ionatan, and my-dad-generous-abinadab, and my-sticky-king-melchishua, ask-saul's betweeners. and the war went heavyweighty against ask-saul, and the archers hit him; and he was heavyweighty wounded of the archers. then said ask-saul to his tool-lifter, draw thy sword, and thrust me through therewith; lest these foreskinned come and thrust me through, and abuse me. but his tool-lifter would not; for he was sore afraid.

1

now it came to pass after the death of ask-saul, when dude-david was resettled from the hitting of the labour-king-emaleqites, and dude-david had abode two days in sketch-ziqlag; it came even to pass on the third day, that, behold, a earthing came out of the camp from ask-saul with his clothes rent, and land upon his head: and so it was, when he came to dude-david, that he fell to the land, and bowed. and dude-david said to him, from whence comest thou? and he said to him, out of the camp of to-song-immersed-isra'al am i escaped. and dude-david 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 ask-saul and given-io-jonatan his betweenner are dead also. and dude-david said to the young man that told him, how knowest thou that ask-saul and given-io-jonatan his betweenner be dead? and the young possessor that told him said, as i happened by chance upon mountain quarter-gilboe, behold, ask-saul leaned upon his spear; and, lo, the chariots and horsemen clung to him. and when he saw 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 labour-king-emaleqite. he said to me again, stand, i pray thee, upon me, and dead me: for anguish is come upon me, because my person is yet whole in me. so i stood upon him, and slew him, because i was sure that he could not live after that he was fallen: and i took the crown that was upon his head, and the bracelet that was on his arm, and have brought them hither to my mister. then dude-david 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 ask-saul, and for given-io-jonatan his betweenner and for the with of vowelconsonants-ohyeah, and for the house of to-song-immersed-isra'al because they were fallen by the sword. and dude-david said to the young man that told him, whence art thou? and he answered, i am betweenner of a stranger, an labour-king-emaleqite. and dude-david said to him, how wast thou not afraid to send thine hand to swim-ruin vowelconsonants-ohyeah's swimming? and dude-david called one of the young men, and said, go near, and fall upon him. and he hit him that he died. and dude-david said to him, thy blood be upon thy head; for thy mouth hath testified against thee, saying, i have slain vowelconsonants-ohyeah's swimming. and dude-david lamented with this lamentation over ask-saul and over given-io-jonatan his betweenner (also he bade them learn betweenners of vowel-knowledge-yeahodah the use of the bow: behold, it is written in the recount-scroll of immerse-turgor.) the gazelling of to-song-immersed-isra'al is voided upon thy in-whats: how are the herobloke fallen! tell it not in winepress-gat don't inform about it in the streets of fire-shame-asqelon; lest the betweenas of the splash-in-palestinians exult, lest the betweenas of the foreskinned exult. ye mountains of quarter-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 loathed, the shield of ask-saul, as though he had not been swimming with oil. from the blood of the voided, from the fat of the herobloke, the bow of given-io-jonatan turned not back, and the sword of ask-saul resetted not empty. ask-saul and given-io-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 betweenas of to-song-immersed-isra'al weep over ask-saul, who clothed you in two caterpillars, with other delights, who put on ornaments of gold upon your clothing. how are the herobloke fallen in the midst of the war! i given-io-jonatan, thou wast voided in thine in-whats. i am distressed for thee, my brother given-io-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 tools of war lost!

2

and it came to pass after this, that dude-david inquired of vowelconsonants-ohyeah, saying, will i up into any of the cities of vowel-knowledge-yeahodah? and vowelconsonants-ohyeah said to him, up. and dude-david said, whither will i up? and he said, to friend-joy-hebron. so dude-david upped name-there, and his two women also, my-brother-pleasant-ahino'em the to-sow-jecre'alitess, and father-age-joy-abigail black-sheep-nabal's woman the damp-unriegrain-karmelite. and his men that were with him did dude-david up, every man with his household: and they dwelt in the cities of friend-joy-hebron. and the men of vowel-knowledge-yeahodah came, and there they swimming dude-david king over the house of vowel-knowledge-yeahodah. and they told dude-david, saying, that the men of dry-roll-until-jabeshgilead were they that buried ask-saul. and dude-david sent messengers to the men of dry-roll-until-jabeshgilead, and said to them, first-pooled be ye of vowelconsonants-ohyeah, that ye have did this kindness to your mister, even to ask-saul, and have buried him. and now vowelconsonants-ohyeah do kindness and truth to you: and i also will requite you this goodness, because ye have done this word. therefore now let your hands be strengthened, and be ye of stratagem: for your mister ask-saul is dead, and also the house of vowel-knowledge-yeahodah have swimming me king over them. but my-dad-candle-abner betweenner of candle-ner captain of ask-saul's army, took shame-man-ish-boshet betweenner of ask-saul, and pass-crossed him over to camping-mahanaim; and made him king over roll-until-gil'ed, and over the okay-asurites, and over to-sow-jecre'al, and over gray-fruitful-afraim, and over righthand-child-benjamin, and over all to-song-immersed-isra'al shame-man-ish-boshet ask-saul's betweenner was forty years old when he began to king over to-song-immersed-isra'al and kinged two years. but the house of vowel-knowledge-yeahodah followed dude-david. and the count of the days that dude-david was king in friend-joy-hebron over the house of vowel-knowledge-yeahodah was seven years and six months. and my-dad-candle-abner betweenner of candle-ner and the workers of shame-man-ish-boshet betweenner of ask-saul, emerged from camping-mahanaim to small-hill-gibeon. and yo-dad-joab betweenner of vowel-his-narrow-develop-zeruiyeh, and the workers of dude-david, emerged, and met together by the pool of small-hill-gibeon: and they sat down, the one on the one side of the pool, and the other on the other side of the pool. and my-dad-candle-abner said to yo-dad-joab, let the young men now stand up, and play before us. and yo-dad-joab said, let them stand up. then there arose and pass-crossed over by count twelve of righthand-child-benjamin, which

pertained to shame-man-ish-boshet betweener of ask-saul, and twelve of the workers of dude-david. and they held 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 plot-of-confines-helqat-hazurim, which is in small-hill-gibeon. and there was a very sore war that day; and my-dad-candle-abner was injured, and the men of to-song-immersed-isra'el before the workers of dude-david. and there were three betweeners of vowel-his-narrow-develop-zeruiyeh there, yo-dad-joab, and dad-safe-abishai, and to-do-esah'al: and to-do-esah'al was as light of foot as one of the gazelles in the field. and to-do-esah'al chased after my-dad-candle-abner; and in going he turned not to the right hand nor to the left from chasing my-dad-candle-abner. then my-dad-candle-abner looked behind him, and said, art thou to-do-esah'al? and he answered, i am. and my-dad-candle-abner said to him, turn thee aside to thy right hand or to thy left, and name-there thee hold on one of the young men, and take thee his armor. but to-do-esah'al would not turn aside from following of him. and my-dad-candle-abner said again to to-do-esah'al, turn thee aside from following me: wherefore should i hit thee to the land? how then should i lift up my face-turnings to yo-dad-joab thy brother? howbeit he refused to turn aside: wherefore my-dad-candle-abner with the hinder end of the spear hit him under the fifth rib, that the spear emerged behind him; and he fell down there, and died in the same place: and it came to pass, that as many as came to the place where to-do-esah'al fell down and died stood still. yo-dad-joab also and dad-safe-abishai chased after my-dad-candle-abner: and the sun went down when they were come to the hill of maid-ammah, that lieth before emerged-giah by the way of the word-desert of small-hill-gibeon. and betweeners of righthand-child-benjamin gathered themselves together after my-dad-candle-abner, and became one troop, and stood on the top of an hill. then my-dad-candle-abner called to yo-dad-joab, and said, will the sword eat persistently? 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 yo-dad-joab said, as tohwards liveth, unless thou hadst worded, surely then in the morning the with had gone up every one from following his brother. so yo-dad-joab blew a mouthpiece-horn and all the with stood still, and chased after to-song-immersed-isra'el no more, neither fought they any more. and my-dad-candle-abner and his men walked all that night through the plain, and pass-crossed over its-going-down-jordan, and pass-crossed through all bithron, and they pass-crossed to camping-mahanaim. and yo-dad-joab resetted from following my-dad-candle-abner: and when he had gathered all the with together, there accounted of dude-david's workers nineteen men and to-do-esah'al. but the workers of dude-david had hit of righthand-child-benjamin, and of my-dad-candle-abner's men, so that three hundred and sixty men died. and they lifted up to-do-esah'al, and buried him in the sepulchre of his father, which was in bread-house-bet-lehem. and yo-dad-joab and his men went all night, and it shined to them in friend-joy-hebron.

3

now there was long war between the house of ask-saul and the house of dude-david: but dude-david waxed stronger and stronger, and the house of ask-saul waxed

weaker and weaker. and to dude-david were betweeners born in friend-joy-hebron: and his firstborn was hide-train-amnon, of my-brother-pleasant-ahino'em the to-sow-jecre'alitess; and his second, all-father-kileab, of father-age-joy-abigail the woman of black-sheep-nabal the damp-unripe-grain-karmelite; and the third, father-complete-absalom betweener of acremekah the daughter of furrow-talmi king of bridge-geshur; and the fourth, vowel-my-base-adonyeaho betweener of feast-hagit; and the fifth, vowel-criterion-shefatyeh betweener of my-father-dew-abital; and the sixth, angry-itream, by carriage-eglah dude-david's woman. these were born to dude-david in friend-joy-hebron. and it came to pass, while there was war between the house of ask-saul and the house of dude-david, that my-dad-candle-abner made himself strong for the house of ask-saul. and ask-saul had a concubine, whose there-name was floor-rizpah, the daughter of where-aiah: and shame-man-ish-boshet said to my-dad-candle-abner, wherefore hast thou gone in to my father's concubine? then was my-dad-candle-abner very wroth for the words of shame-man-ish-boshet, and said, am i a dog's head, which against vowel-acknowledge-yeahodah do do kindness this day to the house of ask-saul thy father, to his brethren, and to his in-sights, and have not delivered thee into the hand of dude-david, that thou accountst me to day with a cloudy concerning this woman? so do tohwards to my-dad-candle-abner, and more also, except, as vowelconsonants-ohyeh hath seven-swear to dude-david, even so i do to him; to translate the kingdom from the house of ask-saul, and to set up the throne of dude-david over to-song-immersed-isra'el and over vowel-acknowledge-yeahodah, from discuss-court-dan even to seven-well-bar-shebe. and he could not answer my-dad-candle-abner a word again, because he respected him. and my-dad-candle-abner sent messengers to dude-david on his behalf, saying, whose is the land? saying also, make thy alignment with me, and, behold, my hand will be with thee, to bring about all to-song-immersed-isra'el to thee. and he said, well; i will make a alignment with thee: but one word i require of thee, that is, don't see my face-turnings, except thou first bring who-can-michal ask-saul's daughter, when thou comest to see my face-turnings. and dude-david sent messengers to shame-man-ish-boshet ask-saul's betweener saying, deliver me my woman who-can-michal, which i espoused to me for an hundred foreskins of the splash-in-palestinians. and shame-man-ish-boshet sent, and took her from her man, even from my-output-paltiel betweener of kneading-laish. and her man went with her along weeping behind her to select-bahurim. then said my-dad-candle-abner to him, go, reset. and he resetted. and my-dad-candle-abner worded with the elders of to-song-immersed-isra'el saying, ye sought for dude-david in times past to be king over you: now then do it: for vowelconsonants-ohyeh hath spoken of dude-david, saying, by the hand of my worker dude-david i will stick-safe my with to-song-immersed-isra'el out of the hand of the splash-in-palestinians, and out of the hand of all their enemies. and my-dad-candle-abner also worded in the ears of righthand-child-benjamin: and my-dad-candle-abner went also to word in the ears of dude-david in friend-joy-hebron all that seemed good to to-song-immersed-isra'el and that seemed good to the whole house of righthand-child-benjamin. so my-dad-candle-abner came to dude-david to friend-joy-hebron, and twenty men with him. and dude-david made my-

dad-candle-abner and the men that were with him a feast. and my-dad-candle-abner said to dude-david, i will stand up and go, and will gather all to-song-immersed-isra'al to my mister the king, that they may make a alignment with thee, and that thou mayest king over all that thine person personth. and dude-david sent my-dad-candle-abner away; and he went in completeness. and, behold, the workers of dude-david and yo-dad-joab came from chasing a troop, and brought in a great spoil with them: but my-dad-candle-abner was not with dude-david in friend-joy-hebron; for he had sent him away, and he was gone in completeness. when yo-dad-joab and all the army that was with him were come, they told yo-dad-joab, saying, my-dad-candle-abner betweener of candle-ner came to the king, and he hath sent him away, and he is gone in completeness. then yo-dad-joab came to the king, and said, what hast thou done? behold, my-dad-candle-abner came to thee; why is it that thou hast sent him away, and he is quite gone? thou knowest my-dad-candle-abner betweener of candle-ner that he came to deceive thee, and to know thy emerging and thy coming in, and to know all that thou doest. and when yo-dad-joab was emerged from dude-david, he sent messengers after my-dad-candle-abner, which let emerge him again from the well of removal-sirah: but dude-david knew it not. and when my-dad-candle-abner was resetted to friend-joy-hebron, yo-dad-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 to-doesah'al his brother. and afterward when dude-david heard it, he said, i and my kingdom are guiltless before vowelconsonants-ohyeah world from the blood of my-dad-candle-abner betweener of candle-ner let it rest on the head of yo-dad-joab, and on all his father's house; and let there not lack from the house of yo-dad-joab one that oozes, or that is a narrow-waspish, or that strengthens on a staff, or that falleth on the sword, or that lacketh bread. so yo-dad-joab, and dad-safe-abishai his brother killed my-dad-candle-abner, because he had slain their brother to-do-esah'al at small-hill-gibeon in the war. and dude-david said to yo-dad-joab, and to all the with that was with him, rend your clothes, and gird you with sackcloth, and mourn before my-dad-candle-abner. and king dude-david himself followed the tilt-bier. and they buried my-dad-candle-abner in friend-joy-hebron: and the king lifted up his voice, and wept at the grave of my-dad-candle-abner; and all the with wept. and the king lamented over my-dad-candle-abner, and said, died my-dad-candle-abner as a fool dieth? thy hands were not chained, 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 dude-david to eat meat while it was yet day, dude-david seven-swear, saying, so do tohwards 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 to-song-immersed-isra'al knew that day that it was not of the king to dead my-dad-candle-abner betweener of candle-ner and the king said to his workers, know ye not that there is a immersed-prince and a great man fallen this day in to-song-immersed-isra'al and i am this day weak, though swimming king; and these men the betweeners of vowel-his-narrow-develop-zeruyieah be too hard for me: vowelconsonants-ohyeah will complete the doer of break-visual according to his break-visual.

4

and when ask-saul's betweener heard that my-dad-candle-abner was dead in friend-joy-hebron, his hands were feeble, and all the to-song-immersed-israelites were alarm-hastend. and ask-saul's betweener had two men that were captains of bands: the there-name of the one was in-answer-benah, and the there-name of the other vehicle-rekab, the betweeners of pomegranate-rimmon a wells-barotite, of betweeners of righthand-child-benjamin: (for wells-barot also was thought of to righthand-child-benjamin. and the wells-barotites fled to gagging-gitim, and were sojourners there until this day.) and given-io-jonatan, ask-saul's betweener had a betweener that was stopskip-lame of his feet. he was five years old when the tidings came of ask-saul and given-io-jonatan out of to-sow-jecre'al, and his nurse lifted him up, and fled: and it came to stopskip, as she made haste to flee, that he fell, and became stopskip-lame. and his there-name was from-mouth-shame-mefi-boshet. and the betweeners of pomegranate-rimmon the wells-barotite, vehicle-rekab and in-anwser-benah, went, and came about the heat of the day to the house of shame-man-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 vehicle-rekab and in-anwser-benah his brother escaped. for when they came into the house, he lay on his bed in his bedchamber, and they hit him, and hit him, and turn-aside-beheaded him, and took his head, and gat them away through the plain all night. and they brought the head of shame-man-ish-boshet to dude-david to friend-joy-hebron, and said to the king, behold the head of shame-man-ish-boshet betweener of ask-saul thine enemy, which sought thy person; and vowelconsonants-ohyeah hath stood up my mister the king this day of ask-saul, and of his seed. and dude-david answered vehicle-rekab and in-answer-benah his brother, the betweeners of pomegranate-rimmon the wells-barotite, and said to them, as vowelconsonants-ohyeah liveth, who hath redeemed my person out of all adversity, when one told me, saying, chest-envision, ask-saul is dead, thinking to have brought informing, i took hold of him, and killed him in sketch-ziqlag, who thought that i would have given him a reward for his information: how much more, when big-shot men have killed a right person in his own house upon his bed? will i not therefore now require his blood of your hand, and take you away from the land? and dude-david directed his young men, and they killed them, and cut off their hands and their feet, and hanged them up over the pool in friend-joy-hebron. but they took the head of shame-man-ish-boshet, and buried it in the sepulchre of my-dad-candle-abner in friend-joy-hebron.

5

then came all the branch of to-song-immersed-isra'al to dude-david to friend-joy-hebron, and said, saying, behold, we are thy bone and thy immersed-flesh also in time past, when ask-saul was king over us, thou wast he that leddest out and let emergeest in to-song-immersed-isra'al and vowelconsonants-ohyeah said to thee, thou will watch-feed my with to-song-immersed-isra'al and thou will be a captain over to-song-immersed-isra'al so all the elders of to-song-immersed-isra'al came to the king to friend-joy-hebron; and king dude-david cut a alignment with them in friend-

joy-hebron before vowelconsonants-ohyeah: and they swimming dude-david king over to-song-immersed-isra'al dude-david was thirty years old when he began to king, and he kinged forty years. in friend-joy-hebron he kinged over vowel-acknowledge-yeahodah seven years and six months: and in cast-complete-jerusalem he kinged thirty and three years over all to-song-immersed-isra'al and vowel-acknowledge-yeahodah. and the king and his men went to cast-complete-jerusalem to the trampler-jebusites, the settlers of the land: which said to dude-david, saying, except thou turn aside the skin-blind and the stopskip-lame, don't come in hither: thinking, dude-david cannot come in hither. nevertheless dude-david captered the strong hold of mark-zion: the same is the city of dude-david. and dude-david said on that day, whosoever getteth up to the gutter, and hits the trampler-jebusites, and the stopskip-lame and the skin-blind that are hated of dude-david's person, he will be chief and captain. wherefore they said, the skin-blind and the stopskip-lame will not come into the house. so dude-david dwelt in the fort, and called it the city of dude-david. and dude-david between-built round about from full-millo and inward. and dude-david went on, and grew great, and vowelconsonants-ohyeah towards of armies was with him. and fishing-net-boycott-hiram king of narrow-develop-zur sent messengers to dude-david, and cedar trees, and carpenters, and masons: and they between-built dude-david an house. and dude-david perceived that vowelconsonants-ohyeah had established him king over to-song-immersed-isra'al and that he had lifted his kingdom for his with israel's sake. and dude-david took him more concubines and women out of cast-complete-jerusalem, after he was come from friend-joy-hebron: and there were yet betweeners and betweenas born to dude-david. and these be the there-names of those that were born to him in cast-complete-jerusalem: hear-shamueh, and naughty-mischief-shobab, and given-natan, and complete-solomon, choose-ibhar also, and my-to-cry-out-save-alishue, and expired-nefeg, and fie-jafia, and my-to-hears-alisheme, and know-to-alide, and my-to-emits-alifalet. but when the splash-in-palestinians heard that they had swimming dude-david king over to-song-immersed-isra'al all the splash-in-palestinians upped to seek dude-david: and dude-david heard of it, and went down to the hold. the splash-in-palestinians also came and left themselves in the valley of heal-refaim. and dude-david inquired of vowelconsonants-ohyeah, saying, will i up to the splash-in-palestinians? wilt thou give them into mine hand? and vowelconsonants-ohyeah said to dude-david, up: for i will doubtless give the splash-in-palestinians into thine hand. and dude-david came to break-possessor-bel-perazim, and dude-david hit them there, and said, vowelconsonants-ohyeah hath broken forth upon mine enemies before me, as the breach of waters. therefore he called the there-name of that place break-possessor-bel-perazim. and there they left their images, and dude-david and his men lifted them. and the splash-in-palestinians upped yet again, and left themselves in the valley of heal-refaim. and when dude-david inquired of vowelconsonants-ohyeah, he said, don't up; but fetch a compass behind them, and come upon them over against the mulberry trees. and let it be, when thou hearest the voice of a going in the tops of the mulberry trees, that then thou wilt bestir thyself: for then will vowelconsonants-ohyeah emerge before thee, to hit the camp of the splash-in-palestinians. and dude-david did so, as

vowelconsonants-ohyeah had directed him; and hit the splash-in-palestinians from small-hill-gebe until thou come to cut-gacer.

6

again, dude-david gathered together all the chosen men of to-song-immersed-isra'al thirty thousand. and dude-david arose, and went with all the with that were with him from my-posessor-beli of vowel-acknowledge-yeahodah, to up from there the gather-cabinet of tohwards, whose there-name is called by the there-name of vowelconsonants-ohyeah of armies that dwelleth between the near-inwarders. and they set the gather-cabinet of tohwards upon a new cart, and lifted it out of the house of my-dad-generous-abinadab that was in hill-gibeah: and goat-ucah and his-brother-ahio, the betweeners of my-dad-generous-abinadab, drave the new cart. and they lifted it out of the house of my-dad-generous-abinadab which was at hill-gibeah, accompanying the gather-cabinet of tohwards: and his-brother-ahio went before the gather-cabinet. and dude-david and all the house of to-song-immersed-isra'al played before vowelconsonants-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 correct-nakon's threshingfloor, goat-ucah sent his hand to the gather-cabinet of tohwards, and took hold of it; for the cattle shook it. and the nose-anger of vowelconsonants-ohyeah was kindled against goat-ucah; and tohwards hit him there for his error; and there he died by the gather-cabinet of tohwards. and dude-david was displeased, because vowelconsonants-ohyeah had made a breach upon goat-ucah: and he called the name of the place goat-breach-perez-ucah to this day. and dude-david was afraid of vowelconsonants-ohyeah that day, and said, how will the gather-cabinet of vowelconsonants-ohyeah come to me? so dude-david would not turn aside the gather-cabinet of vowelconsonants-ohyeah to him into the city of dude-david: but dude-david carried it aside into the house of red-worker-obed-adom the winepress-gittite. and the gather-cabinet of vowelconsonants-ohyeah continued in the house of red-worker-obed-adom the winepress-gittite three months: and vowelconsonants-ohyeah first-pooled red-worker-obed-adom, and all his household. and it was told king dude-david, saying, vowelconsonants-ohyeah hath first-pooled the house of red-worker-obed-adom, and all that pertaineth to him, because of the gather-cabinet of tohwards. so dude-david pass-crossed and upped the gather-cabinet of tohwards from the house of red-worker-obed-adom into the city of dude-david with gladness. and it was so, that when they that lifted the gather-cabinet of vowelconsonants-ohyeah had gone six paces, he butcherd oxen and fatlings. and dude-david danced before vowelconsonants-ohyeah with all his goatness; and dude-david was girded with a linen efod. so dude-david and all the house of to-song-immersed-isra'al upped the gather-cabinet of vowelconsonants-ohyeah with shouting, and with the voice of the mouth-piece-horn and as the gather-cabinet of vowelconsonants-ohyeah came into the city of dude-david, who-can-michal ask-saul's daughter saw through a window, and saw king dude-david leaping and dancing before vowelconsonants-ohyeah; and she despised him in her heart. and they brought in the gather-cabinet of vowelconsonants-ohyeah, and set it in his place, in the midst

of the tent that dude-david had pitched for it: and dude-david onupped onups and completers before vowelconsonants-ohyeah. and as soon as dude-david had made an end of onupping onups and completers, he first-pooled the with in the there-name of vowelconsonants-ohyeah of armies. and he dealt among all the with, even among the whole multitude of to-song-immersed-isra'al as well to the women as men, to every one a cake of bread, and a good part of immersed-flesh and a flagon of wine. so all the with departed every one to his house. then dude-david resettled to first-pool his household. and who-can-michal the daughter of ask-saul emerged to meet dude-david, and said, how heavy-weighty was the king of to-song-immersed-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 dude-david said to who-can-michal, it was before vowelconsonants-ohyeah, which chose me before thy father, and before all his house, to appoint me governor over the with of vowelconsonants-ohyeah, over to-song-immersed-isra'al therefore will i play before vowelconsonants-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 who-can-michal the daughter of ask-saul had no child to the day of her death.

7

and it came to pass, when the king sat in his house, and vowelconsonants-ohyeah had given him rest round about from all his enemies; that the king said to given-natan the come-bringer, see now, i dwell in an house of cedar, but the gather-cabinet of tohwards dwelleth within break-visual-curtains. and given-natan said to the king, go, do all that is in thine heart; for vowelconsonants-ohyeah is with thee. and it came to pass that night, that word vowelconsonants-ohyeah came to given-natan, saying, go and tell my worker dude-david, thus saith vowelconsonants-ohyeah, will thou between-build me an house for me to settle in? whereas i have not settled in any house since the time that i upped betweeners of to-song-immersed-isra'al out of narrows-develop-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 betweeners of to-song-immersed-isra'al worded i a word with any of the branch of to-song-immersed-isra'al whom i directed to watch-feed my with to-song-immersed-isra'al saying, why between-build ye not me an house of cedar? now therefore so will thou say to my worker dude-david, thus saith vowelconsonants-ohyeah of armies, i took thee from the sheepcote, from following the sheep, to be governor over my with, over to-song-immersed-isra'al and i was with thee wheresoever thou wentest, and have cut off all thine enemies out of thy sight, and have cut thee a great there-name, like to the there-name of the great men that are in the land. moreover i will name-there a place for my with to-song-immersed-isra'al and will plant them, that they may dwell in a place of their own, and move no more; neither will betweeners of upping torment them any more, as beforetime, and as since the time that i directed criticals to be over my with to-song-immersed-isra'al and have caused thee to rest from all thine enemies. also vowelconsonants-ohyeah telleth thee that he will make 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 emerge out of thy bowels, and i will establish his kingdom. he will between-build an house for my there-name, and i will stablish the throne of his kingdom world. i will be his father, and he will be my betweenier if he twist-distorts, i will chasten him with the branch of men, and with the stripes of betweeners of men: but my kindness will not turn aside from him, as i turned it aside from ask-saul, whom i turned aside 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 chest-vision, so did given-natan word to dude-david. then went king dude-david in, and sat before vowelconsonants-ohyeah, and he said, who am i, o mister tohwards? and what is my house, that thou hast brought me hitherto? and this was yet a small word in thy eyes, o mister tohwards; but thou hast worded also of thy worker's house for a great while to come. and is this the word of earthling, o mister tohwards? and what can dude-david say more to thee? for thou, mister tohwards, knowest thy worker. for thy word's word-sake, and according to thine own heart, hast thou done all these great words, to make thy worker know them. wherefore thou art great, vowelconsonants-ohyeah tohwards: for there is none like thee, neither is there any tohwards 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 to-song-immersed-isra'al whom tohwards went to redeem for a with to himself, and to make him a there-name, and to do for you great things and terrible, for thy land, before thy with, which thou redeemedst to thee from narrows-develop-egypt, from the nations and their tohwards? for thou hast confirmed to thyself thy with to-song-immersed-isra'al to be a with to thee world: and thou, vowelconsonants-ohyeah, art become their tohwards. and now, vowelconsonants-ohyeah tohwards, 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 there-name be great world, saying, vowelconsonants-ohyeah of armies is the tohwards over to-song-immersed-isra'al and let the house of thy worker dude-david be fixed before thee. for thou, vowelconsonants-ohyeah of armies, tohwards of to-song-immersed-isra'al hast uncovered to thy worker, saying, i will between-build thee an house: therefore hath thy worker found in his heart to self-crime this criming to thee. and now, o mister tohwards, thou art that tohwards, 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 mister tohwards, 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 dude-david hit the splash-in-palestinians, and surrendered them: and dude-david took switch-maid-meteg-hamah out of the hand of the splash-in-palestinians. and he hit from-father-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 from-father-moabites became dude-david's workers, and lifted comfort-presents. dude-david hit also thunder-helps-hadad-ecer, betweenier of wide-rehob king of engorged-zobah, as he went to recover his border at the river fruit-cow-euphrates.

and dude-david captered from him a thousand chariots, and seven hundred horsemen, and twenty thousand footmen: and dude-david houghed all the chariot horses, but reserved of them for an hundred chariots. and when the high-aram-syrians of quiet-bag-damasqus came to succor thunder-helps-hadad-ecer king of engorged-zobah, dude-david hkslew of the high-aram-syrians two and twenty thousand men. then dude-david name-there garrisons in high-aram-syria of quiet-bag-damasqus: and the high-aram-syrians became workers to dude-david, and lifted comfort-presents. and vowelconsonants-ohyeah sticky-saved dude-david wheresoever he went. and dude-david took the shields of gold that were on the workers of thunder-helps-hadad-ecer, and brought them to cast-complete-jerusalem. and from sure-betah, and from break-berotai, cities of thunder-helps-hadad-ecer, king dude-david took exceeding much brass. when get-lost-toi king of gourd-vessel-hamat heard that dude-david had hit all the stratagem of thunder-helps-hadad-ecer, then get-lost-toi sent yo-high-joram his betweenner to king dude-david, to first-pool him, and to first-pool him, because he had fought against thunder-helps-hadad-ecer, and hit him: for thunder-helps-hadad-ecer had wars with get-lost-toi and yo-high-joram brought with him tools of silver, and tools of gold, and tools of brass: which also king dude-david did dedicate to vowelconsonants-ohyeah, with the silver and gold that he had dedicated of all nations which he lamb-subdued; of high-aram-syria and of from-father-moab, and of betweenners of with-ammon, and of the splash-in-palestinians, and of labour-king-emaleq, and of the spoil of thunder-helps-hadad-ecer, betweenner of wide-rehob king of engorged-zobah. and dude-david gat him a there-name when he resetted from hitting of the high-aram-syrians in the valley of salt, being eighteen thousand men. and he name-there garrisons in man-red-adom; throughout all man-red-adom name-there he garrisons, and all they of man-red-adom became dude-david's workers. and vowelconsonants-ohyeah sticky-saved dude-david wheresoever he went. and dude-david kinged over all to-song-immersed-isra'al and dude-david done criterion and being right to all his with. and yo-dad-joab betweenner of vowel-his-narrow-develop-zeruiyeah was over the army; and criterion-vowel-yeahoshafat betweenner of my-brother-newborn-ahilud was recorder; and be-right-zadoq betweenner of my-bro-good-ahitub, and my-brother-king-ahimelek betweenner of father-remainder-abiatar, were the darkener; and minister-immersed-vowel-seraiyeah was the scroll-recouters; and betweenner-vowel-benayeah betweenner of know-vowel-yeahoide was over both the cut-kerethites and the fallen-peletites; and dude-david's betweenners were chief rulers.

9

and dude-david said, is there yet any that is left of the house of ask-saul, that i may do him kindness for given-io-jonatan's sake? and there was of the house of ask-saul a worker whose there-name was troop-ziba. and when they had called him to dude-david, the king said to him, art thou troop-ziba? and he said, thy worker is he. and the king said, is there not yet any of the house of ask-saul, that i may do the kindness of towards to him? and troop-ziba said to the king, given-io-jonatan hath yet a betweenner which is lame on his feet. and the king said to him, where is he? and

troop-ziba said to the king, behold, he is in the house of recognize-makhir, betweenner of my-to-with-emi'al, in word-to-him-lo-debar. then king dude-david sent, and fetched him out of the house of recognize-makhir, betweenner of my-to-with-emi'al, from word-to-him-lo-debar. now when from-mouth-shame-mefi-boshet, betweenner of given-io-jonatan, betweenner of ask-saul, was come to dude-david, he fell on his face-turnings, and bowed. and dude-david said, from-mouth-shame-mefi-boshet. and he answered, behold thy worker! and dude-david said to him, respect not: for i will surely do thee kindness for given-io-jonatan thy father's sake, and will restore thee all the field of ask-saul thy father; and thou wilt eat bread at my send-table continually. and he bowed himself, and said, what is thy worker, that thou shouldst look upon such a dead dog as i am? then the king called to troop-ziba, ask-saul's youth, and said to him, i have given to thy mister's betweenner all that pertained to ask-saul and to all his house. thou therefore, and thy betweenners, and thy workers, will work the earth for him, and thou wilt bring in the fruits, that thy mister's betweenner may have eat-food to eat: but from-mouth-shame-mefi-boshet thy mister's betweenner will eat bread alway at my send-table now troop-ziba had fifteen betweenners and twenty workers. then said troop-ziba to the king, according to all that my mister the king hath directed his worker, so will thy worker do. as for from-mouth-shame-mefi-boshet, said the king, he will eat at my send-table as one of the king's betweenners. and from-mouth-shame-mefi-boshet had a young betweenner whose there-name was who-here-mika and all that seated in the house of troop-ziba were workers to from-mouth-shame-mefi-boshet. so from-mouth-shame-mefi-boshet dwelt in cast-complete-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 betweenners of with-ammon died, and compassionate-hanun his betweenner kinged in his stead. then said dude-david, i will do kindness with compassionate-hanun betweenner of serpent-guess-nahash, as his father did kindness with me. and dude-david sent to comfort him by the hand of his workers for his father. and dude-david's workers came into the land of betweenners of with-ammon. and the immersed-princes of betweenners of with-ammon said to compassionate-hanun their mister, thinkest thou that dude-david doth heavyweight thy father, that he hath sent comforters to thee? hath not dude-david rather sent his workers to thee, to investigate the city, and to spy it out, and to overthrow it? wherefore compassionate-hanun took dude-david's workers, and shaved off the one half of their beards, and cut off their garments in the middle, even to their buttocks, and sent them away. when they told it to dude-david, he sent to meet them, because the men were greatly humiliated: and the king said, settle at moon-smell-gericho until your beards be grown, and then reset. and when betweenners of with-ammon saw that they stank before dude-david, betweenners of with-ammon sent and waged the high-aram-syrians of house-street-bet-rehob and the high-aram-syrians of army-zoba twenty thousand footmen, and of king acre-mekah a thousand men, and of man-good-ish-tob twelve thousand men. and when dude-david heard of it, he sent yo-dad-joab, and all the army

of the heroblokes. and betweeners of with-ammon emerged, and arrayed the war at the coming in of the gate: and the high-aram-syrians of army-zoba and of wide-rehab and man-good-ish-tob, and acre-mekah, were by themselves in the field. when yo-dad-joab saw that the front of the war was against him before and behind, he chose of all the choice men of to-song-immersed-isra'al and arrayed them against the high-aram-syrians: and the remainder of the with he gave into the hand of dad-safe-abishai his brother, that he might arrayed them against betweeners of with-ammon. and he said, if the high-aram-syrians be too strong for me, then thou wilt stick-save me: but if betweeners of with-ammon be too strong for thee, then i will come and stick-save thee. be of good strength, and let us play the men for our with, and for the cities of our tohwards: and vowelconsonants-ohyeah do that which chest-envisionmeth him good. and yo-dad-joab drew nigh, and the with that were with him, to the war against the high-aram-syrians: and they fled before him. and when betweeners of with-ammon saw that the high-aram-syrians were fled, then fled they also before dad-safe-abishai, and came into the city. so yo-dad-joab resetted from betweeners of with-ammon, and came to cast-complete-jerusalem. and when the high-aram-syrians saw that they were injured before to-song-immersed-isra'al they added themselves together. and sharpen-hadadezer sent, and let emerge the high-aram-syrians that were beyond the river: and they pass-crossed to their-stratagem-helam; and dovechote-shobak the captain of the army of sharpen-hadadezer pass-crossed before them. and when it was told dude-david, he added all to-song-immersed-isra'al together, and pass-crossed over its-going-down-jordan, and pass-crossed to their-stratagem-helam. and the high-aram-syrians arrayed themselves against dude-david, and fought with him. and the high-aram-syrians fled before to-song-immersed-isra'al and dude-david killed the men of seven hundred chariots of the high-aram-syrians, and forty thousand horsemen, and hit dovechote-shobak the captain of their army, who died there. and when all the kings that were workers to sharpen-hadadezer saw that they were injured before to-song-immersed-isra'al they made completeness with to-song-immersed-isra'al and worked them. so the high-aram-syrians respected to stick-save betweeners of with-ammon any more.

11

and it came to pass, after the year was expired, at the time when kings emerge to battle, that dude-david sent yo-dad-joab, and his workers with him, and all to-song-immersed-isra'al and they swim-ruined betweeners of with-ammon, and develop-nar-rowd much-rabbah. but dude-david settled still at cast-complete-jerusalem. and it came to pass in an eveningtide, that dude-david arose from off his bed, and walked upon the roof of the king's house: and from the roof he saw a woman washing herself; and the woman was very good-looking. and dude-david sent and inquired after the woman. and one said, is not this seven-daughter-bat-shebe, the daughter of eliam, the woman of vowel-light-aoiyeah the cut-hittite? and dude-david 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 dude-david, and said, i am with child. and dude-

david sent to yo-dad-joab, saying, send me vowel-light-aoiyeah the cut-hittite. and yo-dad-joab sent vowel-light-aoiyeah to dude-david. and when vowel-light-aoiyeah was come to him, dude-david demanded of him how yo-dad-joab did, and how the with did, and how the war completed. and dude-david said to vowel-light-aoiyeah, go down to thy house, and wash thy feet. and vowel-light-aoiyeah emerged from the king's house, and there emerged after him him a lifting of meat from the king. but vowel-light-aoiyeah slept at the opening of the king's house with all the workers of his mister, and went not down to his house. and when they had told dude-david, saying, vowel-light-aoiyeah went not down to his house, dude-david said to vowel-light-aoiyeah, camest thou not from thy way? why then didst thou not go down to thine house? and vowel-light-aoiyeah said to dude-david, the gather-cabinet, and to-song-immersed-isra'al and vowel-ac-knowledge-yeahodah, abide in tents; and my mister yo-dad-joab, and the workers of my mister, 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 personst, and as thy person liveth, i will not do this word. and dude-david said to vowel-light-aoiyeah, tarry here to day also, and to morrow i will send thee. so vowel-light-aoiyeah abode in cast-complete-jerusalem that day, and the morrow. and when dude-david had called him, he did eat and drink before him; and he made him drunk: and at even he emerged to lie on his bed with the workers of his mister, but went not down to his house. and it came to pass in the morning, that dude-david wrote a recount-scroll to yo-dad-joab, and sent it by the hand of vowel-light-aoiyeah. and he wrote in the recount-scroll, saying, set ye vowel-light-aoiyeah in the forefront of the strongest war, and settle ye from him, that he may be hit, and die. and it came to pass, when yo-dad-joab kept the city, that he assigned vowel-light-aoiyeah to a place where he knew that of stratagem men were. and the men of the city emerged, and fought with yo-dad-joab: and there fell some of the with of the workers of dude-david; and vowel-light-aoiyeah the cut-hittite died also. then yo-dad-joab sent and told dude-david all the words concerning the war; and wordd 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 my-dad-king-abimelekh betweener of shot-in-urine-jerubeshet? did not a woman flung a piece of a millstone upon him from the wall, that he died in emerge-tebez? why went ye nigh the wall? then say thou, thy worker vowel-light-aoiyeah the cut-hittite is dead also. so the messenger went, and came and showed dude-david all that yo-dad-joab had sent him for. and the messenger said to dude-david, surely the men heroblokeed against us, and emerged 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 vowel-light-aoiyeah the cut-hittite is dead also. then dude-david said to the messenger, thus wilt thou say to yo-dad-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 destruct it: and strengthen thou him. and when the woman of vowel-light-aoiyeah heard that vowel-light-aoiyeah her man was dead, she mourned for her man. and when the mourning was

past, dude-david sent and fetched her to his house, and she became his woman, and bare him a betweener but the word that dude-david had done displeased vowel-consonants-ohyeah.

12

and vowelconsonants-ohyeah sent given-natan to dude-david. 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 live-nourished: and it grew up together with him, and with his betweeners; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was to him as a daughter. and there came a traveler to the rich man, and he pitied 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 dude-david's nose-anger was greatly kindled against the man; and he said to given-natan, as vowelconsonants-ohyeah liveth, the man that hath done this thing will surely die: and he will complete the lamb fourfold, because he did this word, and because he had no pity. and given-natan said to dude-david, thou art the man. thus saith vowelconsonants-ohyeah tohwards of to-song-immersed-isra'al i swimming thee king over to-song-immersed-isra'al and i gave thee out of the hand of ask-saul; and i gave thee thy mister's house, and thy mister's women into thy bosom, and gave thee the house of to-song-immersed-isra'al and of vowel-acknowledge-yeahodah; and if that had been too little, i would moreover have given to thee such and such things. wherefore hast thou despised the word of vowelconsonants-ohyeah, to do break-visual in his eyes? thou hast hited vowel-light-aoorieah the cut-hittite with the sword, and hast taken his woman to be thy woman, and hast killed him with the sword of betweeners of with-ammon. now therefore the sword will never turn aside from thine house; because thou hast despised me, and hast taken the woman of vowel-light-aoorieah the cut-hittite to be thy woman. thus saith vowelconsonants-ohyeah, behold, i will raise up break-visual 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 to-song-immersed-isra'al and before the sun. and dude-david said to given-natan, i have missed against vowelconsonants-ohyeah. and given-natan said to dude-david, vowelconsonants-ohyeah also hath give away thy miss don't die. howbeit, because by this deed thou hast let the enemies of vowelconsonants-ohyeah spurningly spurn, betweener also that is born to thee will surely die. and given-natan departed to his house. and vowelconsonants-ohyeah injured child that vowel-light-aoorieah's woman bare to dude-david, and it was very sick. dude-david therefore besought tohwards for child; and dude-david fasted, and went in, and lay all night upon the land. and the elders of his house arose, and went to him, to raise him up from the land: but he would not, neither did he eat bread with them. and it came to pass on the seventh day, that child died. and the workers of dude-david 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 dude-david saw that his workers whispered, dude-david perceived that betweener was dead: therefore dude-david said to his workers, is betweener dead? and they said, he is dead. then dude-david arose from the land, and washed, and anointed himself, and changed his apparel, and came into the alpha-beit-house of vowelconsonants-ohyeah, and bowed: then he came to his own house; and when he required, they name-there 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 tohwards 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 dude-david comforted seven-daughter-bat-shebe his woman, and went in to her, and name-there with her: and she bare a betweener and he called his there-name complete-solomon: and vowelconsonants-ohyeah loved him. and he sent by the hand of given-natan the come-bringer; and he called his there-name vowel-friend-jedidiyeah, because of vowelconsonants-ohyeah. and yo-dad-joab fought against much-rabbah of betweeners of with-ammon, and captered the royal city. and yo-dad-joab sent messengers to dude-david, and said, i have fought against much-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 there-name. and dude-david added all the with together, and went to much-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 dude-david's head. and he let emerge the spoil of the city in great abundance. and he let emerge the with that were therein, and name-there them under saws, and under harrows of iron, and under axes of iron, and made them pass-cross through the brick-kiln: and thus did he to all the cities of betweeners of with-ammon. so dude-david and all the with resetted to cast-complete-jerusalem.

13

and it came to pass after this, that father-complete-absalom betweener of dude-david had a beautiful sister, whose there-name was date-palm-tamar; and hide-train-ammon betweener of dude-david loved her. and hide-train-ammon was so develop-narrowed, that he fell sick for his sister date-palm-tamar; for she was a virgin; and hide-train-ammon thought it hard for him to do anything to her. but hide-train-ammon had a in-sight, whose there-name was generous-vowel-yeahonadab, betweener of hear-shimeah dude-david's brother: and generous-vowel-yeahonadab was a very subtil man. and he said to him, why art thou, being the king's betweener lean from day to day? wilt thou not tell me? and hide-train-ammon said to him, i love date-palm-tamar, my brother father-complete-absalom's sister. and generous-vowel-yeahonadab said to him, lay thee down on thy bed, and make thyself sick: and when thy father cometh to see thee, say to him, i pray thee, let my sister date-palm-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 hide-train-amnon lay down, and made himself sick: and when the king was come to see him, hide-train-amnon said to the king, i pray thee, let date-palm-tamar my sister come, and make me a couple of cakes in my eyes, that i may eat at her hand. then dude-david sent home to date-palm-tamar, saying, go now to thy brother hide-train-amnon's house, and dress him meat. so date-palm-tamar went to her brother hide-train-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 hide-train-amnon said, have out all men from me. and they emerged every man from him. and hide-train-amnon said to date-palm-tamar, bring the meat into the chamber, that i may eat of thine hand. and date-palm-tamar took the cakes which she had made, and brought them into the chamber to hide-train-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 torment me; for no such thing ought to be done in to-song-immersed-isra'el do not thou this folly. and i, whither will i word my wintering to go? and as for thee, thou wilt be as one of the fools in to-song-immersed-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, tormented her, and name-there with her. then hide-train-amnon hated her exceedingly; so that the hatred wherewith he hated her was greater than the love wherewith he had loved her. and hide-train-amnon said to her, stand up, be gone. and she said to him, there is no cause: this break-visual 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 youth that was immersed to him, and said, send now this woman from me, and bolt the door after her. and she had a clothing of divers colors upon her: for with such robes were the king's betweenas that were virgins clothed. then his servant let her emerge, and bolted the door after her. and date-palm-tamar name-there ashes on her head, and rent her garment of divers colors that was on her, and laid her hand on her head, and went on crying. and father-complete-absalom her brother said to her, hath hide-train-amnon thy brother been with thee? but hold now thy completeness, my sister: he is thy brother; regard not this word. so date-palm-tamar remained name-desolate in her brother father-complete-absalom's house. but when king dude-david heard of all these words, he was very wroth. and father-complete-absalom worded to his brother hide-train-amnon neither good nor break-visual for father-complete-absalom hated hide-train-amnon, because he had tormented his sister date-palm-tamar. and it came to pass after two completed years, that father-complete-absalom had sheepshearers in garden-yard-possessor-bel-hazor, which is beside gray-fruital-afraim: and father-complete-absalom read-called all the king's betweeners. and father-complete-absalom came to the king, and said, behold now, thy worker hath sheepshearers; let the king, i beseech thee, and his workers go with thy worker. and the king said to father-complete-absalom, nay, my betweener 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 father-complete-absalom, if not, i pray thee, let my brother hide-train-amnon go with us. and the king said to him,

why should he go with thee? but father-complete-absalom pressed him, that he send hide-train-amnon and all the king's betweeners with him. now father-complete-absalom had directed his youths, saying, mark ye now when hide-train-amnon's heart is merry with wine, and when i say to you, hit hide-train-amnon; then kill him, fear not: have not i directed you? be strong, and be of stratagem. and the youths of father-complete-absalom did to hide-train-amnon as father-complete-absalom had directed. then all the king's betweeners arose, and every man gat him up upon his mule, and fled. and it came to pass, while they were in the way, that tidings came to dude-david, saying, father-complete-absalom hath hit all the king's betweeners, and there is not one of them left. then the king arose, and tare his garments, and lay on the land; and all his workers stood by with their clothes rent. and generous-vowel-yeahonadab, betweener of hear-shimeah dude-david's brother, answered and said, let not my mister suppose that they have slain all the young men the king's betweeners; for hide-train-amnon only is dead: for by the name-therement of father-complete-absalom this hath been name-there from the day that he tormented his sister date-palm-tamar. now therefore let not my mister the king take the word to his heart, to think that all the king's betweeners are dead: for hide-train-amnon only is dead. but father-complete-absalom fled. and the young man that kept the watch lifted up his eyes, and saw, and, behold, there came much with by the way of the mountain side behind him. and generous-vowel-yeahonadab said to the king, behold, the king's betweeners 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 betweeners came, and lifted up their voice and wept: and the king also and all his workers wept very sore. but father-complete-absalom fled, and went to furrow-talmi, betweener of with-acknowledge-emihud, king of bridge-geshur. and dude-david mourned for his betweener every day. so father-complete-absalom fled, and went to bridge-geshur, and was there three years. and the soul of king dude-david longed to emerge to father-complete-absalom: for he was comforted concerning hide-train-amnon, seeing he was dead.

14

now yo-dad-joab betweener of vowel-his-narrow-develop-zeruiyah perceived that the king's heart was toward father-complete-absalom. and yo-dad-joab sent to embedded-stuck-teqoeh, and fetched there a wise woman, and said to her, i pray thee, feign thyself to be a mourner, and name-there on now mourning clothing, 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 yo-dad-joab name-there the words in her mouth. and when the woman of embedded-stuck-teqoeh said to the king, she fell on her face-turnings to the land, and bowed, and said, help, 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 betweeners, and they two drain-disputed in the field, and there was none to snatch them, but the one hit the other, and hit him. and, behold, the whole family is standn against thine handmaid, and they said, deliver him that hit his brother, that we may kill him, for the person of his brother whom he hit; and we will destroy the heir also: and so they will quench my coal which is left, and will not leave to my man nei-

ther there-name 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 embedded-stuck-teqoeh said to the king, my mister, 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 vowelconsonants-ohyeah thy tohwards, that thou wouldest not suffer the revengers of blood to swim-thin any more, lest they swim-ruin my betweener and he said, as vowelconsonants-ohyeah liveth, there will not one ruin-eir of thy betweener fall to the land. then the woman said, let thine handmaid, i pray thee, word one word to my mister the king. and he said, say on. and the woman said, wherefore then hast thou thought such a word against the with of tohwards? for the king doth word this word as one which is faulty, in that the king doth not fetch home again his distanced. for we must needs die, and are as water liquified on the land, which cannot be added up again; neither doth tohwards lift any person: yet doth he think of means, that his distanced be not distanced from him. now therefore that i am come to word of this word to my mister the king, it is because the with have made 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 snatch his handmaid out of the hand of the man that would destroy me and my betweener together out of the inheritance of tohwards. then thine handmaid said, the word of my mister the king will now be comfortable: for as an messenger of tohwards, so is my mister the king to discern good and break-visual therefore vowelconsonants-ohyeah thy tohwards 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 mister the king now word. and the king said, is not the hand of yo-dad-joab with thee in all this? and the woman answered and said, as thy person liveth, my mister the king, none can turn to the right hand or to the left from ought that my mister the king hath worded: for thy worker yo-dad-joab, he worded me, and he name-there all these words in the mouth of thine handmaid: to fetch about this form of speech hath thy worker yo-dad-joab done this word: and my mister is wise, according to the wisdom of an messenger of tohwards, to know all words that are in the land. and the king said to yo-dad-joab, behold now, i have done this word: go therefore, bring the young man father-complete-absalom again. and yo-dad-joab fell to the land on his face-turnings, and bowed himself, and thanked the king: and yo-dad-joab said, to day thy worker knoweth that i have found camping in thy eyes, my mister, o king, in that the king hath fulfilled the word of his worker. so yo-dad-joab arose and went to bridge-geshur, and brought father-complete-absalom to cast-complete-jerusalem. and the king said, let him turn to his own house, and let him not see my face-turnings. so father-complete-absalom returned to his own house, and saw not the king's face-turnings. but in all to-song-immersed-isra'al there was none to be so much cheerd as father-complete-absalom for his beauty: from the sole of his foot even to the crown of his head there was no blemish in him. and when he polled his head, (for it was at every year's end that he polled it: because the ruin-eir was heavy on him, therefore he polled it:) he weighed the ruin-eir of his head at two hundred light-sheqels after the

king's weight. and to father-complete-absalom there were born three betweeners, and one daughter, whose there-name was date-palm-tamar: she was a woman of a beautiful countenance. so father-complete-absalom dwelt two completed years in cast-complete-jerusalem, and saw not the king's face-turnings. therefore father-complete-absalom sent for yo-dad-joab, to have sent him to the king; but he would not come to him: and when he sent again the second time, he would not come. therefore he said to his workers, see, yo-dad-joab's part is near mine, and he hath barley there; go and name-there it on fire. and father-complete-absalom's workers name-there the part on fire. then yo-dad-joab arose, and came to father-complete-absalom to his house, and said to him, wherefore have thy workers set my part on fire? and father-complete-absalom answered yo-dad-joab, behold, i sent to thee, saying, come hither, that i may send thee to the king, to say, wherefore am i come from bridge-geshur? it had been good for me to have been there still: now therefore let me see the king's face-turnings; and if there be any cloudy in me, let him kill me. so yo-dad-joab came to the king, and told him: and when he had called for father-complete-absalom, he came to the king, and bowed himself on his face-turnings to the land before the king: and the king kissed father-complete-absalom.

15

and it came to pass after this, that father-complete-absalom prepared him chariots and horses, and fifty men to run before him. and father-complete-absalom rose up early, and stood beside the way of the gate: and it was so, that when any man that had a quarrel came to the king for criterion then father-complete-absalom called to him, and said, of what city art thou? and he said, thy worker is of one of the branch of to-song-immersed-isra'al and father-complete-absalom said to him, see, thy words are good and right; but there is no man deputed of the king to hear thee. father-complete-absalom said moreover, oh that i were made criterion in the land, that every man which hath any quarrel or criterion 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 sent his hand, and stronged him, and kissed him. and on this word did father-complete-absalom to all to-song-immersed-isra'al that came to the king for criterion so father-complete-absalom stole the hearts of the men of to-song-immersed-isra'al and it came to pass after forty years, that father-complete-absalom said to the king, i pray thee, let me go and complete my vow, which i have vowed to vowelconsonants-ohyeah, in friend-joy-hebron. for thy worker vowed a vow while i settling at bridge-geshur in high-aram-syria saying, if vowelconsonants-ohyeah will bring me again indeed to cast-complete-jerusalem, then i will work vowelconsonants-ohyeah. and the king said to him, go in completeness. so he arose, and went to friend-joy-hebron. but father-complete-absalom sent spies throughout all the branch of to-song-immersed-isra'al saying, as soon as ye hear the voice of the mouthpiece-horn then ye will say, father-complete-absalom kingeth in friend-joy-hebron. and with father-complete-absalom went two hundred men out of cast-complete-jerusalem, that were called; and they went in their simplicity, and they knew not any word. and father-complete-absalom sent for my-bro-bland-fall-ahitofel the age-gilonite, dude-david's counselor, from his city, even from discovered-giloh, while

he butchered butchs. and the conspiracy was strong; for the with increased continually with father-complete-absalom. and there came a messenger to dude-david, saying, the hearts of the men of to-song-immersed-isra'al are after father-complete-absalom. and dude-david said to all his workers that were with him at cast-complete-jerusalem, stand up, and let us flee; for we will not else eject-escape from father-complete-absalom: make speed to depart, lest he overtake us suddenly, and distance break-visual upon us, and hit 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 mister the king will appoint. and the king emerged, and all his household after him. and the king left ten women, which were concubines, to keep the house. and the king emerged, and all the with after him, and standstay in a place that was far off. and all his workers pass-crossed on beside him; and all the cut-kerethites, and all the fallen-peletites, and all the wine-press-gittites, six hundred men which pass-crossed after him from winepress-gat pass-crossed on before the king. then said the king to spade-ittai the winepress-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 move with us? seeing i go whither i may, reset thou, and take back thy brethren: kindness and truth be with thee. and spade-ittai answered the king, and said, as vowel-consonants-ohyeah liveth, and as my mister the king liveth, surely in what place my mister the king will be, whether in death or life, even there also will thy worker be. and dude-david said to spade-ittai, go and pass-cross over. and spade-ittai the winepress-gittite pass-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 pass-crossed over: the king also himself pass-crossed over the brook dark-mourning-kidron, and all the with pass-crossed over, toward the way of the word-desert. and lo be-right-zadoq also, and all the borrow-join-levites were with him, lifting the gather-cabinet of the alignment of tohwards: and they set down the gather-cabinet of tohwards; and father-remainder-abiatar upped, until all the with had done pass-crossing out of the city. and the king said to be-right-zadoq, carry back the gather-cabinet of tohwards into the city: if i will find camping in the eyes of vowelconsonants-ohyeah, he will let emerge me again, and let me see both it, and his settlement: but if he thus say, i have no desire in thee; behold, here am i, let him do to me as seemeth good to him. the king said also to be-right-zadoq the darkener art not thou a seer? reset into the city in completeness, and your two betweeners with you, my-brother-of-wood-ahime'ez thy betweener and given-io-jonatan betweener of father-remainder-abiatar. see, i will tarry in the plain of the word-desert, until there come word from you to certify me. be-right-zadoq therefore and father-remainder-abiatar carried the gather-cabinet of tohwards again to cast-complete-jerusalem: and they tarried there. and dude-david upped by the upping of mount olivet, and wept as he upped, and had his head covered, and he went barefoot: and all the with that was with him covered every man his head, and they upped, weeping as they went up. and one told dude-david, saying, my-bro-bland-fall-ahitofel is among the conspirators with father-complete-absalom. and dude-david said, vowelconsonants-ohyeah, i pray thee, turn the counsel of my-bro-bland-fall-ahitofel into foolishness. and it came to

pass, that when dude-david was come to the head of the mountain where he bowed tohwards, behold, sensory-hushai the long-arkite came to meet him with his coat rent, and earth upon his head: to whom dude-david said, if thou pass-crosses on with me, then thou will be a burden to me: but if thou reset to the city, and say to father-complete-absalom, i will be thy worker, o king; as i have been thy father's worker hitherto, so will i now also be thy worker: then mayest thou for me sever the counsel of my-bro-bland-fall-ahitofel. and hast thou not there with thee be-right-zadoq and father-remainder-abiatar the darkener? therefore it will be, that what word soever thou will hear out of the king's house, thou will tell it to be-right-zadoq and father-remainder-abiatar the darkener. behold, they have there with them their two betweeners, my-brother-of-wood-ahime'ez be-right-zadoq's betweener and given-io-jonatan father-remainder-abiatar's betweener and by them ye will send to me every word that ye can hear. so sensory-hushai dude-david's in-sight came into the city, and father-complete-absalom came into cast-complete-jerusalem.

16

and when dude-david was a little past the top of the mountain, behold, troop-ziba the youth of from-mouth-shame-mefi-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 troop-ziba, what meanest thou by these? and troop-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 word-desert may drink. and the king said, and where is thy mister's betweener and troop-ziba said to the king, behold, he abideth at cast-complete-jerusalem: for he said, to day will the house of to-song-immersed-isra'al complete me the kingdom of my father. then said the king to troop-ziba, behold, thine are all that pertained to from-mouth-shame-mefi-boshet. and troop-ziba said, i humbly beseech thee that i may find camping in thy eyes, my mister, o king. and when king dude-david came to select-bahurim, behold, there emerged a man of the family of the house of ask-saul, whose there-name was hear-shimei, betweener of stranger-gera: he emerged, and lighten-cursed still as he came. and he cast stones at dude-david, and at all the workers of king dude-david: and all the with and all the heroblokes were on his right hand and on his left. and thus said hear-shimei when he lighten-cursed, emerged, emerged, thou bloody man, and thou man of in-good-time-fade-beliel: vowelconsonants-ohyeah hath resetted upon thee all the blood of the house of ask-saul, in whose stead thou hast kinged; and vowelconsonants-ohyeah hath gave the kingdom into the hand of father-complete-absalom thy betweener and, behold, thou art taken in thy break-visual, because thou art a bloody man. then said dad-safe-abishai betweener of vowel-his-narrow-develop-zeruiyeh to the king, why should this dead god lighten-curse my mister the king? let me pass-cross-cross over, i pray thee, and turn aside his head. and the king said, what have i to do with you, ye betweeners of vowel-his-narrow-develop-zeruiyeh? so let him lighten-curse, because vowelconsonants-ohyeah hath said to him, lighten-curse dude-david. who will then say, wherefore hast thou done so? and dude-david said to dad-safe-abishai, and to

all his workers, behold, my betweener which emerged of my bowels, seeketh my person: how much more now may this righthand-child-benjaminite do it? let him rest, and let him lighten-curse; for vowelconsonants-ohyeah hath bidden him. it may be that vowelconsonants-ohyeah will see on mine poverty, and that vowelconsonants-ohyeah will requite me good for his cursing this day. and as dude-david and his men went by the way, hear-shimei went along on the mountain's side over against him, and lighten-cursed 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 father-complete-absalom, and all the with the men of to-song-immersed-isra'al came to cast-complete-jerusalem, and my-bro-bland-fall-ahitofel with him. and it came to pass, when sensory-hushai the long-arkite, dude-david's in-sight, was come to father-complete-absalom, that sensory-hushai said to father-complete-absalom, the king live, the king live. and father-complete-absalom said to sensory-hushai, is this thy kindness to thy in-sight? why wentest thou not with thy in-sight? and sensory-hushai said to father-complete-absalom, nay; but whom vowelconsonants-ohyeah, and this with, and all the men of to-song-immersed-isra'al choose, his will i be, and with him will i abide. and again, whom should i work should i not work in the presence of his betweener as i have worked in thy father's presence, so will i be in thy presence. then said father-complete-absalom to my-bro-bland-fall-ahitofel, give counsel among you what we will do. and my-bro-bland-fall-ahitofel said to father-complete-absalom, go in to thy father's concubines, which he hath let rest to keep the house; and all to-song-immersed-isra'al will hear that thou stink to thy father: then will the hands of all that are with thee be strong. so they spread father-complete-absalom a tent upon the top of the house; and father-complete-absalom went in to his father's concubines in the eyes of all to-song-immersed-isra'al and the counsel of my-bro-bland-fall-ahitofel, which he counseled in those days, was as if a man had inquired at the word of tohwards: so was all the counsel of my-bro-bland-fall-ahitofel both with dude-david and with father-complete-absalom.

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moreover my-bro-bland-fall-ahitofel said to father-complete-absalom, let me now choose out twelve thousand men, and i will stand up and chase after dude-david this night: and i will come upon him while he is weary and weak handed, and will make him afraid: and all the with that are with him will flee; and i will hit the king only: and i will bring back all the with to thee: the man whom thou seest is as if all resetted: so all the with will be in completeness. and the word pleased father-complete-absalom complete, and all the elders of to-song-immersed-isra'al then said father-complete-absalom, call now sensory-hushai the long-arkite also, and let us hear likewise what he saith. and when sensory-hushai was come to father-complete-absalom, father-complete-absalom said to him, saying, my-bro-bland-fall-ahitofel hath worded after this word: will we do after his saying? if not; word thou. and sensory-hushai said to father-complete-absalom, the counsel that my-bro-bland-fall-ahitofel hath given is not good at this time. for, said sensory-hushai, thou knowest thy father and his men, that they be heroblokes, and they be chafed in their persons, as a bear robbed of her whelps in the field: and thy father is

a man of war, and will not lodge with the with. 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 an injury among the with that follow father-complete-absalom. and he also that is betweener of stratagem, whose heart is as the heart of a gathering, will utterly melt: for all to-song-immersed-isra'al knoweth that thy father is a herobloke, and they which be with him are betweeners of stratagem. therefore i counsel that all to-song-immersed-isra'al be generally added to thee, from discuss-court-dan even to seven-well-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 where he will be found, and we will rest 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 to-song-immersed-isra'al lift ropes to that city, and we will draw it into the river, until there be not one small stone found there. and father-complete-absalom and all the men of to-song-immersed-isra'al said, the counsel of sensory-hushai the long-arkite is good from the counsel of my-bro-bland-fall-ahitofel. for vowelconsonants-ohyeah had appointed to sever the good counsel of my-bro-bland-fall-ahitofel, to the intent that vowelconsonants-ohyeah might bring break-visual upon father-complete-absalom. then said sensory-hushai to be-right-zadoq and to father-remainder-abitar the darkener, thus and thus did my-bro-bland-fall-ahitofel counsel father-complete-absalom and the elders of to-song-immersed-isra'al and thus and thus have i counseled. now therefore send quickly, and tell dude-david, saying, lodge not this night in the plains of the word-desert, but quickly pass-cross over; lest the king be swallowed up, and all the with that are with him. now given-io-jonatan and my-brother-of-wood-ahime'ez standstayed by eye-well-foot-ein-rogel; for they might not be seen to come into the city: and a wench went and told them; and they went and told king dude-david. nevertheless a youth saw them, and told father-complete-absalom: but they went both of them away quickly, and came to a man's house in select-bahurim, which had a complete in his courtyard; where 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 father-complete-absalom's workers pass-crossed to the woman to the house, they said, where is my-brother-of-wood-ahime'ez and given-io-jonatan? and the woman said to them, they be pass-cross-crossed over the brook of water. and when they had sought and could not find them, they resetted to cast-complete-jerusalem. and it pass-crossed to pass-cross, after they were departed, that they upped out of the well, and pass-crossed and told king dude-david, and said to dude-david, stand up, and pass-cross quickly over the water: for thus hath my-bro-bland-fall-ahitofel counseled against you. then dude-david arose, and all the with that were with him, and they pass-crossed over its-going-down-jordan: by the morning light there lacked not one of them that was not pass-cross-crossed over its-going-down-jordan. and when my-bro-bland-fall-ahitofel 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 fa-

ther. then dude-david pass-crossed to camping-mahanaim. and father-complete-absalom pass-crossed over its-going-down-jordan, he and all the men of to-song-immersed-isra'al with him. and father-complete-absalom made with-burden-emas captain of the army instead of yo-dad-joab: which with-burden-emas was a man's betweenner whose there-name was look-itra an to-song-immersed-israelite, that went in to father-agejoy-abigail the daughter of serpent-guess-nahash, sister to vowel-his-narrow-develop-zeruiyeh yo-dad-joab's mother. so to-song-immersed-isra'al and father-complete-absalom pitched in the land of roll-until-gil'ed. and it came to pass, when dude-david was come to camping-mahanaim, that shobi betweenner of serpent-guess-nahash of much-rabbah of betweenners of with-ammon, and recognize-makhir betweenner of my-to-with-em'al of word-to-him-lo-debar, and iron-barcil-lai the roll-until-gil'edite of legs-rogelim, brought beds, and basins, and develop-earthen tools, and wheat, and barley, and flour, and parched corn, and beans, and lentils, and parched pulse, and honey, and butter, and sheep, and cheese of kine, for dude-david, and for the with that were with him, to eat: for they said, the with is hungry, and weary, and thirsty, in the word-desert.

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and dude-david counted the with that were with him, and name-there captains of thousands, and captains of hundreds over them. and dude-david sent forth a third part of the with under the hand of yo-dad-joab, and a third part under the hand of dad-safe-abishai betweenner of vowel-his-narrow-develop-zeruiyeh, yo-dad-joab's brother, and a third part under the hand of spade-ittai the winepress-gittite. and the king said to the with, i will surely emerge with you myself also, but the with answered, don't emerge: 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 emerged by hundreds and by thousands. and the king directed yo-dad-joab and dad-safe-abishai and spade-ittai, saying, deal gently for my word-sake with the young man, even with father-complete-absalom. and all the with heard when the king gave all the captains word concerning father-complete-absalom. so the with emerged into the field against to-song-immersed-isra'al and the war was in the wood of gray-fruitful-afraim; where the with of to-song-immersed-isra'al were slain before the workers of dude-david, and there was there a great injury that day of twenty thousand men. for the war was there shatter-scattered over the face-turnings of all the land: and the wood eaten more with that day than the sword eaten. and father-complete-absalom read-called to the face of the workers of dude-david. and father-complete-absalom rode upon a mule, and the mule pass-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 pass-cross-crossed over. and a certain man saw it, and told yo-dad-joab, and said, behold, i saw father-complete-absalom hanged in an oak. and yo-dad-joab said to the man that told him, and behold, thou sawest him, and why didst thou not hit him there to the land? and i would have given thee ten light-sheqels of silver, and a girdle. and the man

said to yo-dad-joab, though i should receive a thousand light-sheqels of silver in mine hand, yet would i not send mine hand against the king's betweenner for in our hearing the king charged thee and dad-safe-abishai and spade-ittai, saying, beware that none touch the young man father-complete-absalom. otherwise i should have wrought falsehood against mine own person: for there is no word hid from the king, and thou thyself wouldest have set thyself against me. then said yo-dad-joab, i may not wait thus with thee, and he took three branches in his hand, and thrust them through the heart of father-complete-absalom, while he was yet alive in the midst of the oak. and ten young men that lifted yo-dad-joab's tools compassed about and hit father-complete-absalom, and hit him. and yo-dad-joab blew the mouthpiece-horn and the with resettled from pursuing after to-song-immersed-isra'al for yo-dad-joab held back the with. and they took father-complete-absalom, and flung him into a great pit in the wood, and laid a very great heap of stones upon him: and all to-song-immersed-isra'al fled every one to his tent. now father-complete-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 betweenner to keep my there-name in remembrance: and he called the status-post after his own there-name: and it is called to this day, father-complete-absalom's place. then said my-brother-of-wood-ahime'ez betweenner of be-right-zadoq, let me now run, and inform the king, how that vowelconsonants-ohyeh hath critic him of his enemies. and yo-dad-joab said to him, don't inform this day, but thou wilt inform another day: but this day thou wilt not inform, because the king's betweenner is dead. then said yo-dad-joab to spindle-africa-cushy, go tell the king what thou hast seen. and spindle-africa-cushy bowed himself to yo-dad-joab, and ran. then said my-brother-of-wood-ahime'ez betweenner of be-right-zadoq yet again to yo-dad-joab, but howsoever, let me, i pray thee, also run after spindle-africa-cushy. and yo-dad-joab said, wherefore wilt thou run, my betweenner seeing that thou hast no information ready? but howsoever, said he, let me run. and he said to him, run. then my-brother-of-wood-ahime'ez ran by the way of the plain, and overran spindle-africa-cushy. and dude-david sat between the two gates: and the watchman upped to the roof over the gate to the wall, and lifted up his eyes, and saw, and behold a man running alone. and the watchman read-called, 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 gatekeeper, 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 my-brother-of-wood-ahime'ez betweenner of be-right-zadoq. and the king said, he is a good man, and cometh with good information. and my-brother-of-wood-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 vowelconsonants-ohyeh thy tohwards, which hath disclosed up the men that lifted up their hand against my mister the king. and the king said, is the young man father-complete-absalom safe-complete? and my-brother-of-wood-ahime'ez answered, when yo-dad-joab sent the king's worker, and me thy worker, i saw a great tumult, but i knew not what it was. and the king said to him, turn aside, and stand here. and he turned aside,

and stood still. and, behold, spindle-africa-cushy came; and spindle-africa-cushy said, information, my mister the king: for vowelconsonants-ohyeah hath stood up thee this day of all them that stood up against thee. and the king said to spindle-africa-cushy, is the young man father-complete-absalom safe-complete? and spindle-africa-cushy answered, the enemies of my mister 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 upped to the chamber over the gate, and wept: and as he went, thus he said, o my betweener father-complete-absalom, my betweener my betweener father-complete-absalom! would tohwards i had died for thee, o father-complete-absalom, my betweener my betweener

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and it was told yo-dad-joab, behold, the king weepeth and mourneth for father-complete-absalom. and the victory that day was turned into mourning to all the with: for the with heard say that day how the king was grieved for his betweener and the with gat them by stealth that day into the city, as with being humiliated steal away when they flee in war. but the king covered his face-turnings, and the king cried with a loud voice, o my betweener father-complete-absalom, o father-complete-absalom, my betweener my betweener and yo-dad-joab came into the house to the king, and said, thou hast destroy-shamed this day the face-turnings of all thy workers, which this day have escaped thy person, and the persons of thy betweeners and of thy betweenas, and the persons of thy women, and the persons of thy concubines; in that thou lovest thine enemies, and hatest thy complete-friends. for thou hast declared this day, that thou regardest neither immersed-princes nor workers: for this day i perceive, that if father-complete-absalom had lived, and all we had died this day, then it had pleased thee complete. now therefore stand up, emerge, and word comfortably to thy workers: for i seven-swear by vowelconsonants-ohyeah, if thou go not forth, there will not lodge one with thee this night: and that will be worse to thee than all the break-visual 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 to-song-immersed-isra'al had fled every man to his tent. and all the with were at strife throughout all the branch of to-song-immersed-isra'al saying, the king snatched us out of the hand of our enemies, and he escaped us out of the hand of the splashin-palestinians; and now he is fled out of the land for father-complete-absalom. and father-complete-absalom, whom we swimming over us, is dead in war. now therefore why speak ye not a word of bringing the king back? and king dude-david sent to be-right-zadoq and to father-remainder-abiatar the darkener, saying, word to the elders of vowel-acknowledge-yeahodah, saying, why are ye the last to bring the king back to his house? seeing the speech of all to-song-immersed-isra'al is come to the king, even to his house. ye are my brethren, ye are my bones and my immersed-flesh wherefore then are ye the last to bring back the king? and say ye to with-burden-emasar, athou not of my bone, and of my immersed-flesh tohwards do so to me, and more also, if thou be not captain of the army before me continually in the room of yo-dad-joab. and he bowed the heart of all the men of vowel-acknowl-

edge-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 resetted, and pass-crossed to its-going-down-jordan. and vowel-acknowledge-yeahodah pass-crossed to roll-gilgal, to go to meet the king, to conduct the king over its-going-down-jordan. and hear-shimei betweener of stranger-gera, a righthand-child-benjaminite, which was of select-bahurim, hasted and came down with the men of vowel-acknowledge-yeahodah to meet king dude-david. and there were a thousand men of righthand-child-benjamin with him, and troop-ziba the worker of the house of ask-saul, and his fifteen betweeners and his twenty workers with him; and they succeeded over its-going-down-jordan before the king. and there pass-crossed over a ferry boat to pass-cross over the king's household, and to do what he thought good. and hear-shimei betweener of stranger-gera fell down before the king, as he pass-cross-crossed over its-going-down-jordan; and said to the king, let not my mister think cloudy to me, neither do thou remember that which thy worker twist-distorted the day that my mister the king emerged of cast-complete-jerusalem, that the king should take it to his heart. for thy worker doth know that i have missed: therefore, behold, i am come the first this day of all the house of add-increase-josef to go down to meet my mister the king. but dad-safe-abishai betweener of vowel-his-narrow-develop-zeruiyeah answered and said, will not hear-shimei be name-there to death for this, because he lighten-cursed vowelconsonants-ohyeah's swimming? and dude-david said, what have i to do with you, ye betweeners of vowel-his-narrow-develop-zeruiyeah, that ye should this day be opponents to me? will there any man be put to death this day in to-song-immersed-isra'al for do not i know that i am this day king over to-song-immersed-isra'al therefore the king said to hear-shimei, don't die. and the king seven-swear to him. and from-mouth-shame-mefi-boshet betweener of ask-saul came down to meet the king, and had neither dressed his feet, nor trimmed his beard, nor washed his clothes, from the day the king departed until the day he came again in completeness. and it came to pass, when he was come to cast-complete-jerusalem to meet the king, that the king said to him, wherefore wentest not thou with me, from-mouth-shame-mefi-boshet? and he answered, my mister, 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 stopskiplame. and he hath slandered thy worker to my mister the king; but my mister the king is as an messenger of tohwards: do therefore what is good in thine eyes. for all of my father's house were but dead men before my mister 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 troop-ziba part the field. and from-mouth-shame-mefi-boshet said to the king, yea, let him take all, forasmuch as my mister the king is come again in completeness to his own house. and iron-barcillai the roll-until-gil'edite pass-crossed down from legs-rogelim, and pass-crossed over its-going-down-jordan with the king, to send him over its-going-down-jordan. now iron-barcillai was a very aged man, even fourscore years old: and he had provided the king of sustenance while he name-there at camping-mahanaim; for he was a very great man. and the king said to iron-barcillai, come thou over with me, and

i will feed thee with me in cast-complete-jerusalem. and iron-barcillai said to the king, how long have i to live, that i should up with the king to cast-complete-jerusalem? i am this day fourscore years old: and can i discern between good and break-visual? can thy worker taste what i eat or what i drink? can i hear any more the voice of singing men and singing women? wherefore then should thy worker be yet a burden to my mister the king? thy worker will go a little way over its-going-down-jordan with the king: and why should the king recompense it me with such a reward? let thy worker, i pray thee, turn back again, that i may die in mine own city, and be buried by the grave of my father and of my mother. but behold thy worker like-them-kinham; let him pass-cross-cross over with my mister the king; and do to him what will seem good to thee. and the king answered, like-them-kinham will pass-cross-cross over with me, and i will do to him that which will seem good to thee: and whatsoever thou wilt require of me, that will i do for thee. and all the with pass-crossed over its-going-down-jordan. and when the king pass-cross-crossed over, the king kissed iron-barcillai, and first-pooled him; and he resetted to his own place. then the king pass-cross-crossed over to roll-gilgal, and like-them-kinham pass-crossed on with him: and all the with of vowel-acknowledge-yeahodah conducted the king, and also half the with of to-song-immersed-isra'al and, behold, all the men of to-song-immersed-isra'al pass-crossed to the king, and said to the king, why have our brethren the men of vowel-acknowledge-yeahodah stolen thee away, and have pass-crossed the king, and his household, and all dude-david's men with him, over its-going-down-jordan? and all the men of vowel-acknowledge-yeahodah answered the men of to-song-immersed-isra'al because 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 lifted us any lift? and the men of to-song-immersed-isra'al answered the men of vowel-acknowledge-yeahodah, and said, we have ten parts in the king, and we have also more turgor-immersed in dude-david than ye: why then did ye esteem lightly us, that our word should not be first had in bringing back our king? and the words of the men of vowel-acknowledge-yeahodah were fiercer than the words of the men of to-song-immersed-isra'al

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and there happened to be there a man of in-good-time-fade-beliel, whose there-name was seven-satiated-sheba, betweener of firstborn-bikri, a righthand-child-benjamite: and he blew a mouthpiece-horn and said, we have no part in dude-david, neither have we inheritance in betweener of safe-jesse: every man to his tents, o to-song-immersed-isra'al so every man of to-song-immersed-isra'al upped from after dude-david, and followed seven-satiated-sheba betweener of firstborn-bikri: but the men of vowel-acknowledge-yeahodah clave to their king, from its-going-down-jordan even to cast-complete-jerusalem. and dude-david came to his house at cast-complete-jerusalem; and the king took the ten women his concubines, whom he had let rest to keep the house, and give 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 with-burden-emas, cry for me the men of vowel-acknowledge-yeahodah within three days, and be thou here standstay. so with-bur-

den-emas went to cry for the men of vowel-acknowledge-yeahodah: but he tarried longer than the meeting-time which he had appointed him. and dude-david said to dad-safe-abishai, now will seven-satiated-sheba betweener of firstborn-bikri do us more harm than did father-complete-absalom: take thou thy mister's workers, and chase after him, lest he get him fenced cities, and snatch from us. and there emerged after him yo-dad-joab's men, and the cut-kerethites, and the fallen-peletites, and all the heroblokes: and they emerged of cast-complete-jerusalem, to chase after seven-satiated-sheba betweener of firstborn-bikri. when they were at the great stone which is in small-hill-gibeon, with-burden-emas went before them. and yo-dad-joab's costume 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 emerged it fell out. and yo-dad-joab said to with-burden-emas, art thou in complete, my brother? and yo-dad-joab took with-burden-emas by the beard with the right hand to kiss him. but with-burden-emas took no heed to the sword that was in yo-dad-joab's hand: so he hit him therewith in the fifth rib, and spill out his bowels to the land, and struck him not again; and he died. so yo-dad-joab and dad-safe-abishai his brother chased after seven-satiated-sheba betweener of firstborn-bikri. and one of yo-dad-joab's men stood by him, and said, he that desires yo-dad-joab, and he that is for dude-david, let him go after yo-dad-joab. and with-burden-emas wallowed in blood in the midst of the highway. and when the man saw that all the with stood still, he removed with-burden-emas out of the highway into the field, and flung 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 pass-cross-crossed over after yo-dad-joab, to chase after seven-satiated-sheba betweener of firstborn-bikri. and he pass-crossed through all the branch of to-song-immersed-isra'al to vapor-abel and to house-of-squeeze-bet-m'ekah, and all the pure-berites: and they were gathered together, and pass-crossed also after him. and they came and develop-narrowd him in vapor-abel of house-of-squeeze-bet-m'ekah, and they spill up a bank against the city, and it stood in the trench: and all the with that were with yo-dad-joab swim-ruined the wall, to throw it down. then cried a wise woman out of the city, hear, hear; say, i pray you, to yo-dad-joab, come near hither, that i may word with thee. and when he was come near to her, the woman said, art thou yo-dad-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 said, saying, they were wont to word in old time, saying, they will surely ask counsel at vapor-abel and so they ended the word. i am one of them that are completenessable and hide-training-ful in to-song-immersed-isra'al thou seekest to swallow a city and a mother in to-song-immersed-isra'al why wilt thou swallow up the inheritance of vowelconsonants-ohyeah? and yo-dad-joab answered and said, void-far be it, void-far be it from me, that i should swallow up or swim-ruin. the word is not so: but a man of mountain gray-fruitful-afraim, seven-satiated-sheba betweener of firstborn-bikri by there-name, hath lifted up his hand against the king, even against dude-david: deliver him only, and i will depart from the city. and the woman said to yo-dad-joab, behold, his head will be flung to thee over the wall. then the woman went to all the with in her wisdom. and they cut off the head of seven-satiated-sheba betweener of firstborn-

bikri, and flung it out to yo-dad-joab. and he blew a mouthpiece-horn and they shatter-scattered from the city, every man to his tent. and yo-dad-joab resettled to cast-complete-jerusalem to the king. now yo-dad-joab was over all the army of to-song-immersed-isra'al and betweener-vowel-benayeaho betweener of know-vowel-yeahoide was over the cut-kerethites and over the fallen-peleities: and maple-high-adoram was over the tribute: and criterion-vowel-yeahoshafat betweener of my-brother-newborn-ahilud was recorder: and vain-sheva was scroll-recouters: and be-right-zadoq and father-remainder-abiatar were the darkener: and town-ira also the glow-jairite was a chief ruler about dude-david.

21

then there was a famine in the days of dude-david three years, year after year; and dude-david inquired of vowelconsonants-ohyeah. and vowelconsonants-ohyeah answered, it is for ask-saul, and for his bloody house, because he deaded the small-hill-gibeonites. and the king called the small-hill-gibeonites, and said to them; (now the small-hill-gibeonites were not of betweeners of to-song-immersed-isra'al but of the remnant of the say-amorites; and betweeners of to-song-immersed-isra'al had seven-swear to them: and ask-saul sought to hit them in his zeal to betweeners of to-song-immersed-isra'al and vowel-acknowledge-yeahodah.) wherefore dude-david said to the small-hill-gibeonites, what will i do for you? and wherewith will i make the out-of-town-ment, that ye may first-pool the inheritance of vowelconsonants-ohyeah? and the small-hill-gibeonites said to him, we will have no silver nor gold of ask-saul, nor of his house; neither for us will thou kill any man in to-song-immersed-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 to-song-immersed-isra'al let seven men of his betweeners be gave to us, and we will hang them up to vowelconsonants-ohyeah in hill-gibeah of ask-saul, whom vowelconsonants-ohyeah did choose. and the king said, i will give them. but the king pitied from-mouth-shame-mefi-boshet, betweener of given-io-jonatan betweener of ask-saul, because of vowelconsonants-ohyeah's seven-oath that was between them, between dude-david and given-io-jonatan betweener of ask-saul. but the king took the two betweeners of floor-rizpah the daughter of where-aiah, whom she bare to ask-saul, palace-armoni and from-mouth-shame-mefi-boshet; and the five betweeners of who-can-michal the daughter of ask-saul, whom she upped for to-my-herd-edri'al betweener of iron-barcillai the disease-meholatite: and he gave them into the hands of the small-hill-gibeonites, and they hanged them in the mountain before vowelconsonants-ohyeah: and they fell all seven together, and were give to death in the days of harvest, in the first days, in the heading of barley harvest. and floor-rizpah the daughter of where-aiah took sackcloth, and spread it for her upon the rock, from the beginning of harvest until let drink dropped upon them out of namespaces, and gived neither the birds of the air to rest on them by day, nor the animals of the field by night. and it was told dude-david what floor-rizpah the daughter of where-aiah, the concubine of ask-saul, had done. and dude-david went and took the bones of ask-saul and the bones of given-io-jonatan his be-

tweener from the men of dry-roll-until-jabeshgilead, which had stolen them from the street of tooth-house-bet-shan, where the splash-in-palestinians had hanged them, when the splash-in-palestinians had hit ask-saul in quarter-gilboe: and he upped from there the bones of ask-saul and the bones of given-io-jonatan his betweener and they added the bones of them that were hanged. and the bones of ask-saul and given-io-jonatan his betweener buried they in the land of righthand-child-benjamin in side-zelah, in the sepulchre of ring-tinkle-qish his father: and they performed all that the king directed. and after that tohwards was intreated for the land. moreover the splash-in-palestinians had yet war again with to-song-immersed-isra'al and dude-david went down, and his workers with him, and fought against the splash-in-palestinians: and dude-david waxed faint. and sat-down-in-flourishing-ishbi-benob, which was of the betweeners of the let-to-weak-giant, the weight of whose spear weighed three hundred light-sheqels of brass in weight, he being girded with a new sword, thought to have hit dude-david. but dad-safe-abishai betweener of vowel-his-narrow-develop-zeruiyeah succored him, and hit the splash-in-palestinian, and killed him. then the men of dude-david seven-swear to him, saying, thou will emerge no more with us to war, that thou quench not the light of to-song-immersed-isra'al and it came to pass after this, that there was again a war with the splash-in-palestinians at den-gob: then entangle-warbler-sibbechai the feel-hushatite hit threshold-saf, which was of the betweeners of the let-to-weak-giant. and there was again a war in den-gob with the splash-in-palestinians, where to-camping-alhanan betweener of forest-woven-j'eri-oregim, a bread-house-bet-lehemite, hit the brother of wave-reveal-goliath the winepress-gittite, the staff of whose spear was like a weaver's beam. and there was yet a war in winepress-gat 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 let-to-weak-giant. and when he wintered to-song-immersed-isra'al given-io-jonatan betweener of hear-shimeah the brother of dude-david hit him. these four were born to the let-to-weak-giant in winepress-gat and fell by the hand of dude-david, and by the hand of his workers.

22

and dude-david worded to vowelconsonants-ohyeah the words of this immersed-song in the day that vowelconsonants-ohyeah had snatched him out of the hand of all his enemies, and out of the hand of ask-saul: and he said, vowelconsonants-ohyeah is my rock, and my fortress, and my deliverer; the tohwards 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 vowelconsonants-ohyeah, who is stratagem to be cheered: 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 vowelconsonants-ohyeah, and cried to my tohwards: and he did hear my voice out of his hall, and my stick-cry did come into his ears. then the land shook and trembled; the foundations of namespaces moved and shook, because he was wroth-kindled. there upped a smoke out of his nostrils, and fire out of his mouth eaten: coals were kindled by it. he bowed the names-

paces also, and came down; and darkness was under his feet. and he rode upon a near-inwarder, 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. vowelconsonants-ohyeah thundered from namespaces, and the most upon uttered his voice. and he sent out arrow-halfers, and scattered them; lightning, and discomfited them. and the channels of the sea were seen, the foundations of the world were uncovered, at the rebuking of vowelconsonants-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 vowelconsonants-ohyeah was my stay. he let me emerge also into a large place: he delivered me, because he desired in me. vowelconsonants-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 vowelconsonants-ohyeah, and have not big-shotly departed from my tohwards. for all his criteria were before me: and as for his statutes, i did not turn aside from them. i was also sound before him, and have kept myself from mine cloudy. therefore vowelconsonants-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 poor with thou wilt stick-safe: but thine eyes are upon the haughty, that thou mayest bring them down. for thou art my lamp, vowelconsonants-ohyeah: and vowelconsonants-ohyeah will lighten my darkness. for by thee i have run through a troop: by my tohwards have i leaped over a wall. as for tohwards, his way is sound; word vowelconsonants-ohyeah is tried: he is a shield to all them that trust in him. for who is tohwards, save vowelconsonants-ohyeah? and who is a rock, save our tohwards? tohwards is my goatness and stratagem: and he maketh my way sound. he maketh my feet equal to a hinds' feet: and standstayeth me upon my in-whats. he learneth 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 torment hath made me great. thou hast enlarged my steps under me; so that my feet did not slip. i have chased mine enemies, and destroyed them; and turned not again until i had consumed them. and i have eaten them, and arrow-shattered 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 vowelconsonants-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 quarrels of my with, thou hast kept me to be head of the body-nations: a with which i knew not will work 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 girded out of their close places. vowelconsonants-ohyeah liveth; and first-pooled be my rock; and highed be the tohwards of the rock of my stick-safety. it is to-

hwards that stand upth me, and that bringeth down the withs under me. and that let emergeeth 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, vowelconsonants-ohyeah, among the body-nations, and i will prune thank-acknowledges to thy there-name. he is the tower of stick-safety for his king: and sheweth kindness to his swimming, to dude-david, and to his seed worldmore.

23

now these be the last words of dude-david. dude-david betweener of safe-jesse said, and the herobloke who was raised up on stand-up-high, the swimming of the tohwards of heel-follow-jaqob, and the sweet psalmist of to-song-immersed-isra'el said, breathwind of vowelconsonants-ohyeah worded by me, and his word was in my language-tongue. the tohwards of to-song-immersed-isra'el said, the rock of to-song-immersed-isra'el worded to me, he that proverb-ruleth over men must be right, proverb-ruling in the respect of tohwards. 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 tohwards; yet he hath name-thered with me a world alignment, arrayed 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 betweeners of in-good-time-fade-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 there-names of the heroblokes whom dude-david had: the besmart-tachmonite that sat in the seat, chief among the captains; the same was still-edino the runner-eznite: he lift up his spear against eight hundred, whom he voided at one time. and after him was help-to-alecer betweener of uncle-dodo the dude-ahohite, one of the three heroblokes with dude-david, when they wintered the splash-in-palestinians that were there added together to war, and the men of to-song-immersed-isra'el upped: he arose, and hit the splash-in-palestinians until his hand was weary, and his hand clave to the sword: and vowelconsonants-ohyeah wrought a great victory that day; and the with resetted after him only to spoil. and after him was her-name-shamah betweener of agee the mountainous-hararite. and the splash-in-palestinians were added together into a troop, where was a part of field full of lentils: and the with fled from the splash-in-palestinians. but he stood in the midst of the part, and snatched it, and hit the splash-in-palestinians: and vowelconsonants-ohyeah wrought a great victory. and three of the thirty chief went down, and came to dude-david in the harvest time to the cave of until-why-edullam: and the troop of the splash-in-palestinians pitched in the valley of heal-refaim. and dude-david was then in an hold, and the post of the splash-in-palestinians was then in bread-house-bet-lehem. and dude-david desired, and said, oh that one would give me drink of the let drink of the well of bread-house-bet-lehem, which is by the gate! and the three heroblokes hatch through the camp of the splash-in-palestinians, and drew water out of the well of bread-house-bet-lehem, that was by the gate, and lifted it, and brought it to dude-david: nevertheless he would not

drink thereof, but poured it out to vowelconsonants-ohyeah. and he said, be it void-far from me, vowelconsonants-ohyeah, that i should do this: is not this the blood of the men that went in jeopardy of their persons? therefore he would not drink it. these things did these three heroblokes. and dad-safe-abishai, the brother of yo-dad-joab, betweeneer of vowel-his-narrow-develop-zeruieyah, was chief among three, and he lifted up his spear against three hundred, and voided them, and had the there-name among three. was he not most heavyweightable of three? therefore he was their captain: howbeit he attained not to the first three. and betweeneer-vowel-benayeaho betweeneer of know-vowel-yeahoide, betweeneer of a of stratagem man, of to-gather-qabze'al, who had achieved much, he hit two gather-lionlike men of from-father-moab: he went achievewn also and hit a gather-lion in the midst of a pit in time of snow: and he hit an narrows-develop-egyptian, a goodly man: and the narrows-develop-egyptian had a spear in his hand; but he went down to him with a staff, and robbed the spear out of the narrows-develop-egyptian's hand, and killed him with his own spear. these things did betweeneer-vowel-benayeaho betweeneer of know-vowel-yeahoide, and had the there-name among three heroblokes. he was more heavyweightable than the thirty, but he attained not to the first three. and dude-david name-there him over his guard. to-do-esah'al the brother of yo-dad-joab was one of the thirty; to-camping-alhanan betweeneer of uncle-dodo of bread-house-bet-lehem, her-name-shamah the afraid-harodite, to-vomit-aliqua the afraid-harodite, loin-deliver-helez the emit-palтите, town-ira betweeneer of stubborn-eqesh the stuck-tequite, my-father-help-abiecer the answer-aretotite, from-interbetweeneer-mebunnai the feel-hushatite, image-zalmon the dude-ahohite, hasten-maharai the dripping-netofatite, heleb betweeneer of in-anwser-benah, a dripping-netofatite, spade-ittai betweeneer of quarrel-ribai out of hill-gibeah of betweeners of righthand-child-benjamin, betweeneer-vowel-benayeaho the pay-off-piratonite, echo-hiddai of the brooks of stormy-ge'esh, my-pa-insult-abi-elbon the ambush-arbethite, goat-dead-ecmavet the mercy-womb-barhumite, to-hide-aliahba the step-my-boy-sh'elbonite, of the betweeners of old-jashen, given-io-jonatan, her-name-shamah the mountainous-hararite, ahiam betweeneer of sharar the mountainous-hararite, to-emit-alifelet betweeneer of ahasbai, betweeneer of the crush-mekatite, eliam betweeneer of my-bro-bland-fall-ahitofel the age-gilonite, hezrai the damp-unripe-grain-karmelite, paarai the arbite, free-igal betweeneer of given-natan of engorged-zobah, between-me-bani the gadite, scar-zeleq the with-amonite, snoring-nahari the wells-barotite, tool-lifter to yo-dad-joab betweeneer of vowel-his-narrow-develop-zeruieyah, town-ira an permit-itrte, scab-gareb an permit-itrte, vowel-light-aoiriyeh the cut-hittite: thirty and seven in all.

24

and again the nose-anger of vowelconsonants-ohyeah was kindled against to-song-immersed-isra'al and he moved dude-david against them to say, go, number to-song-immersed-isra'al and vowel-acknowledge-yeahodah. for the king said to yo-dad-joab the captain of the stratagem, which was with him, go now through all the branch of to-song-immersed-isra'al from discuss-court-dan even to seven-well-bar-shebe, and count ye the with, that i may know the count of the with. and

yo-dad-joab said to the king, now vowelconsonants-ohyeah thy tohwards add to the withs, how many soever they be, an hundredfold, and that the eyes of my mister the king may see it: but why doth my mister the king desire in this word? notwithstanding the king's word was strong against yo-dad-joab, and against the captains of the stratagem. and yo-dad-joab and the captains of the stratagem emerged from the presence of the king, to count the with of to-song-immersed-isra'al and they pass-crossed over its-going-down-jordan, and pitched in juniper-object-eroer, on the right side of the city that lieth in the midst of the river of tell-luck-gad and toward help-jecer: then they came to roll-until-gil'ed, and to the land of underpants-monthly-tahtimhodshi; and they came to discuss-because-danjaan, and about to side-by-side-zidon, and came to the strong hold of narrow-develop-zur, and to all the cities of the experience-hivites, and of the nest-buy-kanaanites: and they emerged to the south of vowel-acknowledge-yeahodah, even to seven-well-bar-shebe, so when they had gone through all the land, they came to cast-complete-jerusalem at the end of nine months and twenty days. and yo-dad-joab gave up the sum of the count of the with to the king: and there were in to-song-immersed-isra'al eight hundred thousand of stratagem men that drew the sword; and the men of vowel-acknowledge-yeahodah were five hundred thousand men. and dude-david's heart hit him after that he had numbered the with. and dude-david said to vowelconsonants-ohyeah, i have missed greatly in that i have done: and now, i beseech thee, vowelconsonants-ohyeah, take away the cloudy of thy worker; for i have done very foolishly. for when dude-david was up in the morning, word vowelconsonants-ohyeah came to the come-bringer tell-luck-gad dude-david's chest-envisionr, saying, go and say to dude-david, thus saith vowelconsonants-ohyeah, i bear-offer thee three words; choose thee one of them, that i may do it to thee. so tell-luck-gad came to dude-david, 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 narrowers, while they chase 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 dude-david said to tell-luck-gad i am in a great strait: let us fall now into the hand of vowelconsonants-ohyeah; for his wombings are great: and let me not fall into the hand of earthing. so vowelconsonants-ohyeah sent a word upon to-song-immersed-isra'al from the morning even to the meeting-time: and there died of the with from discuss-court-dan even to seven-well-bar-shebe seventy thousand men. and when the messenger sended his hand upon cast-complete-jerusalem to swim-ruin it, vowelconsonants-ohyeah repented him of the break-visual, and said to the messenger that swim-ruined the with, it is enough: stay now thine hand. and the messenger of vowelconsonants-ohyeah was by the threshing-place of gather-cabinet-aronah the trampler-jebusite. and dude-david said to vowelconsonants-ohyeah when he saw the messenger that hit the with, and said, lo, i have missed, and i have twist-distorted: but these sheep, what have they done? let thine hand, i pray thee, be against me, and against my father's house. and tell-luck-gad came that day to dude-david, and said to him, up, rear an butcher-place to vowelconsonants-ohyeah in the threshingfloor of gather-cabinet-aronah the trampler-jebusite. and dude-david, according to the word of tell-luck-gad upped as vowelconsonants-ohyeah directed. and gather-cabinet-aronah saw, and

saw the king and his workers pass-cross-crossing over toward him: and gather-cabinet-aronah emerged, and bowed himself before the king on his face-turnings upon the land. and gather-cabinet-aronah said, wherefore is my mister the king come to his worker? and dude-david said, to buy the threshingfloor of thee, to between-build an butcher-place to vowelconsonants-ohyeah, that the injury may be stayed from the with. and gather-cabinet-aronah said to dude-david, let my mister the king take and onup what seemeth good to him: see, here be cattle for onup, and threshing instruments and other tools of the cattle for wood. all these things did gather-cabinet-aronah, as a king, give to the king. and gather-cabinet-aronah said to the king, vowelconsonants-ohyeah thy tohwards wants thee. and the king said to gather-cabinet-aronah, nay; but i will surely buy it of thee at a price: neither will i onup onups to vowelconsonants-ohyeah my tohwards of that which doth cost me nothing. so dude-david bought the threshingfloor and the cattle for fifty light-sheqels of silver. and dude-david between-built there an butcher-place to vowelconsonants-ohyeah, and onupped onups and completers. so vowelconsonants-ohyeah was in-treated for the land, and the injury was stayed from to-song-immersed-isra'al

now king dude-david 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 mister the king a young virgin: and let her stand before the king, and let her cherish him, and let her lie in thy bosom, that my mister the king may get heat. so they sought for a beautiful youth-maid throughout all the coasts of to-song-immersed-isra'el and found father-achievement-abishag a create-shunamite, and let emerge her to the king. and the youth-maid was very beautiful, and cherished the king, and was immersed to him: but the king knew her not. then vowel-my-base-adonyeaho betweener of feast-hagit lifted 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 very complete-figured; and his mother bare him after father-complete-absalom. and he worded with yo-dad-joab betweener of vowel-his-narrow-develop-zeruiyeh, and with father-remainder-abiatar the darkener and they following vowel-my-base-adonyeaho helped him. but be-right-zadoq the darkener and betweener-vowel-benayeaho betweener of know-vowel-yeahoide, and given-natan the come-bringer, and hear-shimei, and look-rei and the heroblokes which belonged to dude-david, were not with vowel-my-base-adonyeaho. and vowel-my-base-adonyeaho butchered sheep and cattle and fat cattle by the stone of creep-cohele, which is by eye-well-foot-ein-rogel, and called all his brethren the king's betweeners, and all the men of vowel-acknowledge-yeahodah the king's workers: but given-natan the come-bringer, and betweener-vowel-benayeaho, and the heroblokes, and complete-solomon his brother, he called not. wherefore given-natan said to seven-daughter-bat-shebe the mother of complete-solomon, saying, hast thou not heard that vowel-my-base-adonyeaho betweener of feast-hagit doth king, and dude-david our mister knoweth it not? now therefore come, let me, i pray thee, give thee counsel, that thou mayest escape thine own person, and the person of thy betweener complete-solomon. go and get thee in to king dude-david, and say to him, didst not thou, my mister, o king, seven-swear to thine handmaid, saying, assuredly complete-solomon thy betweener will king after me, and he will sit upon my throne? why then doth vowel-my-base-adonyeaho king? behold, while thou yet worsted there with the king, i also will come in after thee, and confirm thy words. and seven-daughter-bat-shebe went in to the king into the chamber: and the king was very old; and father-achievement-abishag the create-shunamite was immersed to the king. and seven-daughter-bat-shebe bowed, and bowed to the king, and the king said, what wouldest thou? and she said to him, my mister, thou seven-swearst by vowelconsonants-ohyeh thy towards to thine handmaid, saying, assuredly complete-solomon thy betweener will king after me, and he will sit upon my throne. and now, behold, vowel-my-base-adonyeaho kingeth; and now, my mister the king, thou knowest it not: and he hath slain oxen and fat cattle and sheep in abundance, and hath called all the betweeners of the king, and father-remainder-abiatar the darkener and yo-dad-joab the captain of the army: but complete-solomon thy worker hath he not called. and thou, my mister, o

king, the eyes of all to-song-immersed-isra'el are upon thee, that thou shouldst tell them who will sit on the throne of my mister the king after him. otherwise it will come to pass, when my mister the king will sleep with his fathers, that i and my betweener complete-solomon will be counted offenders. and, lo, while she yet worded with the king, given-natan the come-bringer also came in. and they told the king, saying, behold given-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 given-natan said, my mister, o king, hast thou said, vowel-my-base-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 betweeners, and the captains of the army, and father-remainder-abiatar the darkener and, behold, they eat and drink before him, and say, hi_hmlkalohim save king vowel-my-base-adonyeaho. but me, even me thy worker, and be-right-zadoq the darkener and betweener-vowel-benayeaho betweener of know-vowel-yeahoide, and thy worker complete-solomon, hath he not called. is this word done by my mister the king, and thou hast not showed it to thy worker, who should sit on the throne of my mister the king after him? then king dude-david answered and said, call me seven-daughter-bat-shebe. and she came into the king's presence, and stood before the king. and the king seven-swear, and said, as vowelconsonants-ohyeh liveth, that hath redeemed my person out of all distress, even as i seven-swear to thee by vowelconsonants-ohyeh towards of to-song-immersed-isra'el saying, assuredly complete-solomon thy betweener will king after me, and he will sit upon my throne in my stead; even so will i certainly do this day. then seven-daughter-bat-shebe bowed with her face-turnings to the land, and bowed to the king, and said, let my mister king dude-david live to world. and king dude-david said, call me be-right-zadoq the darkener and given-natan the come-bringer, and betweener-vowel-benayeaho betweener of know-vowel-yeahoide. and they came before the king. the king also said to them, take with you the workers of your mister, and cause complete-solomon my betweener to ride upon mine own mule, and bring him down to belly-gihon: and let be-right-zadoq the darkener and given-natan the come-bringer swim him there king over to-song-immersed-isra'el and blow ye with the mouth-piece-horn and say, the king complete-solomon live. then ye will 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 to-song-immersed-isra'el and over vowel-acknowledge-yeahodah. and betweener-vowel-benayeaho betweener of know-vowel-yeahoide answered the king, and said, hide-train vowelconsonants-ohyeh towards of my mister the king say so too. as vowelconsonants-ohyeh hath been with my mister the king, even so be he with complete-solomon, and make his throne greater than the throne of my mister king dude-david. so be-right-zadoq the darkener and given-natan the come-bringer, and betweener-vowel-benayeaho betweener of know-vowel-yeahoide, and the cut-kerethites, and the fallen-peletites, went down, and given complete-solomon to ride upon king dude-david's mule, and brought him to belly-gihon. and be-right-zadoq the darkener took an ray-horn of oil out of the tent, and swimming complete-solomon. and they blew the mouthpiece-horn and all the with said, the king complete-solomon live.

and all the with upped after him, and the with piped with pipes, and be gladd with great gladness, so that the land hatched with the voice of them. and vowel-my-base-adonyeaho and all the guests that read-called with him heard it as they had made an end of eating. and when yo-dad-joab heard the voice of the mouth-piece-horn he said, wherefore is this voice of the city being noisy? and while he yet worded, behold, given-io-jonatan betweeneer of father-remainder-abiatar the darkener came; and vowel-my-base-adonyeaho said to him, come in; for thou art a of stratagem man, and bringest good information. and given-io-jonatan answered and said to vowel-my-base-adonyeaho, verily our mister king dude-david hath made complete-solomon king. and the king hath sent with him be-right-zadoq the darkener and given-natan the come-bringer, and betweeneer-vowel-benayeaho betweeneer of know-vowel-yeahoide, and the cut-kerethites, and the fallen-peleties, and they have caused him to ride upon the king's mule: and be-right-zadoq the darkener and given-natan the come-bringer have swimming him king in belly-gihon: and they are up from there rejoicing, so that the city rang again. this is the voice that ye have heard. and also complete-solomon siteth on the throne of the kingdom. and moreover the king's workers came to first-pool our mister king dude-david, saying, tohwards make the there-name of complete-solomon better than thy there-name, 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 vowelconsonants-ohyeah tohwards of to-song-immersed-isra'al which hath given one to sit on my throne this day, mine eyes even seeing it. and all the guests that read-called with vowel-my-base-adonyeaho were afraid, and stood up, and went every man his way. and vowel-my-base-adonyeaho respected because of complete-solomon, and arose, and went, and caught hold on the ray-horns of the butcher-place. and it was told complete-solomon, saying, chest-envision, vowel-my-base-adonyeaho respecteth king complete-solomon: for, lo, he hath caught hold on the ray-horns of the butcher-place, saying, let king complete-solomon seven-swear to me today that he will not dead his worker with the sword. and complete-solomon said, if he will show himself a stratagem man, there will not a ruin-eir of him fall to the land: but if break-visual will be found in him, he will die. so king complete-solomon sent, and they brought him down from the butcher-place. and he came and bowed himself to king complete-solomon: and complete-solomon said to him, go to thine house.

2

now the days of dude-david drew nigh that he should die; and he charged complete-solomon his betweeneer saying, i go the way of all the land: be thou strong therefore, and show thyself a man; and keep the charge of vowelconsonants-ohyeah thy tohwards, to walk in his ways, to keep his statutes, and his directives, and his criteria, and his testimonies, as it is written in the drops-of-teaching-tora of extract-mose, that thou mayest prosper in all that thou doest, and whersoever thou turnest thyself: that vowelconsonants-ohyeah may stand up his word which he worded concerning me, saying, if thy betweeneers take heed to their way, to walk before me in truth with all their heart and with all their person, there will not fail thee (said he) a man on the throne of to-song-immersed-isra'al moreover thou

knowest also what yo-dad-joab betweeneer of vowel-his-narrow-develop-zeruiyeh did to me, and what he did to the two captains of the armies of to-song-immersed-isra'al to my-dad-candle-abner betweeneer of candle-ner and to with-burden-emas betweeneer of surplus-remainder-jeter, whom he killed, and shed the blood of war in completeness, and give 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 completeness. but do kindness to the betweeneers of iron-barcillai the roll-until-gil'edite, and let them be of those that eat at thy send-table for so they came to me when i fed because of father-complete-absalom thy brother. and, behold, thou hast with thee hear-shimei betweeneer of stranger-gera, a right-hand-child-benjamite of select-bahurim, which seven-cursed me with a grievous seven-curse in the day when i went to camping-mahanaim: but he came down to meet me at its-going-down-jordan, and i seven-swear to him by vowelconsonants-ohyeah, saying, i will not name-there 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 dude-david slept with his fathers, and was buried in the city of dude-david. and the days that dude-david kinged over to-song-immersed-isra'al were forty years: seven years kinged he in friend-joy-hebron, and thirty and three years kinged he in cast-complete-jerusalem. then sat complete-solomon upon the throne of dude-david his father; and his kingdom was established greatly. and vowel-my-base-adonyeaho betweeneer of feast-hagit came to seven-daughter-bat-shebe the mother of complete-solomon. and she said, comest thou completenessably? and he said, completenessably. 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 to-song-immersed-isra'al name-there 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 vowelconsonants-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 complete-solomon the king, (for he will not say thee nay,) that he give me father-achievement-abishag the create-shunamite to woman. and seven-daughter-bat-shebe said, well; i will word for thee to the king. seven-daughter-bat-shebe therefore went to king complete-solomon, to word to him for vowel-my-base-adonyeaho. and the king stood up to meet her, and bowed himself to her, and sat down on his throne, and wordd a seat to be name-there 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 father-achievement-abishag the create-shunamite be given to vowel-my-base-adonyeaho thy brother to woman. and king complete-solomon answered and said to his mother, and why dost thou ask father-achievement-abishag the create-shunamite for vowel-my-base-adonyeaho? ask for him the kingdom also; for he is mine elder brother; even for him, and for father-remainder-abiatar the darkener and for yo-dad-joab betweeneer of vowel-his-narrow-develop-zeruiyeh. then king complete-solomon seven-swear by vowelconsonants-ohyeah, saying, tohwards do so to me, and more also, if vowel-my-base-adonyeaho have

not worded this word against his own person. now therefore, as vowelconsonants-ohyeah liveth, which hath established me, and set me on the throne of dude-david my father, and who hath made me an house, as he worded, vowel-my-base-adonyeaho will be put to death this day. and king complete-solomon sent by the hand of betweener-vowel-benayeaho betweener of know-vowel-yeahoide; and he fell upon him that he died. and to father-remainder-abiatar the darkener said the king, get thee to replies-enatot, to thine own fields; for thou art stratagem of death: but i will not at this time give thee to death, because thou liftedst the gather-cabinet of vowelconsonants-ohyeah tohwards before dude-david my father, and because thou hast been poor in all wherein my father was poor. so complete-solomon thrust out father-remainder-abiatar from being darkener to vowelconsonants-ohyeah; that he might fulfil word vowelconsonants-ohyeah, which he worded concerning the house of my-onup-eli in pull-out-shiloh. then tidings came to yo-dad-joab: for yo-dad-joab had turned after vowel-my-base-adonyeaho, though he turned not after father-complete-absalom. and yo-dad-joab fled to the tent of vowelconsonants-ohyeah, and caught hold on the ray-horns of the butcher-place. and it was told king complete-solomon that yo-dad-joab was fled to the tent of vowelconsonants-ohyeah; and, behold, he is by the butcher-place. then complete-solomon sent betweener-vowel-benayeaho betweener of know-vowel-yeahoide, saying, go, fall upon him. and betweener-vowel-benayeaho came to the tent of vowelconsonants-ohyeah, and said to him, thus saith the king, emerge. and he said, nay; but i will die here. and betweener-vowel-benayeaho let emerge the king word again, saying, thus said yo-dad-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 turn aside the for-nothing blood, which yo-dad-joab spill, from me, and from the house of my father. and vowelconsonants-ohyeah will reset his blood upon his own head, who fell upon two men more right and better than he, and killed them with the sword, my father dude-david not knowing thereof, to wit, my-dad-candle-abner betweener of candle-ner captain of the army of to-song-immersed-isra'el and with-burden-emasa betweener of surplus-remainder-jeter, captain of the army of vowel-acknowledge-yeahodah. their blood will therefore reset upon the head of yo-dad-joab, and upon the head of his seed to world: but upon dude-david, and upon his seed, and upon his house, and upon his throne, will there be completeness to world from vowelconsonants-ohyeah. so betweener-vowel-benayeaho betweener of know-vowel-yeahoide upped, and fell upon him, and slew him: and he was buried in his own house in the word-desert. and the king give betweener-vowel-benayeaho betweener of know-vowel-yeahoide in his room over the army: and be-right-zadoq the darkener did the king give in the room of father-remainder-abiatar. and the king sent and called for hear-shimei, and said to him, between-build thee an house in cast-complete-jerusalem, and settle there, and emerge not from there any where. for it will be, that on the day thou emerge out, and pass-crossset over the brook dark-mourning-kidron, thou will know for certain that thou will surely die: thy blood will be upon thine own head. and hear-shimei said to the king, the word is good: as my mister the king hath said, so will thy worker do. and hear-shimei dwelt in cast-complete-jerusalem many days. and it

came to pass at the end of three years, that two of the workers of hear-shimei ran away to when-akish betweener of squeeze-mekah king of winepress-gat and they told hear-shimei, saying, behold, thy workers be in winepress-gat and hear-shimei arose, and saddled his ass, and went to winepress-gat to when-akish to seek his workers: and hear-shimei went, and brought his workers from winepress-gat and it was told complete-solomon that hear-shimei had gone from cast-complete-jerusalem to winepress-gat and was come again. and the king sent and called for hear-shimei, and said to him, did i not make thee to seven-swear by vowelconsonants-ohyeah, and protested to thee, saying, know for a certain, on the day thou emerge out, and walkest abroad any where, 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 vowelconsonants-ohyeah, and the directive that i have seven-charged thee with? the king said moreover to hear-shimei, thou knowest all the break-visual which thine heart is privy to, that thou didst to dude-david my father: therefore vowelconsonants-ohyeah will reset thy break-visual upon thine own head; and king complete-solomon will be first-pooled, and the throne of dude-david will be fixed before vowelconsonants-ohyeah world. so the king directed betweener-vowel-benayeaho betweener of know-vowel-yeahoide; which emerged, and fell upon him, that he died. and the kingdom was fixed in the hand of complete-solomon.

3

and complete-solomon made affinity with big-house-fuhreroh king of narrows-develop-egypt, and took pharaoh's daughter, and brought her into the city of dude-david, until he had made an end of between-building his own house, and the alpha-beit-house of vowelconsonants-ohyeah, and the wall of cast-complete-jerusalem round about. only the wall with butcher in in-whats, because there was no house between-built to the there-name of vowelconsonants-ohyeah, until those days. and complete-solomon loved vowelconsonants-ohyeah, walking in the statutes of dude-david his father: only he butcherd and burnt incense in in-whats. and the king went to small-hill-gibeon to butcher there; for that was the great high place: a thousand onups did complete-solomon onup upon that butcher-place. in small-hill-gibeon vowelconsonants-ohyeah was seen by complete-solomon in a dream by night: and tohwards said, ask what i will give thee. and complete-solomon said, thou hast did to thy worker dude-david 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 betweener to sit on his throne, as it is this day. and now, vowelconsonants-ohyeah my tohwards, thou hast made thy worker king instead of dude-david my father: and i am but a little child: i know not how to emerge 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 between-understanding heart to critical thy with, that i may discern between good and break-visual for who is able to critical this thy so heavyweighty a with? and the speech pleased vowelconsonants-ohyeah, that complete-solomon had asked this word. and tohwards said to him, because thou hast asked this word, and hast not asked for thyself long per-

son; neither hast asked riches for thyself, nor hast asked the person of thine enemies; but hast asked for thyself between-understanding to hear criterion behold, i have done according to thy words: lo, i have given thee a wise and an between-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 heavyweight: 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 dude-david did walk, then i will lengthen thy days, and complete-solomon awoke; and, behold, it was a dream, and he came to cast-complete-jerusalem, and stood before the gather-cabinet of the alignment of vowelconsonants-ohyeah, and onupped onups, and done completers, and made a feast to all his workers. then came there two women, that were harlots, to the king, and stood before him. and the one woman said, o my mister, 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 betweener died in the night; because she overlaid it. and she arose at mid-night, and took my betweener from beside me, while thine handmaid slept, and laid it in her bosom, and laid her dead betweener in my bosom. and when i stood in the morning to give my betweener suck, behold, it was dead: but when i had considered it in the morning, behold, it was not my betweener which i did bear. and the other woman said, nay; but the living is my betweener and the dead is thy betweener and this said, no; but the dead is thy betweener and the living is my betweener thus they worded before the king. then said the king, the one saith, this is my betweener that liveth, and thy betweener is the dead: and the other saith, nay; but thy betweener is the dead, and my betweener 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 said the woman whose the living betweener was to the king, for her wombings yearned upon her betweener and she said, o my mister, give her the living betweener, and in no wise dead 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 dead it: she is the mother thereof. and all to-song-immersed-isra'al heard of the criterion which the king had criteriond; and they respected the king: for they saw that the wisdom of to-hwards was in him, to do criterion

4

so king complete-solomon was king over all to-song-immersed-isra'al and these were the immersed-princes which he had; vowel-help-eceryeaho betweener of be-right-zadoq the darkener my-to-winter-alihoref and vowel-bro-ahyehao, the betweeners of shisha, scroll-recounters; criterion-vowel-yeahoshafat betweener of my-brother-newborn-ahilud, the recorder, and betweener-vowel-benayehao betweener of know-vowel-yeahoide was over the army: and be-right-zadoq and father-remainder-abiatar were the darkener: and vowel-help-eceryeaho betweener of given-natan was over the officers: and honor-cabud betweener of given-natan was principal officer, and the king's in-sight:

and my-bro-prince-immersed-ahishar was over the household: and my-base-high-adoniram betweener of worker-ebda was over the tribute. and complete-solomon had twelve officers over all to-song-immersed-isra'al which provided victuals for the king and his household: each man his month in a year made provision. and these are their there-names: betweener of small-place-prince-hur in mountain gray-fruitful-afraim: betweener of prick-deqar, in in-the-end-maqaz, and in leaves-sh'elbim, and house-of-sunbet-shemesh, and ram-of-camping-ailon-bet-hanan: betweener of kindness-hesed, in locusts-arubot; to him pertained shoots-sokoh, and all the land of dig-spy-hefer: betweener of my-dad-generous-abinadab, in all the region of generation-dor which had drop-tafa the daughter of complete-solomon to woman: inanswer-bena betweener of my-brother-newborn-ahilud; to him pertained cloud-tenak and precious-thing-megiddo, and all house-where-to-bet-shean, which is by she-was-in-need-zartanah beneath to-sow-jecre'al, from house-where-to-bet-shean to mourning-sick-dance-abelmelohal, even to the place that is beyond get-up-with-joqueam: betweener of mangeber, in highs-roll-until-ramot-gilead; to him pertained the towns of glow-jair betweener of sleep-change-manasseh, which are in roll-until-gil'ed; to him also pertained the region of lump-argob, which is in at-tooth-bashan sixty heroblokeic cities with walls and brazen bars: my-brother-generous-ahinadab betweener of up-to-edoa had camping-mahanaim: my-brother-of-wood-ahime'ez was in cunning-twist-naf-tali; he also took balsam-basmat the daughter of complete-solomon to woman: in-answer-benah betweener of sensory-hushai was in happy-confirm-asher and in ups-elot: criterion-vowel-yeahoshafat betweener of flower-paruah, in hire-wage-issachar: hear-shimei betweener of terebinto-to-alah, in righthand-child-benjamin: man-geber betweener of my-light-uri was in the land of roll-until-gil'ed, in the land of curly-sihon king of the say-amorites, and of mock-og king of at-tooth-bashan and he was the only officer which was in the land. vowel-acknowledge-yeahodah and to-song-immersed-isra'al were many, as the sand which is by the sea in multitude, eating and drinking, and making merry. and complete-solomon proverb-ruled over all kingdoms from the river to the land of the splash-in-palestinians, and to the border of narrows-develop-egypt: they brought comfort-presents, and worked complete-solomon all the days of his life. and complete-solomon'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 rams, and gazelles, and fallowdeer, and fatted fowl. for he had dominion over all the region on pass-cross-cross-over the river, from stopskip-tifisah even to goat-ecah, over all the kings on pass-cross-cross-over the river: and he had completeness on all sides round about him. and vowel-acknowledge-yeahodah and to-song-immersed-isra'al dwelt for sure, every man under his vine and under his fig tree, from discuss-court-dan even to seven-well-bar-shebe, all the days of complete-solomon. and complete-solomon had forty thousand gather-stalls of horses for his chariots, and twelve thousand horsemen. and those officers provided victual for king complete-solomon, and for all that came to king complete-solomon'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 where the

officers were, every man according to his criterion. and towards gave complete-solomon wisdom and between-understanding exceeding much, and largeness of heart, even as the sand that is on the sea shore. and complete-solomon's wisdom excelled the wisdom of all betweeners of the east country, and all the wisdom of narrows-develop-egypt. for he was wiser than all men; than strong-aitan the civil-acrahite, and trusted-heman, and all-all-kalkol, and dreaded-darda, the betweeners of dance-mahol: and his there-name 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 build-white-lebanon even to the hyssop that emerges 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 withs to hear the wisdom of complete-solomon, from all kings of the land, which had heard of his wisdom.

5

and fishing-net-boycott-hiram king of narrow-develop-zur sent his workers to complete-solomon; for he had heard that they had swimming him king in the room of his father: for fishing-net-boycott-hiram was ever a lover of dude-david. and complete-solomon sent to fishing-net-boycott-hiram, saying, thou knowest how that dude-david my father could not between-build an house to the there-name of vowelconsonants-ohyeah his tohwards for the wars which were about him on every side, until vowelconsonants-ohyeah give them under the soles of his feet. but now vowelconsonants-ohyeah my tohwards hath given me rest on every side, so that there is neither adversary nor break-visual chance-occurrence. and, behold, i say to between-build an house to the there-name of vowelconsonants-ohyeah my tohwards, as vowelconsonants-ohyeah worded to dude-david my father, saying, thy betweener whom i will name-there upon thy throne in thy room, he will between-build an house to my there-name. now therefore direct thou that they hew me cedar trees out of build-white-lebanon; and my workers will be with thy workers: and to thee will i give wage for thy workers according to all that thou wilt appoint: for thou knowest that there is not among us any that can skill to hew timber like to the side-by-side-sidonians. and it came to pass, when fishing-net-boycott-hiram heard the words of complete-solomon, that he be glad greatly, and said, first-pooled be vowelconsonants-ohyeah this day, which hath given to dude-david a wise betweener over this great with. and fishing-net-boycott-hiram sent to complete-solomon, saying, i have considered the things which thou senest to me for: and i will do all thy desire concerning timber of cedar, and concerning timber of fir. my workers will bring them down from build-white-lebanon to the sea: and i will convey them by sea in floats to the place that thou wilt send me, and will let them be shatter-scattered there, and thou wilt lift them: and thou wilt accomplish my desire, in giving food for my household. so fishing-net-boycott-hiram gave complete-solomon cedar trees and fir trees according to all his desire. and complete-solomon gave fishing-net-boycott-hiram twenty thousand measures of wheat for food to his household, and twenty measures of pure oil: thus gave complete-solomon to fishing-net-boycott-hiram year by year. and vowelconsonants-ohyeah gave complete-solomon wisdom, as he worded him: and there

was completeness between fishing-net-boycott-hiram and complete-solomon; and they two cut a alignment together. and king complete-solomon upped a levy out of all to-song-immersed-isra'al and the levy was thirty thousand men. and he sent them to build-white-lebanon, ten thousand a month by courses: a month they were in build-white-lebanon, and two months at home: and my-base-high-adoniram was over the levy. and complete-solomon had seventy thousand that lifted burdens, and fourscore thousand miners in the mountains; beside the chief of complete-solomon's officers which were over the work, three thousand and three hundred, which ruled over the with that wrought in the work. and the king directed, and they journeyed great stones, precious stones, and shorn stones, to lay the foundation of the house. and complete-solomon's between-builders and fishing-net-boycott-hiram's between-builders did chisel-sculpt them, and the stonesquarers: so they prepared timber and stones to between-build the house.

6

and it came to pass in the four hundred and eightieth year after betweeners of to-song-immersed-isra'al were emerged of the land of narrows-develop-egypt, in the fourth year of complete-solomon's king over to-song-immersed-isra'al in the month brightness-cif, which is the second month, that he began to between-build the alpha-beit-house of vowelconsonants-ohyeah. and the house which king complete-solomon between-built for vowelconsonants-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 made windows of narrow lights. and against the wall of the house he between-built chambers round about, against the walls of the house round about, both of the hall and of the word: and he made 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 gave narrowed rests round about, that the beams should not be held in the walls of the house. and the house, when it was in between-building, was between-built of stone made ready before it was brought name-there: so that there was neither hammer nor axe nor any tool of iron heard in the house, while it was in between-building, the opening for the middle chamber was in the right side of the house: and they upped with winding stairs into the middle chamber, and out of the middle into the third. so he between-built the house, and finished it; and covered the house with beams and boards of cedar. and then he between-built chambers against all the house, five cubits stand-up-high: and they rested on the house with timber of cedar. and word vowelconsonants-ohyeah came to complete-solomon, saying, concerning this house which thou art in between-building, if thou wilt walk in my statutes, and do my criteria, and keep all my directives to walk in them; then will i perform my word with thee, which i worded to dude-david thy father: and i will dwell among betweeners of to-song-immersed-isra'al and will not forsake my with to-song-immersed-isra'al so complete-solomon between-built the house, and finished it. and he between-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 between-built twenty cubits on the sides of the house, both the floor and the walls with boards of cedar: he even between-built them for it within, even for the 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 name-there there the gather-cabinet of the alignment of vowelconsonants-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 complete-solomon 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 made two near-inwarders of olive tree, each ten cubits stand-up-high. and five cubits was the one wing of the near-inwarder, and five cubits the other wing of the near-inwarder: from the uttermost part of the one wing to the uttermost part of the other were ten cubits. and the other near-inwarder was ten cubits: both the near-inwarders were of one measure and one size. the stand-up-height of the one near-inwarder was ten cubits, and so was it of the other near-inwarder. and he set the near-inwarders within the inner house: and they stretched forth the wings of the near-inwarders, so that the wing of the one touched the one wall, and the wing of the other near-inwarder touched the other wall; and their wings touched one another in the midst of the house. and he overlaid the near-inwarders with gold. and he carved all the half-walls of the house round about with carved figures of near-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 made openings of olive tree: the lintel and side ram-posts were a fifth part of the wall. the two doors also were of olive tree; and he carved upon them carvings of near-inwarders and palm trees and open flowers, and overlaid them with gold, and spread gold upon the near-inwarders, and upon the palm trees. so also made 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 near-inwarders and palm trees and open flowers: and covered them with gold fitted upon the carved work. and he between-built the inner courtyard with three rows of shorn stone, and a row of cedar beams. in the fourth year was the foundation of the alpha-beit-house of vowelconsonants-ohyeah laid, in the month brightness-cif: and in the eleventh year, in the month blackbul which is the eighth month, was the house finished throughout all the words thereof, and according to all the criterion of it. so was he seven years in between-building it.

7

but complete-solomon was between-building his own house thirteen years, and he finished all his house. he

between-built also the house of the forest of build-white-lebanon; the length thereof was an hundred cubits, and the breadth thereof fifty cubits, and the 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 made 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 made a porch for the throne where he might criterion, even the porch of criterion and it was covered with cedar from one side of the floor to the other. and his house where he dwelt had his insight courtyard within the porch, which was of the like doing. complete-solomon made also an house for pharaoh's daughter, whom he had taken to woman, like to this porch. all these were of precious stones, according to the measures of shorn 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 precious stones, even great stones, stones of ten cubits, and stones of eight cubits. and on were precious stones, after the measures of shorn stones, and cedars. and the great courtyard round about was with three rows of shorn stones, and a row of cedar beams, both for the inner courtyard of the alpha-beit-house of vowelconsonants-ohyeah, and for the porch of the house. and king complete-solomon sent and fetched fishing-net-boycott-hiram out of narrow-develop-zur. he was a widow's betweener of the tilter of cunning-twist-naftali, and his father was a man of narrow-develop-zur, a worker in brass: and he was filled with wisdom, and between-understanding, and cunning to work all works in brass. and he came to king complete-solomon, 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 made two chapters of poured 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 made 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 name-there up the standstays in the porch of the hall: and he name-there up the right standstay, and called the there-name thereof prepare-jahkin: and he name-there up the left standstay, and called the there-name thereof in-goat-strength-boec. and upon the top of the standstays was lily doing: so was the doing of the standstays finished. and he made 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 knobs compassing it, ten in a cubit, compassing the sea round about: the knobs were pour in two rows, when it was pour. 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 made 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 near-inwarders: and upon the ledges there was a base on: and beneath the gather-lions and cattle were certain additions made 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 fellows, and their spokes, were all poured. 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 near-inwarders, gather-lions, and palm trees, according to the proportion of every one, and additions round about. after this manner he made the ten bases: all of them had one pouring, one measure, and one size. then cut 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 gave five bases on the right side of the house, and five on the left side of the house: and he name-there the sea on the right side of the house eastward over against the south. and fishing-net-boy-cott-hiram cut the bulgings, and the shovels, and the basins. so fishing-net-boycott-hiram cut an end of doing all the work that he cut king complete-solomon for the alpha-beit-house of vowelconsonants-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 tools, which fishing-net-boycott-hiram made to king complete-solomon for the alpha-beit-house of vowelconsonants-ohyeah, were of bright brass. in the plain of its-going-down-jordan did the king pour them, in the clay earth between booths-sukot and narrow-

zartan. and complete-solomon rested all the tools unweighed, because they were exceeding many: neither was the weight of the brass investigated. and complete-solomon made all the tools that pertained to the alpha-beit-house of vowelconsonants-ohyeah: the butcher-place of gold, and the ovary-send-table of gold, where-upon 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-close 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 complete-solomon made for the alpha-beit-house of vowelconsonants-ohyeah. and complete-solomon brought in the things which dude-david his father had dedicated; even the silver, and the gold, and the tools, did he give among the treasures of the alpha-beit-house of vowelconsonants-ohyeah.

8

then complete-solomon assembled the elders of to-song-immersed-isra'al and all the heads of the tribes, the president of the fathers of betweeners of to-song-immersed-isra'al to king complete-solomon in cast-complete-jerusalem, that they might up the gather-cabinet of the alignment of vowelconsonants-ohyeah out of the city of dude-david, which is mark-zion. and all the men of to-song-immersed-isra'al assembled themselves to king complete-solomon at the feast in the month strongs-atanim, which is the seventh month. and all the elders of to-song-immersed-isra'al came, and the darkener lifted up the gather-cabinet. and they upped the gather-cabinet of vowelconsonants-ohyeah, and the proto-sinaitic-script-meet-until-due-tent, and all the dedicated tools that were in the tent, even those did the darkener and the borrow-join-levites bring up. and king complete-solomon, and all the meeting of to-song-immersed-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 vowelconsonants-ohyeah to his place, into the word of the house, to the most dedicated place, even under the wings of the near-inwarders. for the near-inwarders spread forth their two wings over the place of the gather-cabinet, and the near-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 save the two tables of stone, which extract-mose let rest there at parch-sword-horeb, when vowelconsonants-ohyeah cut a covenant with betweeners of to-song-immersed-isra'al when they emerged of the land of narrows-develop-egypt. and it came to pass, when the darkener were emerged of the dedicated place, that the cloud filled the alpha-beit-house of vowelconsonants-ohyeah, so that the darkener could not stand to immerser because of the cloud: for the heavyweight of vowelconsonants-ohyeah had filled the alpha-beit-house of vowelconsonants-ohyeah. then said complete-solomon, vowelconsonants-ohyeah said that he would dwell in the thick darkness. i have surely between-built these

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 to-song-immersed-isra'al (and all the assembly of to-song-immersed-isra'al stood,) and he said, first-pooled be vowelconsonants-ohyeah tohwards of to-song-immersed-isra'al which worded with his mouth to dude-david my father, and hath with his hand fulfilled it, saying, since the day that i let emerge my with to-song-immersed-isra'al out of narrows-develop-egypt, i chose no city out of all the branch of to-song-immersed-isra'al to between-build an house, that my there-name might be therein; but i chose dude-david to be over my with to-song-immersed-isra'al and it was in the heart of dude-david my father to between-build an alpha-beit-house for the there-name vowelconsonants-ohyeah tohwards of to-song-immersed-isra'al and vowelconsonants-ohyeah said to dude-david my father, whereas it was in thine heart to between-build an house to my there-name, thou didst well that it was in thine heart. nevertheless don't between-build the house; but thy betweener that will emerge out of thy loins, he will between-build the house to my there-name. and vowelconsonants-ohyeah hath performed his word that he worded, and i am standn up in the room of dude-david my father, and sit on the throne of to-song-immersed-isra'al as vowelconsonants-ohyeah worded, and have between-built an alpha-beit-house for the there-name vowelconsonants-ohyeah tohwards of to-song-immersed-isra'al and i have name-there there a place for the gather-cabinet, wherein is the alignment of vowelconsonants-ohyeah, which he cut with our fathers, when he let emerge them out of the land of narrows-develop-egypt. and complete-solomon stood before the butcher-place of vowelconsonants-ohyeah in the presence of all the assembly of to-song-immersed-isra'al and spread forth his hands toward namespaces: and he said, vowelconsonants-ohyeah tohwards of to-song-immersed-isra'al there is no tohwards 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 dude-david 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, vowelconsonants-ohyeah tohwards of to-song-immersed-isra'al keep with thy worker dude-david my father that thou wordedst him, saying, there will not fail thee a man in my sight to sit on the throne of to-song-immersed-isra'al so that thy betweeners take heed to their way, that they walk before me as thou hast walked before me. and now, o tohwards of to-song-immersed-isra'al let thy word, i pray thee, be verified, which thou wordedst to thy worker dude-david my father. but will tohwards indeed dwell on the land? behold, the namespaces and namespaces of namespaces cannot contain thee; how much less this house that i have between-built? yet have thou respect to the criming of thy worker, and to his supplication, vowelconsonants-ohyeah my tohwards, to hearken to the cry and to the criming, which thy worker self-crimeeth 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 there-name will be there: that thou mayest hearken to the criming which thy worker will make toward this place. and hearken thou to the supplication of thy worker, and of thy with to-song-immersed-isra'al when they will self-crime 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 to-song-immersed-isra'al be injured before the enemy, because they have missed against thee, and will turn again to thee, and confess thy there-name, and self-crime, and make supplication to thee in this house: then hear thou in namespaces, and forgive the miss of thy with to-song-immersed-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 self-crime toward this place, and confess thy there-name, and turn from their miss when thou tormentest them: then hear thou in namespaces, and forgive the miss of thy workers, and of thy with to-song-immersed-isra'al that thou teach them the good way wherein 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-narrow them in the land of their gates; whatsoever touch, whatsoever sickness there be; what criming and supplication soever be made by any earthing, or by all thy with to-song-immersed-isra'al which will know every earthing the touch 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 earthing according to his ways, whose heart thou knowest; (for thou, even thou only, knowest the hearts of all betweeners 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 to-song-immersed-isra'al but cometh out of a far land for thy there-name's sake; (for they will hear of thy great there-name, and of thy strong hand, and of thy tilt-stretched out arm;) when he will come and self-crime 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 there-name, to respect thee, as do thy with to-song-immersed-isra'al and that they may know that this house, which i have between-built, is called by thy there-name. if thy with emerge to war against their enemy, wheresoever thou will send them, and will self-crime to vowelconsonants-ohyeah in the way of the city which thou hast chosen, and toward the house that i have between-built for thy there-name: then hear thou in namespaces their criming and their supplication, and maintain their criterion. if they miss against thee, (for there is no earthing that misses not,) and thou be angry with them, and give them to the enemy, so that they carry them away sit-captives to the earth of the enemy, far or near; yet if they will be-think themselves in the land where 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 twist-distorted, we have missed big-shot; and so reset to thee with all their heart, and with all their person, in the land of their enemies, which led them away sit-captive, and self-crime to thee toward their land, which thou gavest to their fathers, the city which thou hast chosen, and the house which i have between-built for thy there-name: then hear thou their criming and their supplication in names-

paces thy settling place, and maintain their criterion, and forgive thy with that have missed against thee, and all their go-beyonds wherein they have went-beyond against thee, and give them wombng before them who carried them sit-captive, that they may have wombng on them: for they be thy with, and thine inheritance, which thou let emergeest forth out of narrows-develop-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 to-song-immersed-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 extract-mose thy worker, when thou let emergeest our fathers out of narrows-develop-egypt, vowelconsonants-ohyeah towards. and it was so, that when complete-solomon had made an end of self-crimeing all this criming and supplication to vowelconsonants-ohyeah, he arose from before the butcher-place of vowelconsonants-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 to-song-immersed-isra'al with a loud voice, saying, first-pooled be vowelconsonants-ohyeah, that hath given rest to his with to-song-immersed-isra'al according to all that he worded: there hath not failed one word of all his good promise, which he worded by the hand of extract-mose his worker. vowelconsonants-ohyeah our tohwards be with us, as he was with our fathers: let him not leave us, nor leave 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 criteria, which he directed our fathers. and let these my words, wherewith i have made supplication before vowelconsonants-ohyeah, be nigh to vowelconsonants-ohyeah our tohwards day and night, that he maintain the word of his worker, and the word of his with to-song-immersed-isra'al at all times, as the word will require: that all the with of the land may know that vowelconsonants-ohyeah is tohwards, and that there is none else. let your heart therefore be complete with vowelconsonants-ohyeah our tohwards, to walk in his statutes, and to keep his directives, as at this day. and the king, and all to-song-immersed-isra'al with him, butchered butch before vowelconsonants-ohyeah. and complete-solomon highed a butcher of completers, which he highed to vowelconsonants-ohyeah, two and twenty thousand cattle, and an hundred and twenty thousand sheep. so the king and all betweeners of to-song-immersed-isra'al initt the alpha-beit-house of vowelconsonants-ohyeah. the same day did the king dedicated the middle of the courtyard that was before the alpha-beit-house of vowelconsonants-ohyeah: for there he onupped onups, and resters, and the fat of the completers: because the brazen butcher-place that was before vowelconsonants-ohyeah was too little to receive the onups, and resters, and the fat of the completers. and at that time complete-solomon held a feast, and all to-song-immersed-isra'al with him, a great assembly, from the coming in of gourd-vessel-hamat to the river of narrows-develop-egypt, before vowelconsonants-ohyeah our tohwards, 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 vowelconsonants-ohyeah had done for dude-david his worker, and for to-song-immersed-isra'al his with.

and it came to pass, when complete-solomon had finished the between-building of the alpha-beit-house of vowelconsonants-ohyeah, and the king's house, and all complete-solomon's desire which he was pleased to do, that vowelconsonants-ohyeah was seen by complete-solomon the second time, as he had was seen by him at small-hill-gibeon. and vowelconsonants-ohyeah said to him, i have heard thy criming and thy supplication, that thou hast made before me: i have dedicated this house, which thou hast between-built, to name-there my there-name there world; and mine eyes and mine heart will be there worldly. and if thou wilt walk before me, as dude-david 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 criteria: then i will establish the throne of thy kingdom upon to-song-immersed-isra'al to world, as i worded to dude-david thy father, saying, there will not fail thee a man upon the throne of to-song-immersed-isra'al but if ye will at all turn from following me, ye or your betweeners, and will not keep my directives and my statutes which i have name-there before you, but go and work other tohwards, and bow them: then will i cut off to-song-immersed-isra'al out of the earth which i have given them; and this house, which i have dedicated for my there-name, will i send out of my face-turnings; and to-song-immersed-isra'al will be a proverb-rule and a byword among all withs: and at this house, which is high, every one that pass-crosseth by it will be astonished, and will whistle; and they will say, why hath vowelconsonants-ohyeah done thus to this land, and to this house? and they will answer, because they forsook vowelconsonants-ohyeah their tohwards, who let emerge their fathers out of the land of narrows-develop-egypt, and have goatness-held upon other tohwards, and have bowed them, and worked them: therefore hath vowelconsonants-ohyeah let emerge upon them all this break-visual. and it came to pass at the end of twenty years, when complete-solomon had between-built the two houses, the alpha-beit-house of vowelconsonants-ohyeah, and the king's house, (now fishing-net-boycott-hiram the king of narrow-develop-zur had furnished complete-solomon with cedar trees and fir trees, and with gold, according to all his desire,) that then king complete-solomon gave fishing-net-boycott-hiram twenty cities in the land of rolling-galilee. and fishing-net-boycott-hiram emerged from narrow-develop-zur to see the cities which complete-solomon had given him; and they pleased him not. and he said, what cities are these which thou hast given me, my brother? and he called them the land of bound-kabul to this day. and fishing-net-boycott-hiram sent to the king sixscore talents of gold. and this is the word of the levy which king complete-solomon upped; for to between-build the alpha-beit-house of vowelconsonants-ohyeah, and his own house, and full-millo, and the wall of cast-complete-jerusalem, and yard-hazor, and precious-thing-megiddo, and cut-carrot-gecer. for big-house-fuhreroth king of narrows-develop-egypt had gone up, and captured cut-carrot-gecer, and burnt it with fire, and killed the nest-buy-kanaanites that dwelt in the city, and given it for a send to his daughter, complete-solomon's woman. and complete-solomon between-built cut-carrot-gecer, and house-of-wrath-bet-horon the nether, and possession-belat, and love-tadmor in the word-desert, in the land, and all the cities of store

that complete-solomon had, and cities for his chariots, and cities for his horsemen, and that which complete-solomon adored to between-build in cast-complete-jerusalem, and in build-white-lebanon, and in all the land of his proverb-rule. and all the with that were left of the say-amorites, tusk-hittites, unwall-pericites, experience-hivites, and trampler-jebusites, which were not of betweeners of to-song-immersed-isra'al their betweeners that were left after them in the land, whom betweeners of to-song-immersed-isra'al also were not able utterly to destroy, upon those did complete-solomon levy a tribute of bondservice to this day. but of betweeners of to-song-immersed-isra'al did complete-solomon give no workers: but they were men of war, and his workers, and his immersed-princes, and his captains, and rulers of his chariots, and his horsemen. these were the chief of the officers that were over complete-solomon's work, five hundred and fifty, which bare rule over the with that wrought in the work. but pharaoh's daughter upped out of the city of dave-david to her house which complete-solomon had between-built for her: then did he between-build full-millo. and three times in a year did complete-solomon onup onups and completers upon the butcher-place which he between-built to vowelconsonants-ohyeah, and he burnt incense upon the butcher-place that was before vowelconsonants-ohyeah. so he finished the house. and king complete-solomon made a navy of ships in wood-hero-ezion-geber, which is beside hind-ailot, on the shore of the end sea, in the earth of manred-Adam. and fishing-net-boycott-hiram sent in the navy his workers, shipmen that had knowledge of the sea, with the workers of complete-solomon. and they came to ash-ofir, and fetched from there gold, four hundred and twenty talents, and brought it to king complete-solomon.

10

and when the queen of coming-sheba heard of the there-name of complete-solomon concerning the there-name of vowelconsonants-ohyeah, she came to prove him with hard questions. and she came to cast-complete-jerusalem with a very heavyweighty train, with camels that lifted scents, and very much gold, and precious stones: and when she was come to complete-solomon, she communed with him of all that was in her heart. and complete-solomon told her all her questions: there was not any word hid from the king, which he told her not. and when the queen of coming-sheba had seen all complete-solomon's wisdom, and the house that he had between-built, and the meat of his send-table and the sitting of his workers, and the attendance of his immersers, and their clothing, and his cupbearers, and his upping by which he upped to the alpha-beit-house of vowelconsonants-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 hide-trained not the words, until i came, and mine eyes had seen it: and, behold, the half was not told me: thy wisdom and goodness exceedeth the hearing 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 vowelconsonants-ohyeah thy towards, which desired in thee, to name-there thee on the throne of to-song-immersed-isra'al because vowelconsonants-ohyeah loved to-song-immersed-isra'al to world, therefore made he thee king, to do criterion and being right. and she

gave the king an hundred and twenty talents of gold, and of scents very great store, and precious stones: there came no more such abundance of scents as these which the queen of coming-sheba gave to king complete-solomon. and the navy also of fishing-net-boycott-hiram, that lifted gold from ash-ofir, brought in from ash-ofir great plenty of almsg trees, and precious stones. and the king made of the almsg trees pillars for the alpha-beit-house of vowelconsonants-ohyeah, and for the king's house, harps also and psalteries for singers: there came no such almsg trees, nor were seen to this day. and king complete-solomon gave to the queen of coming-sheba all her desire, whatsoever she asked, beside that which complete-solomon gave her of his royal bounty. so she turned and went to her own land, she and her workers. now the weight of gold that came to complete-solomon 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 evening-pleasant-arabia, and of the governors of the land. and king complete-solomon made two hundred targets of beaten gold: six hundred light-sheqels of gold upped to one target. and he gave three hundred shields of beaten gold; three pound of gold upped to one shield: and the king gave them in the house of the forest of build-white-lebanon. moreover the king made a great throne of ivory, and overlaid it with the best gold. the throne had six steps, and the top of the throne was round behind: and there were 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 made in any kingdom. and all king complete-solomon's drinking tools were of gold, and all the tools of the house of the forest of build-white-lebanon were of pure gold; none were of silver: it was nothing thought of in the days of complete-solomon. for the king had at sea a navy of explore-marble-tarshish with the navy of fishing-net-boycott-hiram: once in three years came the navy of explore-marble-tarshish, lifting gold, and silver, ivory, and apes, and peacocks. so king complete-solomon exceeded all the kings of the land for riches and for wisdom. and all the land sought to complete-solomon, to hear his wisdom, which towards had give in his heart. and they brought every man his comfort-present, tools of silver, and tools of gold, and garments, and armor, and scents, horses, and mules, a word year by year. and complete-solomon added together chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, whom he bestowed in the cities for chariots, and with the king at cast-complete-jerusalem. and the king gave silver to be in cast-complete-jerusalem as stones, and cedars gave he to be as the sycamore trees that are in the low-land, for abundance. and complete-solomon had horses let emerge of narrows-develop-egypt, and enduration-yarn: the king's merchants received the linen yarn at a price. and a chariot upped and emerged of narrows-develop-egypt for six hundred light-sheqels of silver, and an horse for an hundred and fifty: and so for all the kings of the tusk-hittites, and for the kings of high-aram-syria did they let emerge them out by their means.

11

but king complete-solomon loved earthlyng strange-substantial women, together with the daughter of big-

house-fuhreroh women of the from-father-moabites, with-ammonites, man-red-adomites, side-by-side-zidonians, and tusk-hittites: of the nations concerning which vowelconsonants-ohyeah said to betweeners of to-song-immersed-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 tohwards: complete-solomon clave to these in love, and he had seven hundred women, immersed-princesses, and three hundred concubines: and his women turned away his heart. for it came to pass, when complete-solomon was old, that his women turned away his heart after other tohwards: and his heart was not complete with vowelconsonants-ohyeah his tohwards, as was the heart of dude-david his father. for complete-solomon went after star-sex'n'war-eshtoret the tohwardsdness of the side-by-side-zidonians, and after king-milkom the abomination of the with-ammonites. and complete-solomon did break-visual in the eyes of vowelconsonants-ohyeah, and went not completely after vowelconsonants-ohyeah, as did dude-david his father. then did complete-solomon between-build an high place for withered-kemosh, the abomination of from-father-moab, in the mountain that is before cast-complete-jerusalem, and for king-molech, the abomination of betweeners of with-ammon. and likewise did he for all his strange-substantial women, which burnt incense and butchered to their tohwards. and vowelconsonants-ohyeah was angry with complete-solomon, because his heart was turned from vowelconsonants-ohyeah tohwards of to-song-immersed-isra'al which had was seen by him twice, and had directed him concerning this word, that he should not go after other tohwards: but he kept not that which vowelconsonants-ohyeah directed. wherefore vowelconsonants-ohyeah said to complete-solomon, forasmuch as this is done of thee, and thou hast not kept my alignment and my statutes, which i have directed thee, i will surely rend the kingdom from thee, and will give it to thy worker. notwithstanding in thy days i will not do it for dude-david thy father's sake: but i will rend it out of the hand of thy betweener howbeit i will not rend away all the kingdom; but will give one branch to thy betweener for dude-david my worker's sake, and for cast-complete-jerusalem's sake which i have chosen. and vowelconsonants-ohyeah stirred up an adversary to complete-solomon, thunder-hadad the man-red-adomite: he was of the king's seed in man-red-adom. for it came to pass, when dude-david was in man-red-adom, and yo-dad-joab the captain of the army was gone up to bury the voided, after he had hit every remember-male in man-red-adom; (for six months did yo-dad-joab remain there with all to-song-immersed-isra'al until he had cut off every remember-male in man-red-adom:) that thunder-hadad fled, he and certain man-red-adomites of his father's workers with him, to go into narrow-develop-egypt; thunder-hadad being yet a little child. and they arose out of discuss-court-midian, and came to magnificence-paran: and they took men with them out of magnificence-paran, and they came to narrow-develop-egypt, to big-house-fuhreroh king of narrow-develop-egypt; which gave him an house, and name-thered him victuals, and gave him land. and thunder-hadad found heroblokeic camping in the eyes of big-house-fuhreroh so that he gave him to woman the sister of his own woman, the sister of catch-up-tahpenes the queen. and the sister of catch-up-tahpenes bare him thieves-genubat his betweener whom catch-up-tahpenes weaned in pharaoh's house: and thieves-genubat

was in pharaoh's household among the betweeners of big-house-fuhreroh and when thunder-hadad heard in narrow-develop-egypt that dude-david slept with his fathers, and that yo-dad-joab the captain of the army was dead, thunder-hadad said to big-house-fuhreroh send me, that i may go to mine own land. then big-house-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 go in any wise. and tohwards stirred him up another adversary, thinness-recon betweener of to-knowing-aliadeh, which fled from his mister thunder-helps-hadad-ecer king of engorged-zobah: and he gathered men to him, and became captain over a band, when dude-david killed them of engorged-zobah: and they went to quiet-bag-damasqus, and dwelt therein, and kinged in quiet-bag-damasqus. and he was an adversary to to-song-immersed-isra'al all the days of complete-solomon, beside the break-visual that thunder-hadad did: and he thorned to-song-immersed-isra'al and kinged over high-aram-syria and much-people-jeroboam betweener of germ-nebat, an gray-fruital-fratrite of twig-cereda, complete-solomon's worker, whose mother's there-name was wasp-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: complete-solomon between-built full-millo, and closed the breaches of the city of dude-david his father. and the man much-people-jeroboam was a herobloke of stratagem: and complete-solomon seeing the young man that he was industrious, he made him count over all the charge of the house of add-increase-josef. and it came to pass at that time when much-people-jeroboam emerged of cast-complete-jerusalem, that the come-bringer vowel-my-bro-ahiyehao the pull-out-shilonite found him in the way; and he had covered himself with a new garment; and they two were alone in the field: and vowel-my-bro-ahiyehao caught the new garment that was on him, and rent it in twelve pieces: and he said to much-people-jeroboam, take thee ten pieces: for thus saith vowelconsonants-ohyeah, the tohwards of to-song-immersed-isra'al behold, i will rend the kingdom out of the hand of complete-solomon, and will give ten branch to thee: (but he will have one branch for my worker dude-david's sake, and for cast-complete-jerusalem's sake, the city which i have chosen out of all the branch of to-song-immersed-isra'al because that they have forsaken me, and have bowed star-sex'n'war-eshtoret the tohwardsdness of the side-by-side-zidonians, withered-kemosh the tohwards of the from-father-moabites, and king-milkom the tohwards of betweeners of with-ammon, and have not walked in my ways, to do that which is turgor-immersed in mine eyes, and to keep my statutes and my criteria, as did dude-david 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 dude-david 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 betweener will i give one branch, that dude-david my worker may have a light away before me in cast-complete-jerusalem, the city which i have chosen me to name-there my there-name there. and i will take thee, and thou wilt king according to all that thy person personth, and will be king over to-song-immersed-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 dude-david my worker did; that i will be with thee, and between-build thee a sure house, as i between-built for dude-david, and will give to-song-immersed-isra'al to thee. and i will for this torment the seed of dude-david, but not all days. complete-solomon sought therefore to kill much-people-jeroboam. and much-people-jeroboam arose, and fled into narrows-develop-egypt, to kiss-shishaq king of narrows-develop-egypt, and was in narrows-develop-egypt until the death of complete-solomon. and the remainder of the words of complete-solomon, and all that he did, and his wisdom, are they not written in the recount-scroll of the words of complete-solomon? and the time that complete-solomon kinged in cast-complete-jerusalem over all to-song-immersed-isra'al was forty years. and complete-solomon slept with his fathers, and was buried in the city of dude-david his father: and wide-with-rehobo'em his betweener kinged in his stead.

12

and wide-with-rehobo'em went to shoulder-shekhem: for all to-song-immersed-isra'al were come to shoulder-shekhem to make him king. and it came to pass, when much-people-jeroboam betweener of germ-nabat, who was yet in narrows-develop-egypt, heard of it, (for he was fled from the presence of king complete-solomon, and much-people-jeroboam dwelt in narrows-develop-egypt); that they sent and called him. and much-people-jeroboam and all the assembly of to-song-immersed-isra'al came, and worded to wide-with-rehobo'em, saying, thy father made our upon-yoke heavyweighty: now therefore give thou the heavy-weighty work of thy father, and his heavy upon-yoke which he give upon us, lighter, and we will work thee. and he said to them, depart yet for three days, then come again to me. and the with departed. and king wide-with-rehobo'em consulted with the old men, that stood before complete-solomon his father while he yet lived, and said, how do ye advise that i may word this with? and they worded to him, saying, if thou wilt be a worker to this with this day, and wilt work 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, give the upon-yoke which thy father did give upon us lighter? and the young men that were grown up with him worded to him, saying, thus will thou say to this with that worded to thee, saying, thy father made our upon-yoke heavy, but make thou it lighter to us; thus will 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 upon-yoke, i will add to your upon-yoke: my father hath chastised you with whips, but i will chastise you with scorpions. so much-people-jeroboam and all the with came to wide-with-rehobo'em 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 upon-yoke heavy, and i will add to your upon-yoke: my father also chastised you with whips, but i will chastise you with scorpions. wherefore the king hearkened not to the with; for

the word was from vowelconsonants-ohyeah, that he might let stand up his word, which vowelconsonants-ohyeah worded by vowel-my-bro-ahiyehao the pull-out-shilonite to much-people-jeroboam betweener of germ-nabat. so when all to-song-immersed-isra'al saw that the king hearkened not to them, the with worded the king, saying, what part have we in dude-david? neither have we inheritance in betweener of safe-jesse: to your tents, o to-song-immersed-isra'al now see to thine own house, dude-david. so to-song-immersed-isra'al departed to their tents. but as for betweeners of to-song-immersed-isra'al which dwelt in the cities of vowel-acknowledge-yeahodah, wide-with-rehobo'em kinged over them. then king wide-with-rehobo'em sent maple-high-adoram, who was over the tribute; and all to-song-immersed-isra'al stoned him with stones, that he died. therefore king wide-with-rehobo'em made speed to get him up to his chariot, to flee to cast-complete-jerusalem. so to-song-immersed-isra'al go-beyonded against the house of dude-david to this day. and it came to pass, when all to-song-immersed-isra'al heard that much-people-jeroboam was come again, that they sent and called him to the meeting, and gave him as king over all to-song-immersed-isra'al there was none that followed the house of dude-david, but the branch of vowel-acknowledge-yeahodah only. and when wide-with-rehobo'em was come to cast-complete-jerusalem, he assembled all the house of vowel-acknowledge-yeahodah, with the branch of righthand-child-benjamin, an hundred and fourscore thousand chosen men, which were warriors, to fight against the house of to-song-immersed-isra'al to bring the kingdom again to wide-with-rehobo'em betweener of complete-solomon. but the word of towards came to vowel-hear-shemeyehao the man of towards, saying, speak to wide-with-rehobo'em, betweener of complete-solomon, king of vowel-acknowledge-yeahodah, and to all the house of vowel-acknowledge-yeahodah and righthand-child-benjamin, and to the remnant of the with, saying, thus saith vowelconsonants-ohyeah, ye will not up, nor fight against your brethren betweeners of to-song-immersed-isra'al reset every man to his house; for this word is from me. they hearkened therefore to word vowelconsonants-ohyeah, and resetted to depart, according to word vowelconsonants-ohyeah. then much-people-jeroboam between-built shoulder-shekhem in mountain gray-fruitful-afraim, and dwelt therein; and emerged from there, and between-built to-turnings-penu'al. and much-people-jeroboam said in his heart, now will the kingdom reset to the house of dude-david: if this with ups to do butcher in the alphabet-house of vowelconsonants-ohyeah at cast-complete-jerusalem, then will the heart of this with turn again to their mister, even to wide-with-rehobo'em king of vowel-acknowledge-yeahodah, and they will kill me, and go again to wide-with-rehobo'em king of vowel-acknowledge-yeahodah. whereupon the king took counsel, and made two calves of gold, and said to them, it is too much for you to up to cast-complete-jerusalem: behold thy towards, o to-song-immersed-isra'al which brought thee up out of the land of narrows-develop-egypt. and he name-there the one in house-unto-bet-al, and the other give he in discuss-court-dan and this word became a miss for the with went to worship before the one, even to discuss-court-dan and he made an house of in-whats, and made darker of the lowest of the with, which were not of the betweeners of borrow-join-levi and much-people-jeroboam standstayed a feast in the eighth month, on the

fifteenth day of the month, like to the feast that is in vowel-acknowledge-yeahodah, and he onuped upon the butcher-place. so did he in house-unto-bet-al, sacrificing to the calves that he had made: and he stand-stayd in house-unto-bet-al the darkener of the in-whats which he had made. so he onuped upon the butcher-place which he had made in house-unto-bet-al the fifteenth day of the eighth month, in the month which he had devised of his own heart; and ordained a feast to betweeners of to-song-immersed-Isra'al and he onuped upon the butcher-place, and burnt incense.

13

and, behold, there came a man of tohwards out of vowel-acknowledge-yeahodah by word vowelconsonants-ohyeah to house-unto-bet-al: and much-people-jeroboam stood by the butcher-place to burn incense. and he read-called against the butcher-place in word vowelconsonants-ohyeah, and said, o butcher-place, butcher-place, thus saith vowelconsonants-ohyeah; behold, a betweener will be born to the house of dude-david, vowel-fire-josyehah by there-name; 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 vowelconsonants-ohyeah hath worded; behold, the butcher-place will be rent, and the ashes that are upon it will be spilled out. and it came to pass, when king much-people-jeroboam heard the word of the man of tohwards, which had read-called against the butcher-place in house-unto-bet-al, that he sent his hand from the butcher-place, saying, name-there hold on him. and his hand, which he sent against him, dried up, so that he could not pull it in again to him. the butcher-place also was rent, and the ashes spilled out from the butcher-place, according to the sign which the man of tohwards had given by word vowelconsonants-ohyeah. and the king answered and said to the man of tohwards, crime now the face-turnings of vowelconsonants-ohyeah thy tohwards, and self-crime for me, that my hand may be restored me again. and the man of tohwards besought vowelconsonants-ohyeah, and the king's hand was restored him again, and became as it was before. and the king worded to the man of tohwards, come home with me, and refresh thyself, and i will give thee a reward. and the man of tohwards 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 word vowelconsonants-ohyeah, 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 house-unto-bet-al. now there dwelt an old come-bringer in house-unto-bet-al; and his betweeners came and recounted him all the doings that the man of tohwards had done that day in house-unto-bet-al: the words which he had worded to the king, them they recounted also to their father. and their father worded to them, what way went he? for his betweeners had seen what way the man of tohwards went, which came from vowel-acknowledge-yeahodah. and he said to his betweeners, saddle me the ass. so they saddled him the ass: and he rode thereon, and went after the man of tohwards, and found him sitting under an oak: and he said to him, art thou the man of tohwards that camest from vowel-acknowledge-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 word vowelconsonants-ohyeah, thou will 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 word vowelconsonants-ohyeah, 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 word vowelconsonants-ohyeah came to the come-bringer that brought him back: and he read-called to the man of tohwards that came from vowel-acknowledge-yeahodah, saying, thus saith vowelconsonants-ohyeah, forasmuch as thou hast disobeyed the mouth of vowelconsonants-ohyeah, and hast not kept the directive which vowelconsonants-ohyeah thy tohwards 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 deaded him: and his carcass was flung in the way, and the ass stood by it, the gather-lion also stood by the carcass. and, behold, men pass-crossed by, and saw the carcass flung in the way, and the gather-lion standing by the carcass: and they pass-crossed and worded it in the city where 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 tohwards, who was disobedient to word vowelconsonants-ohyeah: therefore vowelconsonants-ohyeah hath gave him to the gather-lion, which hath fractured him, and slain him, according to word vowelconsonants-ohyeah, which he worded to him. and he worded to his betweeners, saying, saddle me the ass. and they saddled him. and he went and found his carcass flung in the way, and the ass and the gather-lion standing by the carcass: the gather-lion had not eaten the carcass, nor fractured the ass. and the come-bringer lifted up the carcass of the man of tohwards, and rested it on the ass, and brought it back: and the old come-bringer came to the city, to mourn and to bury him. and he rested 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 said to his betweeners, saying, when i am dead, then bury me in the sepulchre wherein the man of tohwards is buried; let rest my bones beside his bones: for the word which he read-called by word vowelconsonants-ohyeah against the butcher-place in house-unto-bet-al, and against all the houses of the in-whats which are in the cities of keep-samaria, will surely come to pass. after this word much-people-jeroboam resetted not from his break-visual way, but made again of the lowest of the with darkener of the in-whats: whosoever desired, he filld him, and he became one of the darkener of the in-whats. and this word became miss to the house of much-people-jeroboam, even to cut it off, and to destroy it from off the face-turnings of the earth.

14

at that time vowel-my-father-abyeaho betweener of much-people-jeroboam fell sick. and much-people-jeroboam said to his woman, stand up, i pray thee,

and disguise thyself, that thou be not known to be the woman of much-people-jeroboam; and stand up thee to pull-out-shiloh: behold, there is vowel-my-bro-ahiyeaho 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 much-people-jeroboam's woman did so, and arose, and went to pull-out-shiloh, and came to the house of vowel-my-bro-ahiyeaho. but vowel-my-bro-ahiyeaho could not see; for his eyes were set by reason of his age. and vowelconsonants-ohyeah said to vowel-my-bro-ahiyeaho, behold, the woman of much-people-jeroboam cometh to ask a word of thee for her betweener 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 vowel-my-bro-ahiyeaho heard the voice of her feet, as she came in at the opening, that he said, come in, thou woman of much-people-jeroboam; why feignest thou thyself to be another? for i am sent to thee with heavy tidings. go, tell much-people-jeroboam, thus saith vowelconsonants-ohyeah tohwards of to-song-immersed-isra'al forasmuch as i highed thee from among the with, and made thee immersed-prince over my with to to-song-immersed-isra'al and rent the kingdom away from the house of dude-david, and gave it thee: and yet thou hast not been as my worker dude-david, who kept my directives, and who followed me with all his heart, to do that only which was turgor-immersed in mine eyes; but hast done break-visual above all that were before thee: for thou hast gone and made thee other tohwards, and blended, to provoke me to anger, and hast flung me behind thy back: therefore, behold, i will bring break-visual upon the house of much-people-jeroboam, and will cut off from much-people-jeroboam him that piseth against the wall, and him that is shut up and left in to to-song-immersed-isra'al and will take away the remnant of the house of much-people-jeroboam, as a man taketh away dung, till it be all gone. him that dieth of much-people-jeroboam in the city will the dogs eat; and him that dieth in the field will the birds of the air eat: for vowelconsonants-ohyeah hath worded it. stand up thou therefore, stand up thee to thine own house: and when thy feet come into the city, child will die. and all to-song-immersed-isra'al will mourn for him, and bury him: for he only of much-people-jeroboam will come to the grave, because in him there is found some good word toward vowelconsonants-ohyeah tohwards of to-song-immersed-isra'al in the house of much-people-jeroboam. moreover vowelconsonants-ohyeah will raise him up a king over to-song-immersed-isra'al who will cut off the house of much-people-jeroboam that day: but what? even now. for vowelconsonants-ohyeah will hit to-song-immersed-isra'al as a reed is shaken in the water, and he will root up to-song-immersed-isra'al out of this good earth, which he gave to their fathers, and will scatter them beyond the river, because they have made their prosperity-fortuna-asherahs, provoking vowelconsonants-ohyeah to anger. and he will give to-song-immersed-isra'al up because of the misses of much-people-jeroboam, who did miss and who gave to-song-immersed-isra'al to miss and much-people-jeroboam's woman arose, and went, and came to want-placate-solve-tirzah: and when she came to the threshold of the threshold, child died; and they buried him; and all to-song-immersed-isra'al mourned for him, according to word vowelconsonants-ohyeah, which he worded by the hand of his worker vowel-my-

bro-ahiyeaho the come-bringer. and the remainder of the words of much-people-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 to-song-immersed-isra'al and the days which much-people-jeroboam kinged were two and twenty years: and he slept with his fathers, and generous-nadab his betweener kinged in his stead. and wide-with-rehobo'em betweener of complete-solomon kinged in vowel-acknowledge-yeahodah. wide-with-rehobo'em was forty and one years old when he began to king, and he kinged seventeen years in cast-complete-jerusalem, the city which vowelconsonants-ohyeah did choose out of all the branch of to-song-immersed-isra'al to name-there his there-name there. and his mother's there-name was pleasant-naamah an with-ammonites. and vowel-acknowledge-yeahodah did break-visual in the eyes of vowelconsonants-ohyeah, and they provoked him to jealousy with their misses which they had missed, above all that their fathers had done. for they also between-built them in-whats, and status-posts, and prosperity-fortuna-asherahs, on every tall hill, and under every green tree. and there were also splint-blood-sodomites in the land: and they did according to all the taboos of the nations which vowelconsonants-ohyeah cast out before betweeners of to-song-immersed-isra'al and it came to pass in the fifth year of king wide-with-rehobo'em, that kiss-shishaq king of narrows-develop-egypt upped against cast-complete-jerusalem: and he took away the treasures of the alpha-beit-house of vowelconsonants-ohyeah, and the treasures of the king's house; he even took away all: and he took away all the shields of gold which complete-solomon had made. and king wide-with-rehobo'em made in their stead brazen shields, and accounted 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 vowelconsonants-ohyeah, that the guard lifted them, and brought them back into the guard chamber. now the remainder of the words of wide-with-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 vowel-acknowledge-yeahodah? and there was war between wide-with-rehobo'em and much-people-jeroboam all their days. and wide-with-rehobo'em slept with his fathers, and was buried with his fathers in the city of dude-david. and his mother's there-name was pleasant-naamah an with-ammonites. and father-day-abijam his betweener kinged in his stead.

15

now in the eighteenth year of king much-people-jeroboam betweener of germ-nebat kinged father-day-abijam over vowel-acknowledge-yeahodah. three years kinged he in cast-complete-jerusalem. and his mother's there-name was squeeze-mekah, the daughter of mydad-complete-abishalom. and he walked in all the misses of his father, which he had done before him: and his heart was not complete with vowelconsonants-ohyeah his tohwards, as the heart of dude-david his father. nevertheless for dude-david's sake did vowelconsonants-ohyeah his tohwards give him a lamp in cast-complete-jerusalem, to set up his betweener after him, and to standstay cast-complete-jerusalem: because dude-david did that which was turgor-immersed in the eyes of vowelconsonants-ohyeah, and turned not aside from any word that he directed him all the days of

his life, save only in the word of vowel-light-aoiyeah the cut-hittite, and there was war between wide-with-rehobo'em and much-people-jeroboam all the days of his life. now the remainder of the words of father-day-abijam, and all that he did, are they not written in the recount-scroll of the words of the days of the kings of vowel-acknowledge-yeahodah? and there was war between father-day-abijam and much-people-jeroboam. and father-day-abijam slept with his fathers; and they buried him in the city of dude-david: and ride-asa his betweener kinged in his stead. and in the twentieth year of much-people-jeroboam king of to-song-immersed-isra'al kinged ride-asa over vowel-acknowledge-yeahodah. and forty and one years kinged he in cast-complete-jerusalem. and his mother's there-name was squeeze-mekah, the daughter of my-dad-complete-abishalom. and ride-asa did that which was turgor-immersed in the eyes of vowelconsonants-ohyeah, as did dude-david his father. and he turned aside the splint-blood-sodomites out of the land, and turned aside all the bullshit that his fathers had made. and also squeeze-mekah his mother, even her he turned aside from being queen, because she had cut an monster in a prosperity-fortuna-asherah; and ride-asa destroyed her monster, and burnt it by the brook dark-mourning-kidron. but the in-whats were not turned aside: nevertheless asa's heart was complete with vowelconsonants-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 vowelconsonants-ohyeah, silver, and gold, and tools. and there was war between ride-asa and in-moth-b'esha king of to-song-immersed-isra'al all their days. and in-moth-b'esha king of to-song-immersed-isra'al upped against vowel-acknowledge-yeahodah, and between-built high-region-ramah, that he might not give any to emerge or come in to ride-asa king of vowel-acknowledge-yeahodah. then ride-asa took all the silver and the gold that were left in the treasures of the alpha-beit-house of vowelconsonants-ohyeah, and the treasures of the king's house, and gave them into the hand of his workers: and king ride-asa sent them to child-of-echo-ben-hadad, betweener of good-pomegranate-tabrimon, betweener of vision-hezion, king of high-aram-syria that dwelt at quiet-bag-damasqu, saying, there is a alignment 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 sever thy alignment with in-moth-b'esha king of to-song-immersed-isra'al that he may up from me. so child-of-echo-ben-hadad hearkened to king ride-asa and sent the captains of the stratagems which he had against the cities of to-song-immersed-isra'al and hit consideration-eijon, and discuss-court-dan and mourning-house-of-squeeze-abel-bet-m'ekah, and all candles-kinerot, with all the land of cunning-twist-naftali. and it came to pass, when in-moth-b'esha heard thereof, that he left off between-building of high-region-ramah, and dwelt in want-placate-solve-tirzah. then king ride-asa made a proclamation throughout all vowel-acknowledge-yeahodah; none was exempted: and they lifted the stones of high-region-ramah, and the timber thereof, wherewith in-moth-b'esha had between-buildeed; and king ride-asa between-built with them small-hill-gebe of righthand-child-benjamin, and watch-mizpah. the remainder of all the words of ride-asa and all his her-oblokeness, and all that he did, and the cities which he between-built, are they not written in the recount-scroll of the words of the days of the kings of vowel-ac-

knowledge-yeahodah? nevertheless in the time of his old age he was diseased in his feet. and ride-asa slept with his fathers, and was buried with his fathers in the city of dude-david his father: and criterion-vowel-yeahoshafat his betweener kinged in his stead. and generous-nadab betweener of much-people-jeroboam began to king over to-song-immersed-isra'al in the second year of ride-asa king of vowel-acknowledge-yeahodah, and kinged over to-song-immersed-isra'al two years. and he did break-visual in the eyes of vowelconsonants-ohyeah, and walked in the way of his father, and in his miss wherewith he made to-song-immersed-isra'al to miss and in-moth-b'esha betweener of vowel-my-bro-ahiyehao, of the house of hire-wage-issachar, conspired against him; and in-moth-b'esha hit him at bunting-gibeton, which belonged to the splash-in-palestinians; for generous-nadab and all to-song-immersed-isra'al laid siege to bunting-gibeton. in the third year of ride-asa king of vowel-acknowledge-yeahodah did in-moth-b'esha dead him, and kinged in his stead. and it came to pass, when he kinged, that he hit all the house of much-people-jeroboam; he left not to much-people-jeroboam any that breathinged, until he had destroyed him, according to the word of vowelconsonants-ohyeah, which he worded by his worker vowel-my-bro-ahiyehao the pull-out-shilonite: because of the misses of much-people-jeroboam which he missed, and which he made to-song-immersed-isra'al miss by his provocation wherewith he provoked vowelconsonants-ohyeah tohwards of to-song-immersed-isra'al to anger. now the remainder of the words of generous-nadab, and all that he did, are they not written in the recount-scroll of the words of the days of the kings of to-song-immersed-isra'al and there was war between ride-asa and in-moth-b'esha king of to-song-immersed-isra'al all their days. in the third year of ride-asa king of vowel-acknowledge-yeahodah began in-moth-b'esha betweener of vowel-my-bro-ahiyehao to king over all to-song-immersed-isra'al in want-placate-solve-tirzah, twenty and four years. and he did break-visual in the eyes of vowelconsonants-ohyeah, and walked in the way of much-people-jeroboam, and in his miss wherewith he made to-song-immersed-isra'al to miss

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then word vowelconsonants-ohyeah came to he-yeah-jehu betweener of campingful-hanani against in-moth-b'esha, saying, forasmuch as i highed thee out of the dust, and made thee immersed-prince over my with to-song-immersed-isra'al and thou hast walked in the way of much-people-jeroboam, and hast made my with to-song-immersed-isra'al to miss to provoke me to anger with their misses; behold, i will take away the posterity of in-moth-b'esha, and the posterity of his house; and will give thy house like the house of much-people-jeroboam betweener of germ-nebat. him that dieth of in-moth-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 in-moth-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 to-song-immersed-isra'al so in-moth-b'esha slept with his fathers, and was buried in want-placate-solve-tirzah: and terebinto-to-alah his betweener kinged in his stead. and also by the hand of the come-bringer he-yeah-jehu betweener of campingful-hanani came word vowelconsonants-ohyeah against in-moth-

b'esha, and against his house, even for all the break-visual that he did in the eyes of vowelconsonants-ohyeah, in provoking him to anger with the doing of his hands, in being like the house of much-people-jeroboam; and because he hated him. in the twenty and sixth year of ride-asa king of vowel-acknowledge-yeahodah began terebinto-to-alah between of in-moth-b'esha to king over to-song-immersed-isra'al in want-placate-solve-tirzah, two years. and his worker my-songster-cimri, captain of half his chariots, conspired against him, as he was in want-placate-solve-tirzah, drinking himself drunk in the house of land-arza steward of his house in want-placate-solve-tirzah. and my-songster-cimri went in and hit him, and killed him, in the twenty and seventh year of ride-asa king of vowel-acknowledge-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 hit all the house of in-moth-b'esha: he left him not one that pisseth against a wall, neither of his free-relatives, nor of his in-sights. thus did my-songster-cimri destroy all the house of in-moth-b'esha, according to word vowelconsonants-ohyeah, which he worded against in-moth-b'esha by he-yeah-jehu the come-bringer. for all the misses of in-moth-b'esha, and the misses of terebinto-to-alah his between by which they missed, and by which they made to-song-immersed-isra'al to miss in provoking vowelconsonants-ohyeah towards of to-song-immersed-isra'al to anger with their vapors. now the remainder of the words of terebinto-to-alah, and all that he did, are they not written in the recount-scroll of the words of the days of the kings of to-song-immersed-isra'al in the twenty and seventh year of ride-asa king of vowel-acknowledge-yeahodah did my-songster-cimri king seven days in want-placate-solve-tirzah. and the with were encamped against bunting-gibeton, which belonged to the splash-in-palestinians. and the with that were encamped heard say, my-songster-cimri hath conspired, and hath also hit the king: wherefore all to-song-immersed-isra'al made sheaf-omri, the captain of the army, king over to-song-immersed-isra'al that day in the camp. and sheaf-omri upped from bunting-gibeton, and all to-song-immersed-isra'al with him, and they develop-narrowed want-placate-solve-tirzah. and it came to pass, when my-songster-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 break-visual in the eyes of vowelconsonants-ohyeah, in walking in the way of much-people-jeroboam, and in his miss which he did, to make to-song-immersed-isra'al to miss now the remainder of the words of my-songster-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 to-song-immersed-isra'al then were the with of to-song-immersed-isra'al parted into two parts: half of the with followed build-tibni between of garden-ginat, to make him king; and half followed sheaf-omri. but the with that followed sheaf-omri was strong against the with that followed build-tibni between of garden-ginat: so build-tibni died, and sheaf-omri kinged. in the thirty and first year of ride-asa king of vowel-acknowledge-yeahodah began sheaf-omri to king over to-song-immersed-isra'al twelve years: six years kinged he in want-placate-solve-tirzah. and he bought the mountain keep-samaria of keeper-shemer for two talents of silver, and between-built on the mountain, and called the there-name of the city which he between-built, after the

there-name of keeper-shemer, mister of the mountain, keep-samaria. but sheaf-omri wrought break-visual in the eyes of vowelconsonants-ohyeah, and did worse than all that were before him. for he walked in all the way of much-people-jeroboam between of germebat, and in his miss wherewith he made to-song-immersed-isra'al to miss to provoke vowelconsonants-ohyeah towards of to-song-immersed-isra'al to anger with their vapors. now the remainder of the words of sheaf-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 to-song-immersed-isra'al so sheaf-omri slept with his fathers, and was buried in keep-samaria: and brother-dad-ahab his between kinged in his stead. and in the thirty and eighth year of ride-asa king of vowel-acknowledge-yeahodah began brother-dad-ahab between of sheaf-omri to king over to-song-immersed-isra'al and brother-dad-ahab between of sheaf-omri kinged over to-song-immersed-isra'al in keep-samaria twenty and two years. and brother-dad-ahab between of sheaf-omri did break-visual in the eyes of vowelconsonants-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 much-people-jeroboam between of germebat, that he took to woman fade-fun-jaicebel the daughter of possessor-you-atbel king of the side-by-side-zidonians, and went and worked possessor and bowed him. and he reared up an butcher-place for possessor in the house of possessor which he had between-built in keep-samaria. and brother-dad-ahab made a prosperity-fortuna-asherah; and brother-dad-ahab did more to provoke vowelconsonants-ohyeah towards of to-song-immersed-isra'al to anger than all the kings of to-song-immersed-isra'al that were before him. in his days did hiel the house-unto-bet-alite between-build moon-smell-jericho: he laid the foundation thereof in my-father-high-abiram his firstborn, and set up the gates thereof in his youngest between in error-greatness-segub, according to word vowelconsonants-ohyeah, which he worded by vowelconsonants-stick-safe-yeahoshua between of fish-nun.

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and vowel-my-to-aliyeah the sit-tishbite, who was of the settlers of roll-until-gilead, said to brother-dad-ahab, as vowelconsonants-ohyeah towards of to-song-immersed-isra'al liveth, before whom i stand, there will not be dew nor rain these years, but according to my word. and word vowelconsonants-ohyeah came to him, saying, get thee hence, and turn thee eastward, and hide thyself by the brook sink-pillow-kerit, that is before its-going-down-jordan. and it will be, that thou will drink of the brook; and i have directed the ravens to feed thee there. so he went and did according to word vowelconsonants-ohyeah: for he went and dwelt by the brook sink-pillow-kerit, that is before its-going-down-jordan. and the ravens brought him bread and immersed-flesh in the morning, and bread and immersed-flesh in the evening; and he drank of the brook. and it came to pass after a while, that the brook dried up, because there had been no rain in the land. and word vowelconsonants-ohyeah came to him, saying, stand up, stand up thee to refine-zarefat, which belongeth to side-by-side-zidon, and settle there: behold, i have directed a widow woman there to sustain thee. so he arose and went to refine-zarefat. 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 tool, that i may drink. and as she was going to fetch it, he called to her, and said, bring me, i pray thee, a morsel of bread in thine hand. and she said, as vowelconsonants-ohyeah thy tohwards 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 betweener that we may eat it, and die. and vowel-my-to-aliyah said to her, respect not; go and do as thou hast worded: but make me thereof a little cake first, and let emerge it to me, and after make for thee and for thy betweener for thus saith vowelconsonants-ohyeah tohwards of to-song-immersed-isra'al the barrel of meal will not waste, neither will the cruse of oil lack, until the day that vowelconsonants-ohyeah sendeth rain upon the earth. and she went and did according to the word of vowel-my-to-aliyah: 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 word vowelconsonants-ohyeah, which he worded by vowel-my-to-aliyah. and it came to pass after these words, that betweener of the woman, the mistress of the house, fell sick; and his sickness was so strong, that there was no breathing left in him. and she said to vowel-my-to-aliyah, what have i to do with thee, o thou man of tohwards? art thou come to me to call my cloudy to remembrance, and to dead my betweener and he said to her, give me thy betweener and he took him out of her bosom, and upped him into a upper room, where he abode, and laid him upon his own bed. and he read-called to vowelconsonants-ohyeah, and said, vowelconsonants-ohyeah my tohwards, hast thou also brought break-visual upon the widow with whom i sojourn, by deading her betweener and he stretched himself upon child three times, and read-called to vowelconsonants-ohyeah, and said, vowelconsonants-ohyeah my tohwards, i pray thee, let this child's person come into him again. and vowelconsonants-ohyeah heard the voice of vowel-my-to-aliyah; and the person of child came into him again, and he lived. and vowel-my-to-aliyah took betweener, and brought him down out of the upper room into the house, and gave him to his mother: and vowel-my-to-aliyah said, see, thy betweener liveth. and the woman said to vowel-my-to-aliyah, now by this i know that thou art a man of tohwards, and that word vowelconsonants-ohyeah in thy mouth is truth.

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and it came to pass after earthlingy days, that word vowelconsonants-ohyeah came to vowel-my-to-aliyah in the third year, saying, go, show thyself to brother-dad-ahab; and i will send rain upon the earth. and vowel-my-to-aliyah went to show himself to brother-dad-ahab. and there was a strong famine in keep-samaria. and brother-dad-ahab called vowel-worker-eobadyeaho, which was the governor of his house. (now vowel-worker-eobadyeaho respected vowelconsonants-ohyeah greatly: for it was so, when fade-fun-jaicebel cut off the come-bringers of vowelconsonants-ohyeah, that vowel-worker-eobadyeaho took an hundred come-bringers, and hid them by fifty in a cave, and fed them with bread and water.) and brother-dad-ahab said to vowel-worker-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 pass-cross throughout it: brother-dad-ahab pass-crossed one way by himself, and vowel-worker-eobadyeaho pass-crossed another way by himself. and as vowel-worker-eobadyeaho was in the way, behold, vowel-my-to-aliyah met him: and he knew him, and fell on his face-turnings, and said, art thou that my mister vowel-my-to-aliyah? and he answered him, i am: go, tell thy mister, behold, vowel-my-to-aliyah is here. and he said, what have i missed, that thou wouldst give thy worker into the hand of brother-dad-ahab, to dead me? as vowelconsonants-ohyeah thy tohwards liveth, there is no nation or kingdom, where my mister 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 mister, behold, vowel-my-to-aliyah is here. and it will come to pass, as soon as i am gone from thee, that breathwind of vowelconsonants-ohyeah will lift thee whither i know not; and so when i come and tell brother-dad-ahab, and he cannot find thee, he will kill me: but i thy worker respect vowelconsonants-ohyeah from my youth. was it not told my mister what i did when fade-fun-jaicebel killed the come-bringers of vowelconsonants-ohyeah, how i hid an hundred men of vowelconsonants-ohyeah's come-bringers by fifty in a cave, and fed them with bread and water? and now thou sayest, go, tell thy mister, behold, vowel-my-to-aliyah is here: and he will kill me. and vowel-my-to-aliyah said, as vowelconsonants-ohyeah of armies liveth, before whom i stand, i will surely show myself to him to day. so vowel-worker-eobadyeaho went to meet brother-dad-ahab, and told him: and brother-dad-ahab went to meet vowel-my-to-aliyah. and it came to pass, when brother-dad-ahab saw vowel-my-to-aliyah, that brother-dad-ahab said to him, art thou he that troubleth to-song-immersed-isra'al and he said, i have not troubled to-song-immersed-isra'al but thou, and thy father's house, in that ye have forsaken the directives of vowelconsonants-ohyeah, and thou hast followed possessors-belim. now therefore send, and gather to me all to-song-immersed-isra'al to mountain damp-unripe-grain-karmel, and the come-bringers of possessor four hundred and fifty, and the come-bringers of the prosperity-fortuna-asherahs four hundred, which eat at fade-fun-jaicebel's send-table so brother-dad-ahab sent to all betweeners of to-song-immersed-isra'al and gathered the come-bringers together to mountain damp-unripe-grain-karmel. and vowel-my-to-aliyah came to all the with, and said, how long stopskip ye between two opinions? if vowelconsonants-ohyeah be tohwards, follow him: but if possessor then follow him. and the with answered him not a word. then said vowel-my-to-aliyah to the with, i, even i only, remain a come-bringer of vowelconsonants-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 name-there it on wood, and give no fire under: and i will dress the other bull, and give it on wood, and give no fire under: and call ye on the there-name of your tohwards, and i will call on the there-name of vowelconsonants-ohyeah: and the tohwards that answereth by fire, let him be tohwards. and all the with answered and said, it is well worded. and vowel-my-to-aliyah 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 there-name of your tohwards, but name-there no fire un-

der. and they took the bull which was given them, and they dressed it, and called on the there-name 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 made. and it came to pass at noon, that vowel-my-to-aliyah mocked them, and said, read-call aloud: for he is a tohwards; either he is bush-talking, or he is pursuing, or he is in a way, or peradventure he sleepeth, and must be awaked. and they read-called aloud, and cut themselves after their criterion with knives and lancets, till the blood gushed out upon them. and it pass-crossed to pass-cross, when mid-day was past, and they brought until the time of the highing of the rester, that there was neither voice, nor any to answer, nor any that regarded. and vowel-my-to-aliyah said to all the with, come near to me. and all the with came near to him. and he repaired the butcher-place of vowelconsonants-ohyeah that was destructed. and vowel-my-to-aliyah took twelve stones, according to the count of the branch of the betweeners of heel-follow-jaqob, to whom word vowelconsonants-ohyeah came, saying, to-song-immersed-isra'al will be thy there-name: and with the stones he between-built an butcher-place in the there-name of vowelconsonants-ohyeah: and he made a trench about the butcher-place, as great as would contain two measures of seed. and he arrayed the wood, 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 rester, that vowel-my-to-aliyah the come-bringer came near, and said, vowelconsonants-ohyeah towards of their-wing-organ-abraham, laugh-iz'haq, and of to-song-immersed-isra'al let it be known this day that thou art tohwards in to-song-immersed-isra'al and that i am thy worker, and that i have done all these words at thy word. hear me, vowelconsonants-ohyeah, hear me, that this with may know that thou art vowelconsonants-ohyeah tohwards, and that thou hast turned their heart back again. then the fire of vowelconsonants-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, vowelconsonants-ohyeah, he is the tohwards; vowelconsonants-ohyeah, he is the tohwards. and vowel-my-to-aliyah said to them, take the come-bringers of possessor let not one of them escape. and they took them: and vowel-my-to-aliyah brought them down to the brook snare-qishon, and slaughtered them there. and vowel-my-to-aliyah said to brother-dad-ahab, get thee up, eat and drink; for there is a voice of abundance of rain. so brother-dad-ahab upped to eat and to drink. and vowel-my-to-aliyah upped to the top of damp-unripe-grain-karmel; and he cast himself down upon the land, and give his face-turnings between his pool-knees, and said to his youth, up now, look in the way of the sea. and he upped, 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, up, say to brother-dad-ahab, chain up, 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 brother-dad-ahab rode, and went to to-sow-jecre'al. and the hand of vowelconsonants-ohyeah was on vowel-my-to-aliyah; and he girded up his loins, and ran before brother-dad-ahab to the entrance of to-sow-jecre'al.

19

and brother-dad-ahab told fade-fun-jaicebel all that vowel-my-to-aliyah had done, and withal how he had killed all the come-bringers with the sword. then fade-fun-jaicebel sent a messenger to vowel-my-to-aliyah, saying, so let the tohwards do to me, and more also, if i make not thy person as the person of one of them by to morrow about this time. and when he saw that, he arose, and went for his person, and came to seven-well-bar-shebe, which belongeth to vowel-acknowledge-yeahodah, and rested his youth there. but he himself went a day's way into the word-desert, and came and sat down under a juniper tree: and he worded for himself that he might die; and said, it is enough; now, vowelconsonants-ohyeah, take away my person; 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 saw, and, behold, there was a cake baken on the coals, and a cruse of water at his head. and he did eat and drink, and laid him down again. and the messenger of vowelconsonants-ohyeah came again the second time, and touched him, and said, stand up and eat; because the way 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 parch-sword-horeb the mountain of tohwards. and he came name-there to a cave, and lodged there; and, behold, word vowelconsonants-ohyeah came to him, and he said to him, what doest thou here, vowel-my-to-aliyah? and he said, i have been very jealous for vowelconsonants-ohyeah tohwards of armies: for betweeners of to-song-immersed-isra'al have forsaken thy alignment, destructed thine butcher-places, and killed thy come-bringers with the sword; and i, even i only, am left; and they seek my person, to take it away. and he said, emerge, and stand upon the mountain before vowelconsonants-ohyeah. and, chest-envision, vowelconsonants-ohyeah pass-crossed by, and a great and strong breathwind rent the mountains, and fractured in pieces the rocks before vowelconsonants-ohyeah; but vowelconsonants-ohyeah was not in the breathwind: and after the breathwind an earthquake; but vowelconsonants-ohyeah was not in the earthquake: and after the earthquake a fire; but vowelconsonants-ohyeah was not in the fire: and after the fire a still small voice. and it was so, when vowel-my-to-aliyah heard it, that he wrapped his face-turnings in his mantle, and emerged, and stood in the coming in of the cave. and, behold, there came a voice to him, and said, what doest thou here, vowel-my-to-aliyah? and he said, i have been very jealous for vowelconsonants-ohyeah tohwards of armies: because betweeners of to-song-immersed-isra'al have forsaken thy alignment, destructed thine butcher-places, and killed thy come-bringers with the sword; and i, even i only, am left; and they seek my person, to take it away. and vowelconsonants-ohyeah said to him, go, reset on thy way to the word-desert of quiet-bag-damasqus: and when thou comest, swim to chest-look-haca'al to be king over high-aram-syria and he-yeah-jehu between-er of freckles-nimshi will thou swim to be king

over to-song-immersed-isra'al and my-to-sticky-save-alishe betweener of criterion-shafat of mourning-sick-dance-abelmeholah will thou swim to be come-bringer in thy room. and it will come to pass, that him that escapeth the sword of to-chest-look-haca'al will he-yeah-jehu dead: and him that escapeth from the sword of he-yeah-jehu will my-to-sticky-save-alishe dead. yet i have left me seven thousand in to-song-immersed-isra'al all the pool-knees which have not bowed to possessor and every mouth which hath not kissed him. so he went from there, and found my-to-sticky-save-alishe betweener of criterion-shafat, who was plowing with twelve yoke of oxen before him, and he with the twelfth: and vowel-my-to-aliyeh pass-crossed by him, and flung his mantle upon him. and he left the cattle, and ran after vowel-my-to-aliyeh, 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 resettled back from him, and took a yoke of cattle, and slew them, and boiled their immersed-flesh with the tools of the cattle, and gave to the with, and they did eat. then he arose, and went after vowel-my-to-aliyeh, and was immersed to him.

20

and child-of-echo-ben-hadad the king of high-aram-syria gathered all his stratagem together: and there were thirty and two kings with him, and horses, and chariots; and he upped and develop-narrowed keep-samaria, and warred against it. and he sent messengers to brother-dad-ahab king of to-song-immersed-isra'al into the city, and said to him, thus saith child-of-echo-ben-hadad, thy silver and thy gold is mine; thy women also and thy betweeners, even the goodliest, are mine. and the king of to-song-immersed-isra'al answered and said, my mister, o king, according to thy word, i am thine, and all that i have. and the messengers came again, and said, thus speaketh child-of-echo-ben-hadad, saying, although i have sent to thee, saying, thou will give me thy silver, and thy gold, and thy women, and thy betweeners; 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 name-there it in their hand, and take it away. then the king of to-song-immersed-isra'al called all the elders of the land, and said, mark, i pray you, and see how this man seeketh break-visual: for he sent to me for my women, and for my betweeners, 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 child-of-echo-ben-hadad, tell my mister 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 child-of-echo-ben-hadad sent to him, and said, the tohwards do so to me, and more also, if the dust of keep-samaria will be clap-enough for handfuls for all the with that follow me. and the king of to-song-immersed-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, name-there yourselves in array. and they name-there themselves in array against the city. and, behold, there came a come-bringer to brother-dad-ahab king of to-song-immersed-isra'al

saying, thus saith vowelconsonants-ohyeah, hast thou seen all this great multitude? behold, i will give it into thine hand this day; and thou will know that i am vowelconsonants-ohyeah. and brother-dad-ahab said, by whom? and he said, thus saith vowelconsonants-ohyeah, even by the young men of the immersed-princes of the provinces. then he said, who will chain the war? and he answered, thou. then he counted the young men of the immersed-princes of the provinces, and they were two hundred and thirty two: and after them he counted all the with, even all betweeners of to-song-immersed-isra'al being seven thousand. and they emerged at noon. but child-of-echo-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 immersed-princes of the provinces emerged first; and child-of-echo-ben-hadad sent out, and they told him, saying, there are men emerged of keep-samaria. and he said, whether they be emerged for completeness, take them alive; or whether they be emerged for war, take them alive. so these young men of the immersed-princes of the provinces emerged of the city, and the stratagem which followed them. and they hit every one his man: and the high-aram-syrians fled; and to-song-immersed-isra'al chased them: and child-of-echo-ben-hadad the king of high-aram-syria escaped on an horse with the horsemen. and the king of to-song-immersed-isra'al emerged, and hit the horses and chariots, and hit the high-aram-syrians with a great hitting. and the come-bringer came to the king of to-song-immersed-isra'al and said to him, go, strengthen thyself, and mark, and chest-envision what thou doest: for at the reset of the year the king of high-aram-syria will up against thee, and the workers of the king of high-aram-syria said to him, their tohwards are tohwards 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, turn aside the kings away, every man out of his place, and name-there 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 child-of-echo-ben-hadad counted the high-aram-syrians, and upped to horizon-afeg, to fight against to-song-immersed-isra'al and betweeners of to-song-immersed-isra'al were counted, and were all present, and went against them: and betweeners of to-song-immersed-isra'al pitched before them like two little flocks of kids; but the high-aram-syrians filled the land. and there came a man of tohwards, and said to the king of to-song-immersed-isra'al and said, thus saith vowelconsonants-ohyeah, because the high-aram-syrians have said, vowelconsonants-ohyeah is tohwards of the mountains, but he is not tohwards of the valleys, therefore will i give all this great multitude into thine hand, and ye will know that i am vowelconsonants-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 betweeners of to-song-immersed-isra'al hit of the high-aram-syrians an hundred thousand footmen in one day. but the rest fled to horizon-afeg, into the city; and there a wall fell upon twenty and seven thousand of the men that were left. and child-of-echo-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 to-song-immersed-isra'al are kind kings: let us, i pray thee, name-there sackcloth on our loins, and ropes upon our heads, and emerge to the king of to-song-immersed-isra'al peradventure he will live thy person. so they girded sackcloth on their loins, and put ropes on their heads, and came to the king of to-song-immersed-isra'al and said, thy worker child-of-echo-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 child-of-echo-ben-hadad. then he said, come, let emerge him. then child-of-echo-ben-hadad emerged to him; and he caused him to 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 name-there streets for thee in quiet-bag-damasqus, as my father name-there in keep-samaria. then said brother-dad-ahab, i will send thee away with this alignment. so he cut a alignment with him, and sent him away. and a certain man of the betweeners of the come-bringers said to his in-sight in word vowelconsonants-ohyeah, hit me, i pray thee. and the man refused to hit him. then said he to him, because thou hast not heard the voice of vowelconsonants-ohyeah, behold, as soon as thou go from me, a gather-lion will hit thee. and as soon as he went from him, a gather-lion found him, and hit him. then he found another man, and said, hit me, i pray thee. and the man hit him, so that in hitting he wounded him. so the come-bringer departed, and standstayed for the king by the way, and search-disguised himself with ashes upon his face-turnings. and as the king pass-crossed by, he shouted to the king: and he said, thy worker emerged 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 accountingly he be account-missing, then will thy person be for his person, 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 to-song-immersed-isra'al said to him, so will thy criterion be; thyself hast decided it. and he hastened, and turned aside the ashes from his face-turnings; and the king of to-song-immersed-isra'al discerned him that he was of the come-bringers. and he said to him, thus saith vowelconsonants-ohyeah, because thou hast send out of thy hand a man whom i appointed to utter destruction, therefore thy person will go for his person, and thy with for his with. and the king of to-song-immersed-isra'al went to his house heavy and displeased, and came to keep-samaria.

21

and it came to pass after these words, that grow-nabot the to-sow-jecre'alite had a vineyard, which was in to-sow-jecre'al, hard by the hall of brother-dad-ahab king of keep-samaria. and brother-dad-ahab worded to grow-nabot, saying, give me thy vineyard, that i may have it for a garden of herbs, because 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 grow-nabot said to brother-dad-ahab, vowelconsonants-ohyeah void it me, that i should give the inheritance of my fathers to thee. and brother-dad-ahab came into his house heavy and displeased because of the word which grow-nabot the to-sow-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-turn-

ings, and would eat no bread. but fade-fun-jacebel his woman came to him, and worded to him, why is thy breathwind so sad, that thou eatest no bread? and he worded to her, because i worded to grow-nabot the to-sow-jecre'alite, and said to him, give me thy vineyard for money; or else, if it desire thee, i will give thee his in-sight vineyard for it: and he answered, i will not give thee my vineyard. and fade-fun-jacebel his woman said to him, dost thou now govern the kingdom of to-song-immersed-isra'al stand up, and eat bread, and let thine heart be merry: i will give thee the vineyard of grow-nabot the to-sow-jecre'alite. so she wrote recount-scrolls in brother-dad-ahab's there-name, and sign-sealed them with his sign-seal, and sent the recount-scrolls to the elders and to the nobles that were in his city, dwelling with grow-nabot. and she wrote in the recount-scrolls, saying, read-call a count-fast, and set grow-nabot on high among the with: and name-there two men, betweeners of in-good-time-fade-beliel, before him, to bear witness against him, saying, thou didst first-pool tohwards and the king. and then let him emerge, 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 fade-fun-jacebel had sent to them, and as it was written in the recount-scrolls which she had sent to them. they read-called a fast, and set grow-nabot on high among the with. and there came in two men, betweeners of in-good-time-fade-beliel, and sat before him: and the men of in-good-time-fade-beliel witnessed against him, even against grow-nabot, in the presence of the with, saying, grow-nabot did first-pool tohwards and the king. then they let him emerge out of the city, and stoned him with stones, that he died. then they sent to fade-fun-jacebel, saying, grow-nabot is stoned, and is dead. and it came to pass, when fade-fun-jacebel heard that grow-nabot was stoned, and was dead, that fade-fun-jacebel said to brother-dad-ahab, stand up, take inheritance of the vineyard of grow-nabot the to-sow-jecre'alite, which he refused to give thee for money: for grow-nabot is not alive, but dead. and it came to pass, when brother-dad-ahab heard that grow-nabot was dead, that brother-dad-ahab stood up to go down to the vineyard of grow-nabot the to-sow-jecre'alite, to take inheritance of it. and word vowelconsonants-ohyeah came to vowel-my-to-aliyeah the sit-tishbite, saying, stand up, go down to meet brother-dad-ahab king of to-song-immersed-isra'al which is in keep-samaria: behold, he is in the vineyard of grow-nabot, where he is gone down to inherit it. and thou will word to him, saying, thus saith vowelconsonants-ohyeah, hast thou murdered, and also taken inheritance? and thou will word to him, saying, thus saith vowelconsonants-ohyeah, in the place where dogs licked the blood of grow-nabot will dogs lick thy blood, even thine. and brother-dad-ahab said to vowel-my-to-aliyeah, hast thou found me, o mine enemy? and he answered, i have found thee: because thou hast sold thyself to work break-visual in the eyes of vowelconsonants-ohyeah. behold, i will bring break-visual upon thee, and will take away thy posterity, and will cut off from brother-dad-ahab him that pisseth against the wall, and him that is shut up and left in to-song-immersed-isra'al and will give thine house like the house of much-people-jeroboam betweenner of germ-nebat, and like the house of in-moth-b'esha betweenner of vowel-my-bro-ahiyeah, for the provocation where-with thou hast provoked me to anger, and gave to song-immersed-isra'al to miss and of fade-fun-jacebel also

worded vowelconsonants-ohyeah, saying, the dogs will eat fade-fun-jacebel by the wall of to-sow-jecre'al him that dieth of brother-dad-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 brother-dad-ahab, which did sell himself to work break-visual in the eyes of vowelconsonants-ohyeah, whom fade-fun-jacebel his woman stirred up. and he did very abominably in following bullshit, according to all things as did the say-amorites, whom vowelconsonants-ohyeah cast out before betweeners of to-song-immersed-isra'al and it came to pass, when brother-dad-ahab heard those words, that he rent his clothes, and name-there sackcloth upon his immersed-flesh and fasted, and name-there in sackcloth, and went softly. and word vowelconsonants-ohyeah came to vowel-mv-to-aliveah the sit-tishbite, saying, seemt thou how brother-dad-ahab surrenderth himself before me? because he surrenderth himself before me, i will not bring the break-visual in his days; but in his son's days will i bring the break-visual upon his house.

22

and they continued three years without war between high-aram-syria and to-song-immersed-isra'al and it came to pass in the third year, that criterion-vowel-yeahoshafat the king of vowel-acknowledge-yeahodah came down to the king of to-song-immersed-isra'al and the king of to-song-immersed-isra'al said to his workers, know ye that highs-ramot in roll-until-gil'ed is ours, and we be still, and take it not out of the hand of the king of high-aram-syria and he said to criterion-vowel-yeahoshafat, wilt thou go with me to war to highs-roll-until-ramot-gilead? and criterion-vowel-yeahoshafat said to the king of to-song-immersed-isra'al i am as thou art, my with as thy with, my horses as thy horses. and criterion-vowel-yeahoshafat said to the king of to-song-immersed-isra'al enquire, i pray thee, at word vowelconsonants-ohyeah to day. then the king of to-song-immersed-isra'al gathered the come-bringers together, about four hundred men, and said to them, will i go against highs-roll-until-ramot-gilead to war, or will i forbear? and they said, up; for vowelconsonants-ohyeah will give it into the hand of the king. and criterion-vowel-yeahoshafat said, is there not here a come-bringer of vowelconsonants-ohyeah besides, that we might enquire of him? and the king of to-song-immersed-isra'al said to criterion-vowel-yeahoshafat, there is yet one man, vowel-blow-mikayeaho betweener of word-implah, by whom we may enquire of vowelconsonants-ohyeah: but i hate him; for he doth not bring good concerning me, but break-visual. and criterion-vowel-yeahoshafat said, let not the king say so. then the king of to-song-immersed-isra'al called an officer, and said, hasten hither vowel-blow-mikayeaho betweener of word-implah. and the king of to-song-immersed-isra'al and criterion-vowel-yeahoshafat the king of vowel-acknowledge-yeahodah sat each on his throne, having name-there on their robes, in a void place in the entrance of the gate of keep-samaria; and all the come-bringers brought before them. and vowel-right-zedeqyehao betweener of trade-kenenah made him ray-horns of iron: and he said, thus saith vowelconsonants-ohyeah, with these will thou thrust the high-aram-syrians, until thou have consumed them. and all the come-bringers brought so, saying, up to highs-roll-until-ramot-gilead, and succeed: for vowelconsonants-ohyeah will snatch it into the king's hand.

and the messenger that was gone to call vowel-blow-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 vowel-blow-mikayeaho said, as vowelconsonants-ohyeah liveth, what vowelconsonants-ohyeah saith to me, that will i word. so he came to the king, and the king said to him, vowel-blow-mikayeaho, will we go against highs-roll-until-ramot-gilead to war, or will we forbear? and he answered him, go, and succeed: for vowelconsonants-ohyeah will snatch 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 there-name of vowelconsonants-ohyeah? and he said, i saw all to-song-immersed-isra'al shatter-scattered upon the mountains, as sheep that have not a watcher: and vowelconsonants-ohyeah said, these have no mister: let them reset every man to his house in completeness. and the king of to-song-immersed-isra'al said to criterion-vowel-yeahoshafat, did i not tell thee that he would bring no good concerning me, but break-visual? and he said, hear thou therefore word vowelconsonants-ohyeah: i saw vowelconsonants-ohyeah sitting on his throne, and all the army of namespaces standing by him on his right hand and on his left. and vowelconsonants-ohyeah said, who will persuade brother-dad-ahab, that he may up and fall at highs-roll-until-ramot-gilead? and one said on this manner, and another said on that manner. and there emerged a breathwind, and stood before vowelconsonants-ohyeah, and said, i will persuade him. and vowelconsonants-ohyeah said to him, wherewith? and he said, i will emerge, 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: emerge, and do so. now therefore, behold, vowelconsonants-ohyeah hath give a lying breathwind in the mouth of all these thy come-bringers, and vowelconsonants-ohyeah hath worded break-visual concerning thee. but vowel-right-zedeqyehao betweener of trade-kenenah pass-crossed near, and hit vowel-blow-mikayeaho on the cheek, and said, which way pass-crossed breathwind of vowelconsonants-ohyeah from me to word to thee? and vowel-blow-mikayeaho said, behold, thou will see in that day, when thou will go into an inner chamber to hide thyself. and the king of to-song-immersed-isra'al said, take vowel-blow-mikayeaho, and carry him back to hide-train-amon the governor of the city, and to give-up-joash the king's betweener and say, thus saith the king, name-there this fellow in the prison, and feed him with bread of pressure and with water of pressure, until i come in completeness. and vowel-blow-mikayeaho said, if thou reset at all in completeness, vowelconsonants-ohyeah hath not worded by me. and he said, hearken, o withs, every one of you. so the king of to-song-immersed-isra'al and criterion-vowel-yeahoshafat the king of vowel-acknowledge-yeahodah upped to highs-roll-until-ramot-gilead. and the king of to-song-immersed-isra'al said to criterion-vowel-yeahoshafat, i will search-disguise myself, and come into the war; but put thou on thy robes. and the king of to-song-immersed-isra'al search-disguised himself, and went into the war. but the king of high-aram-syria directed his thirty and two captains that had rule over his chariots, saying, fight neither with small nor great, save only with the king of to-song-immersed-isra'al and it came to pass, when the captains of the chariots saw criterion-vowel-yeahoshafat, that they said,

surely it is the king of to-song-immersed-isra'al and they turned aside to fight against him: and criterion-vowel-yeahoshafat cried out. and it came to pass, when the captains of the chariots perceived that it was not the king of to-song-immersed-isra'al that they turned back from pursuing him. and a certain man drew a bow at a venture, and hit the king of to-song-immersed-isra'al between the joints of the harness: wherefore he said to the driver of his chariot, turn thine hand, and let me emerge from the camp; for i am wounded. and the war increased that day: and the king was stand-stayed up in his chariot against the high-aram-syrians, and died at even: and the blood poured out of the hit into the bosom of the chariot. and there pass-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 keep-samaria; and they buried the king in keep-samaria. and one washed the chariot in the pool of keep-samaria; and the dogs licked up his blood; and they washed his armor; according to word vowelconsonants-ohyeah which he worded. now the remainder of the words of brother-dad-ahab, and all that he did, and the ivory house which he made, and all the cities that he between-built, are they not written in the recount-scroll of the words of the days of the kings of to-song-immersed-isra'al so brother-dad-ahab slept with his fathers; and vowel-hold-ahacyeaho his betweeneer kinged in his stead. and criterion-vowel-yeahoshafat betweeneer of ride-asa began to king over vowel-acknowledge-yeahodah in the fourth year of brother-dad-ahab king of to-song-immersed-isra'al criterion-vowel-yeahoshafat was thirty and five years old when he began to king; and he kinged twenty and five years in cast-complete-jerusalem. and his mother's there-name was neglect-ecubah the daughter of send-shilhi. and he walked in all the ways of ride-asa his father; he turned not aside from it, doing that which was turgor-immersed in the eyes of vowelconsonants-ohyeah: nevertheless the in-whats were not turned aside; for the with highed and burnt incense yet in the in-whats. and criterion-vowel-yeahoshafat made completeness with the king of to-song-immersed-isra'al now the remainder of the words of criterion-vowel-yeahoshafat, 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 vowel-acknowledge-yeahodah? and the remnant of the splint-blood-sodomites, which remained in the days of his father ride-asa he took out of the land. there was then no king in man-red-adom: a deputy was king. criterion-vowel-yeahoshafat made ships of explore-marble-tarshish to go to ash-ofir for gold: but they went not; for the ships were fractured at wood-hero-ezion-geber. then said vowel-hold-ahacyeaho betweeneer of brother-dad-ahab to criterion-vowel-yeahoshafat, let my workers go with thy workers in the ships. but criterion-vowel-yeahoshafat would not. and criterion-vowel-yeahoshafat slept with his fathers, and was buried with his fathers in the city of dude-david his father: and high-vowel-yeahoram his betweeneer kinged in his stead. vowel-hold-ahacyeaho betweeneer of brother-dad-ahab began to king over to-song-immersed-isra'al in keep-samaria the seventeenth year of criterion-vowel-yeahoshafat king of vowel-acknowledge-yeahodah, and kinged two years over to-song-immersed-isra'al and he did break-visual in the eyes of vowelconsonants-ohyeah, and walked in the way of his father, and in the way of his mother, and in the way of much-people-jer-

oboam betweeneer of germ-nebat, who made to-song-immersed-isra'al to miss for he worked possessor and bowed him, and provoked to anger vowelconsonants-ohyeah tohwards of to-song-immersed-isra'al according to all that his father had done.

then from-father-moab go-beyonded against to-song-immersed-isra'al after the death of brother-dad-ahab. and vowel-hold-ahacyeaho fell down through a lattice in his upper room that was in keep-samaria, and was sick: and he sent messengers, and said to them, go, enquire of possessor-of-the-flies-bel-cebub the tohwards of essence-futile-eqron whether i will live of this disease. but the messenger of vowelconsonants-ohyeah worded to vowel-my-to-aliyeah the sit-tishbite, stand up, up to meet the messengers of the king of keep-samaria, and say to them, is it not because there is not a tohwards in to-song-immersed-isra'al that ye go to enquire of possessor-of-the-flies-bel-cebub the tohwards of essence-futile-eqron? now therefore thus saith vowelconsonants-ohyeah, don't come tilt-down from that tilt-bed on which thou art gone up, but will surely die. and vowel-my-to-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 vowelconsonants-ohyeah, is it not because there is not a tohwards in to-song-immersed-isra'al that thou sendest to enquire of possessor-of-the-flies-bel-cebub the tohwards of essence-futile-eqron? therefore don't come tilt-down from that tilt-bed on which thou art gone up, but will surely die. and he said to them, what word of man was he which upped to meet you, and told you these words? and they answered him, he was an ruin-eiry possessor, and girt with a girdle of leather about his loins. and he said, it is vowel-my-to-aliyeah the sit-tishbite. then the king sent to him a captain of fifty with his fifty. and he upped to him: and, behold, he sat on the top of an mountain. and he worded to him, thou man of tohwards, the king hath said, come down. and vowel-my-to-aliyeah answered and worded to the captain of fifty, if i be a man of tohwards, 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 tohwards, thus hath the king said, come down quickly. and vowel-my-to-aliyeah answered and worded to them, if i be a man of tohwards, let fire come down from namespaces, and eat thee and thy fifty. and the fire of tohwards 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 upped, and came and squatted on his pool-knees before vowel-my-to-aliyeah, and besought him, and worded to him, o man of tohwards, i pray thee, let my person, and the person 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 person now be precious in thy eyes. and the messenger of vowelconsonants-ohyeah worded to vowel-my-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 vowelconsonants-ohyeah, forasmuch as thou hast sent messengers to enquire of possessor-of-the-flies-bel-cebub the tohwards of essence-futile-eqron, is it not because there is no tohwards in to-song-immersed-isra'al to enquire of his word? therefore don't come tilt-down off that

tilt-bed on which thou art gone up, but will surely die. so he died according to word vowelconsonants-ohyeah which vowel-my-to-aliyeah had worded. and high-vowel-yeahoram kinged in his stead in the second year of high-vowel-yeahoram betweener of criterion-vowel-yeahoshafat king of vowel-acknowledge-yeahodah; because he had no betweener now the remainder of the words of vowel-hold-ahacyeaho which he did, are they not written in the recount-scroll of the words of the days of the kings of to-song-immersed-isra'al

and it came to pass, when vowelconsonants-ohyeah would take up vowel-my-to-aliyeah into namespaces by a storm, that vowel-my-to-aliyeah went with my-to-sticky-save-alishe from roll-gilgal. and vowel-my-to-aliyeah said to my-to-sticky-save-alishe tarry here, i pray thee; for vowelconsonants-ohyeah hath sent me to house-unto-bet-al. and my-to-sticky-save-alishe said to him, as vowelconsonants-ohyeah liveth, and as thy person liveth, i will not leave thee. so they went down to house-unto-bet-al. and the betweeners of the come-bringers that were at house-unto-bet-al emerged to my-to-sticky-save-alishe and said to him, knowest thou that vowelconsonants-ohyeah will take away thy mister from thy head to day? and he said, yea, i know it; hold ye your peace. and vowel-my-to-aliyeah said to him, my-to-sticky-save-alishe tarry here, i pray thee; for vowelconsonants-ohyeah hath sent me to moon-smell-jericho. and he said, as vowelconsonants-ohyeah liveth, and as thy person liveth, i will not leave thee. so they came to moon-smell-jericho. and the betweeners of the come-bringers that were at moon-smell-jericho came to my-to-sticky-save-alishe and said to him, knowest thou that vowelconsonants-ohyeah will take away thy mister from thy head to day? and he answered, yea, i know it; hold ye your peace. and vowel-my-to-aliyeah said to him, tarry, i pray thee, here; for vowelconsonants-ohyeah hath sent me to its-going-down-jordan. and he said, as vowelconsonants-ohyeah liveth, and as thy person liveth, i will not leave thee. and they two went on. and fifty men of the betweeners of the come-bringers went, and stood to view afar off: and they two stood by its-going-down-jordan. and vowel-my-to-aliyeah took his mantle, and wrapped it together, and hit the waters, and they were halved hither and thither, so that they two pass-crossed over on sword-parched ground. and it pass-crossed to pass-cross, when they were pass-cross-crossed over, that vowel-my-to-aliyeah said to my-to-sticky-save-alishe ask what i will do for thee, before i be taken away from thee. and my-to-sticky-save-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 vowel-my-to-aliyeah upped by a storm into namespaces. and my-to-sticky-save-alishe chest-envisioned it, and he break-cried, my father, my father, the chariot of to-song-immersed-isra'al and the horsemen thereof. and he chest-envisioned him no more: and he stronged his own clothes, and rent them in two pieces. he took up also the mantle of vowel-my-to-aliyeah that fell from him, and went back, and stood by the bank of its-going-down-jordan; and he took the mantle of vowel-my-to-

aliyah that fell from him, and hit the waters, and said, where is vowelconsonants-ohyeah towards of vowel-my-to-aliyah? and when he also had hit the waters, they halted hither and thither: and my-to-sticky-save-alishe pass-crossed over. and when the betweeners of the come-bringers which were to view at moon-smell-jericho saw him, they said, breathwind of vowel-my-to-aliyah doth rest on my-to-sticky-save-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 mister: lest peradventure breathwind of vowelconsonants-ohyeah hath lifted him up, and flung him upon some mountain, or into some valley. and he said, ye will not send. and when they urged him till he was ashamed, he said, send. they sent therefore fifty men; and they sought three days, but found him not. and when they came again to him, (for he tarried at moon-smell-jericho,) he said to them, did i not say to you, go not? and the men of the city said to my-to-sticky-save-alishe behold, i pray thee, the seat of this city is good, as my mister seeth: but the water is naught, and the land barren. and he said, bring me a new success-saucer, and name-there salt therein. and they brought it to him. and he emerged to the spring of the waters, and flung the salt in there, and said, thus saith vowelconsonants-ohyeah, i have healed these waters; there will not be from there any more death or barren land. so the waters were healed to this day, according to the word of my-to-sticky-save-alishe which he worded. and he upped from there to house-unto-bet-al: and as he was upping by the way, there emerged little children out of the city, and mocked him, and said to him, up, thou baldness; up, thou baldness. and he turned back, and saw on them, and lighten-cursed them in the there-name of vowelconsonants-ohyeah. and there emerged two she bears out of the wood, and tare forty and two children of them. and he went from there to mountain damp-unripe-grain-karmel, and from there he resettled to keep-samaria.

3

now high-vowel-yeahoram betweener of brother-dad-ahab began to king over to-song-immersed-isra'al in keep-samaria the eighteenth year of criterion-vowel-yeahoshafat king of vowel-acknowledge-yeahodah, and kinged twelve years. and he wrought break-visual in the eyes of vowelconsonants-ohyeah; but not like his father, and like his mother: for he turned aside the status-post of possessor that his father had made. nevertheless he clung to the misses of much-people-jeroboam betweener of germ-nebat, which made to-song-immersed-isra'al to miss he turned aside not therefrom. and who-sticks-mesha king of from-father-moab was a sheepmaster, and rendered to the king of to-song-immersed-isra'al an hundred thousand lambs, and an hundred thousand rams, with the wool. but it came to pass, when brother-dad-ahab was dead, that the king of from-father-moab go-beyonded against the king of to-song-immersed-isra'al and king high-vowel-yeahoram emerged of keep-samaria the same time, and counted all to-song-immersed-isra'al and he went and sent to criterion-vowel-yeahoshafat the king of vowel-acknowledge-yeahodah, saying, the king of from-father-moab hath go-beyonded against me: wilt thou go with me against from-father-moab to war? and he said, i will up: i am as thou art, my with as thy with, and my horses as thy horses. and he said, which way will

we up? and he answered, the way through the word-desert of man-red-Adam. so the king of to-song-immersed-isra'al went, and the king of vowel-acknowledge-yeahodah, and the king of man-red-Adam: and they fetched a compass of seven days' way: and there was no water for the camp, and for the in-them animals that followed them. and the king of to-song-immersed-isra'al said, alas! that vowelconsonants-ohyeah hath called these three kings together, to give them into the hand of from-father-moab! but criterion-vowel-yeahoshafat said, is there not here a come-bringer of vowelconsonants-ohyeah, that we may enquire of vowelconsonants-ohyeah by him? and one of the king of israel's workers answered and said, here is my-to-sticky-save-alishe betweener of criterion-shafat, which poured water on the hands of vowel-my-to-aliyah. and criterion-vowel-yeahoshafat said, word vowelconsonants-ohyeah is with him. so the king of to-song-immersed-isra'al and criterion-vowel-yeahoshafat and the king of man-red-Adam went down to him. and my-to-sticky-save-alishe said to the king of to-song-immersed-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 to-song-immersed-isra'al said to him, nay: for vowelconsonants-ohyeah hath called these three kings together, to give them into the hand of from-father-moab. and my-to-sticky-save-alishe said, as vowelconsonants-ohyeah of armies liveth, before whom i stand, surely, were it not that i nsaregard the presence of criterion-vowel-yeahoshafat the king of vowel-acknowledge-yeahodah, i would not see toward thee, nor see thee. but now bring me a minstrel. and it came to pass, when the minstrel played, that the hand of vowelconsonants-ohyeah was upon him. and he said, thus saith vowelconsonants-ohyeah, make this valley full of ditches. for thus saith vowelconsonants-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 vowelconsonants-ohyeah: he will give the from-father-moabites also into your hand. and ye will hit every fenced city, and every choice city, and will fell every good tree, and stop all wells of water, and mar every good part of land with stones. and it came to pass in the morning, when the refter was unopud, that, behold, there came water by the way of man-red-Adam, and the land was filled with water. and when all the from-father-moabites heard that the kings were up to fight against them, they shouted from all that were able to gird on armor, and upward, and stood in the border. and they rose up early in the morning, and the sun shone upon the water, and the from-father-moabites saw the water on the other side as red as blood: and they said, this is blood: the kings are surely sworded, and they have hit one his in-sight: now therefore, from-father-moab, to the spoil. and when they came to the camp of to-song-immersed-isra'al the to-song-immersed-israelites stood up and hit the from-father-moabites, so that they fled before them: but they went forward hitting the from-father-moabites, in their country. and they destructed the cities, and on every good part of land flung every man his stone, and filled it; and they block-plugged all the wells of water, and felled all the good trees: only in wall-deaf-plow-qir-haraset left they the stones thereof; howbeit the slingers went about it, and hit it. and when the king of from-father-moab chest-envisioned 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 man-red-Adam: but they could not. then he took his eldest betweener that should have kinged in his stead, and onuped him for a onup upon the wall. and there was great foaming against to-song-immersed-isra'al and they journeyed from him, and resetted to their own land.

4

now there shouted a certain woman of the women of the betweeners of the come-bringers to my-to-sticky-save-alishe saying, thy worker my man is dead; and thou knowest that thy worker did respect vowelconsonants-ohyeah: and the creditor is come to take to him my two betweeners to be workers. and my-to-sticky-save-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 these tools abroad of all thy neighbors, even empty tools; borrow not a few. and when thou art come in, thou will closed the door upon thee and upon thy betweeners, and will pour out into all those tools, and thou will set aside that which is full. so she went from him, and closed the door upon her and upon her betweeners, who brought the vessels to her; and she poured out. and it came to pass, when the tools were full, that she said to her betweener bring me yet a tool. and he said to her, there is not a tool more. and the oil standstayed. then she came and told the man of tohwads. and he said, go, sell the oil, and complete thy debt, and live thou and thy betweeners of the rest. and it fell on a day, that my-to-sticky-save-alishe pass-crossed to change-shunem, where was a great woman; and she held him to eat bread. and so it was, that as oft as he pass-crossed by, he turned aside in name-there to eat bread. and she said to her man, behold now, i perceive that this is an dedicated man of tohwads, which pass-crosseth by us continually. let us make a little chamber, i pray thee, on the wall; and let us name-there for him there a tilt-bed, and a send-table and a stool, and a stream-candle-light: and it will be, when he cometh to us, that he will turn aside name-there. and it fell on a day, that he came name-there, and he turned aside into the chamber, and name-there there. and he said to squeeze-gehaci his youth, call this create-shunamite. and when he had called her, she stood before him. and he said to him, say now to her, behold, thou hast been careful for us with all this care; what is to be done for thee? wouldest thou be worded for to the king, or to the captain of the army? and she answered, i settle among mine own with. and he said, what then is to be done for her? and squeeze-gehaci answered, verily she hath no betweener, 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 meeting-time, according to the time of life, thou will embrace a betweener and she said, nay, my mister, thou man of tohwads, do not lie to thine handmaid. and the woman bright-conceived, and bare a betweener at that meeting-time that my-to-sticky-save-alishe had worded to her, according to the time of life. and when child was grown, it fell on a day, that he emerged to his father to the reapers. and he said to his father, my head, my head. and he said to a youth lift him to his mother. and when he had lifted him, and brought him to his mother, he sat on her pool-knees till noon, and then died. and she upped, and laid him on the bed of the man of tohwads, and closed the door upon him, and emerged. 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 tohwads, and come again. and he said, wherefore wilt thou go to him to day? it is neither new moon, nor settling. and she said, it will be complete. then she saddled an ass, and said to her youth, drive, and go forward; slack not thy riding for me, except i bid thee. so she went and came to the man of tohwads to mountain damp-unripe-grain-karmel. and it came to pass, when the man of tohwads chest-envisioned her afar off, that he said to squeeze-gehaci his youth, chest-envision, yonder is that create-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 tohwads to the mountain, she held him by the feet: but squeeze-gehaci came near to thrust her away. and the man of tohwads said, let her alone; for her person is vexed within her: and vowelconsonants-ohyeah hath hid it from me, and hath not told me. then she said, did i asking a betweener of my mister? did i not say, do not deceive me? then he said to squeeze-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 name-there my staff upon the face-turnings of child. and the mother of child said, as vowelconsonants-ohyeah liveth, and as thy person liveth, i will not leave thee. and he arose, and followed her. and squeeze-gehaci pass-crossed on before them, and laid the staff upon the face-turnings of child; but there was neither voice, nor hearing. wherefore he pass-crossed again to meet him, and told him, saying, child is not skin-awaked. and when my-to-sticky-save-alishe was come into the house, behold, child was dead, and laid upon his bed. he went in therefore, and closed the door upon them twain, and self-crimeed to vowelconsonants-ohyeah. and he upped, and name-there upon child, and name-there his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and stretched himself upon child; and the immersed-flesh of child waxed warm. then he resetted, and walked in the house to and fro; and upped, and stretched himself upon him: and child sneezed seven times, and child opened his eyes. and he called squeeze-gehaci, and said, call this create-shunamite. so he called her. and when she was come in to him, he said, lift up thy betweener then she went in, and fell at his feet, and bowed herself to the land, and lifted up her betweener and emerged. and my-to-sticky-save-alishe came again to roll-gilgal: and there was a dearth in the land; and the betweeners of the come-bringers were sitting before him: and he said to his youth, set on the great pot, and seethe pottage for the betweeners of the come-bringers. and one emerged into the field to glean herbs, and found a wild vine, and gleaned 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 shouted out, and said, o thou man of tohwads, there is death in the pot. and they could not eat thereof. but he said, then bring meal. and he flung it into the pot; and he said, pour out for the with, that they may eat. and there was not a word break-visual in the pot. and there came a possessor from baalshal-isha, and brought the possessor of tohwads 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 servitor said, what, should

i set this before an hundred men? he said again, give the with, that they may eat: for thus saith vowelconsonants-ohyeah, they will eat, and will leave thereof. so he set it before them, and they did eat, and left thereof, according to word vowelconsonants-ohyeah.

5

now with-them-neman, captain of the army of the king of high-aram-syria was a heroblokeic man with his mister, and lifted, because by him vowelconsonants-ohyeah had given giveance to high-aram-syria he was also a herobloke in stratagem, but he was a narrow-waspish. and the high-aram-syrians had emerged by companies, and had let emerge away sit-captive out of the land of to-song-immersed-isra'al a little youth-maid; and she waited on with-them-neman's woman. and she said to her herobloke-lady, would tohwards my mister were with the come-bringer that is in keep-samaria! for he would recover him of his narrow-waspishness. and one went in, and told his mister, saying, thus and thus worded the maid that is of the land of to-song-immersed-isra'al and the king of high-aram-syria said, go to, go, and i will send a recount-scroll to the king of to-song-immersed-isra'al 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 to-song-immersed-isra'al saying, now when this recount-scroll is come to thee, behold, i have therewith sent with-them-neman my worker to thee, that thou mayest recover him of his narrow-waspishness. and it came to pass, when the king of to-song-immersed-isra'al had read the recount-scroll, that he rent his clothes, and said, am i tohwards, to kill and to make alive, that this man doth send to me to live a man of his narrow-waspishness? wherefore see, i pray you, and see how he seeketh a quarrel against me. and it was so, when my-to-sticky-save-alishe the man of tohwards had heard that the king of to-song-immersed-isra'al had rent his clothes, that he sent to the king, saying, wherefore hast thou rent thy clothes? let him come now to me, and he will know that there is a come-bringer in to-song-immersed-isra'al so with-them-neman came with his horses and with his chariot, and stood at the opening of the house of my-to-sticky-save-alishe and my-to-sticky-save-alishe sent a messenger to him, saying, go and wash in its-going-down-jordan seven times, and thy immersed-flesh will come again to thee, and thou will be top-bright. but with-them-neman was foaming, and went away, and said, behold, i thought, he will surely emerged to me, and stand, and call on the there-name of vowelconsonants-ohyeah his tohwards, and strike his hand over the place, and recover the narrow-waspish. are not abana and pharpar, rivers of quiet-bag-damasqu, better than all the let drinks of to-song-immersed-isra'al 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 its-going-down-jordan, according to the word of the man of tohwards: and his immersed-flesh came again like to the immersed-flesh of a little youth, and he was top-bright. and he resetted to the man of tohwards, he and all his camp, and came, and stood before him: and he said, behold, now i know that there is no tohwards in all the land,

but in to-song-immersed-isra'al now therefore, i pray thee, take a first-pooling of thy worker. but he said, as vowelconsonants-ohyeah liveth, before whom i stand, i will receive none. and he urged him to take it; but he refused. and with-them-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 tohwards, and to vowelconsonants-ohyeah. in this word vowelconsonants-ohyeah forgive thy worker, that when my mister goeth into the house of pomegranate-rimmon to bow there, and he leaneth on my hand, and i bow myself in the house of pomegranate-rimmon: when i bow down myself in the house of pomegranate-rimmon, vowelconsonants-ohyeah forgive thy worker in this word. and he said to him, go in completeness. so he departed from him a little way. but squeeze-gehaci, the youth of my-to-sticky-save-alishe the man of tohwards, said, chest-envision, my mister hath spared with-them-neman this high-aram-syrian, in not receiving at his hands that which he brought: but, as vowelconsonants-ohyeah liveth, i will run after him, and take somewhat of him. so squeeze-gehaci chased after with-them-neman. and when with-them-neman chest-envisioned 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 mister hath sent me, saying, behold, even now there be come to me from mountain gray-fruitful-afraim two young men of the betweeners of the come-bringers: give them, i pray thee, a talent of silver, and two changes of garments. and with-them-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 youths; and they lifted them before him. and when he came to the tower, he took them from their hand, and accounted them in the house: and he sent the men, and they departed. but he went in, and stood before his mister. and my-to-sticky-save-alishe said to him, whence comest thou, squeeze-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 with-them-neman will cling to thee, and to thy seed to world. and he emerged from his presence a narrow-waspish as white as snow.

6

and the betweeners of the come-bringers said to my-to-sticky-save-alishe behold now, the place where we dwell with thee is too strait for us. let us go, we pray thee, to its-going-down-jordan, and take there every man a beam, and let us make us a place there, where 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 its-going-down-jordan, they cut down wood. but as one was felling a beam, the axe head fell into the water: and he shouted, and said, alas, mister! for it was borrowed. and the man of tohwards said, where fell it? and he let him see the place. and he cut down a stick, and flung it in name-there; and the iron did swim. therefore said he, take it up to thee. and he sent his hand, and took it. then the king of high-aram-syria warred against to-song-immersed-

isra'al and took counsel with his workers, saying, in such and such a place will be my camp, and the man of tohwards sent to the king of to-song-immersed-isra'al saying, beware that thou pass-cross not such a place; for name-ther the high-aram-syrians are come down. and the king of to-song-immersed-isra'al sent to the place which the man of tohwards told him and warned him of, and saved himself there, not once nor twice. therefore the heart of the king of high-aram-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 to-song-immersed-isra'al and one of his workers said, none, my mister, o king: but my-to-sticky-save-alishe the come-bringer that is in to-song-immersed-isra'al telleth the king of to-song-immersed-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 decree-dotan. therefore sent he name-ther horses, and chariots, and a great stratagem: and they came by night, and compassed the city about. and when the youth of the man of tohwards was standn early, and emerged, behold, an stratagem compassed the city both with horses and chariots. and his youth said to him, alas, my mister! 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 my-to-sticky-save-alishe self-crimeed, and said, vowelconsonants-ohyeah, i self-crime thee, open his eyes, that he may see. and vowelconsonants-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 my-to-sticky-save-alishe and when they came down to him, my-to-sticky-save-alishe self-crimeed to vowelconsonants-ohyeah, and said, hit this people, i self-crime thee, with blindness. and he hit them with blindness according to the word of my-to-sticky-save-alishe and my-to-sticky-save-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 keep-samaria. and it came to pass, when they were come into keep-samaria, that my-to-sticky-save-alishe said, vowelconsonants-ohyeah, open the eyes of these men, that they may see. and vowelconsonants-ohyeah opened their eyes, and they saw; and, behold, they were in the midst of keep-samaria. and the king of to-song-immersed-isra'al said to my-to-sticky-save-alishe when he saw them, my father, will i hit them? will i hit them? and he answered, don't hit them: wouldest thou hit those whom thou hast taken sit-captive with thy sword and with thy bow? name-ther bread and water before them, that they may eat and drink, and go to their mister. and he prepared great provision for them: and when they had eaten and drunk, he sent them away, and they went to their mister. so the bands of high-aram-syria came no more into the land of to-song-immersed-isra'al and it came to pass after this, that child-of-echo-ben-hadad king of high-aram-syria gathered all his camp, and upped, and develop-narrowd keep-samaria. and there was a great famine in keep-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 to-song-immersed-isra'al was pass-crossing by upon the wall, there shouted a woman to him, saying, help, my mister, o king. and he said, if vowelconsonants-ohyeah do not help thee, whence will i help thee? out of the barnfloor, or out of the winepress? and the king said to her, what aileth thee?

and she answered, this woman said to me, give thy betweener that we may eat him to day, and we will eat my betweener to morrow. so we boiled my betweener and did eat him: and i said to her on the next day, give thy betweener that we may eat him: and she hath hid her betweener and it pass-crossed to pass-cross, when the king heard the words of the woman, that he rent his clothes; and he pass-crossed by upon the wall, and the with saw, and, behold, he had sackcloth within upon his immersed-flesh then he said, tohwards do so and more also to me, if the head of my-to-sticky-save-alishe betweener of criterion-shafat will stand on him this day. but my-to-sticky-save-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 betweener of a murderer hath sent to turn aside mine head? see, when the messenger cometh, closed the door, and hold him fast at the door: is not the voice of his mister's feet behind him? and while he yet worded with them, behold, the messenger came down to him: and he said, behold, this break-visual is of vowelconsonants-ohyeah; what should i wait for vowelconsonants-ohyeah any longer?

7

then my-to-sticky-save-alishe said, hear ye word vowelconsonants-ohyeah; thus saith vowelconsonants-ohyeah, to morrow about this time will a measure of fine flour be sold for a light-sheqel, and two measures of barley for a light-sheqel, in the gate of keep-samaria. then a lord on whose hand the king leaned answered the man of tohwards, and said, behold, if vowelconsonants-ohyeah would make windows in namespaces, might this word be? and he said, behold, thou wilt see it with thine eyes, but will not eat thereof. and there were four narrow-waspish men at the entering in of the gate: and they said one to his in-sight, why sit we here until we die? if we say, we will come 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 high-aram-syrians: if they save 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 high-aram-syrians: and when they were come to the uttermost part of the camp of high-aram-syria behold, there was no man there. for vowelconsonants-ohyeah had made the camp of the high-aram-syrians to hear a voice of chariots, and a voice of horses, even the voice of a heavyweight camp: and they said one to another, lo, the king of to-song-immersed-isra'al hath waged against us the kings of the tusk-hittites, and the kings of the narrows-develop-egyptians, to come upon us. wherefore 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 person. and when these narrow-waspish came to the uttermost part of the camp, they went into one camp, and did eat and drink, and lifted there silver, and gold, and raiment, and went and hid it; and came again, and came into his in-sight camp, and lifted there 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 high-aram-syrians, and, behold, there was no earthing there, nei-

ther voice of earthing, but horses chained, and asses chained, 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 high-aram-syrians have done to us. they know that we be hungry; therefore are they emerged of the camp to hide themselves in the field, saying, when they emerged 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 to-song-immersed-isra'al that are left in it: behold, i say, they are even as all the multitude of the to-song-immersed-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 high-aram-syrians, saying, go and see. and they went after them to its-going-down-jordan: and, lo, all the way was full of garments and tools, which the high-aram-syrians had flung away in their haste. and the messengers resetted, and told the king, and the with emerged, and spoiled the camps of the high-aram-syrians. so a measure of fine flour was sold for a light-sheqel, and two measures of barley for a light-sheqel, according to word vowelconsonants-ohyeah. and the king accounted 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 tohwards had said, who worded when the king came down to him. and it came to pass as the man of tohwards had worded to the king, saying, two measures of barley for a light-sheqel, and a measure of fine flour for a light-sheqel, will be to morrow about this time in the gate of keep-samaria: and that lord answered the man of tohwards, and said, now, behold, if vowelconsonants-ohyeah should make 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 my-to-sticky-save-alishe to the woman, whose betweener he had restored to life, saying, stand up, and go thou and thine household, and sojourn wheresoever thou canst sojourn: for vowelconsonants-ohyeah hath called for a famine; and it will also come upon the land seven years. and the woman arose, and did after the word of the man of tohwards: and she went with her household, and sojourned in the land of the splash-in-palestinians seven years. and it came to pass at the seven years' end, that the woman resetted out of the field of the splash-in-palestinians: and she emerged to shout to the king for her house and for her field. and the king worded with squeeze-gehaci the youth of the man of tohwards, saying, recount me, i pray thee, all the great words that my-to-sticky-save-alishe hath done. and it came to pass, as he was recounting the king how he had restored a dead body to life, that, chest-envision, the woman, whose betweener he had restored to life, shouted to the king for her house and for her field. and squeeze-gehaci said, my mister, o king, this is the woman, and this is her betweener whom my-to-sticky-save-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 my-

to-sticky-save-alishe came to quiet-bag-damasqus; and child-of-echo-ben-hadad the king of high-aram-syria was sick; and it was told him, saying, the man of tohwards is come hither. and the king said to to-chest-look-haca'al, take a comfort-present in thine hand, and go, meet the man of tohwards, and enquire of vowelconsonants-ohyeah by him, saying, will i live of this disease? so to-chest-look-haca'al went to meet him, and took a comfort-present with him, even of every good thing of quiet-bag-damasqus, forty camels' burden, and came and stood before him, and said, thy betweener child-of-echo-ben-hadad king of high-aram-syria hath sent me to thee, saying, will i live of this disease? and my-to-sticky-save-alishe said to him, go, say to him, thou mayest certainly live: howbeit vowelconsonants-ohyeah hath let me see that he will surely die. and he standstay his face-turnings steadfastly, until he was ashamed: and the man of tohwards wept. and to-chest-look-haca'al said, why weepeth my mister? and he answered, because i know the break-visual that thou wilt do to betweeners of to-song-immersed-isra'al their strong holds wilt thou send in fire, and their young men wilt thou kill with the sword, and wilt dash their betweeners, and hatch-rip up their women with betweener. and to-chest-look-haca'al said, but what, is thy worker a dog, that he should do this great word? and my-to-sticky-save-alishe answered, vowelconsonants-ohyeah hath let me chest-envisioned that thou wilt be king over high-aram-syria so he departed from my-to-sticky-save-alishe and came to his mister; who said to him, what said my-to-sticky-save-alishe to thee? and he answered, he told me that thou shouldst surely live. 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 to-chest-look-haca'al kinged in his stead. and in the fifth year of yo-high-joram betweener of brother-dad-ahab king of to-song-immersed-isra'al criterion-vowel-yeahoshafat being then king of vowel-acknowledge-yeahodah, high-vowel-yeahoram betweener of criterion-vowel-yeahoshafat king of vowel-acknowledge-yeahodah began to king. thirty and two years old was he when he began to king; and he kinged eight years in cast-complete-jerusalem. and he walked in the way of the kings of to-song-immersed-isra'al as did the house of brother-dad-ahab: for the daughter of brother-dad-ahab was his woman: and he did break-visual in the eyes of vowelconsonants-ohyeah. yet vowelconsonants-ohyeah would not swim-ruin vowel-acknowledge-yeahodah for dude-david his worker's sake, as he promised him to give him alway a light, and to his betweeners. in his days man-red-adom go-beyonded from under the hand of vowel-acknowledge-yeahodah, and made a king over themselves. so yo-high-joram pass-crossed over to young-zeir, and all the chariots with him: and he stood by night, and hit the man-red-adomites which compassed him about, and the captains of the chariots: and the with fled into their tents. yet man-red-adom go-beyonded from under the hand of vowel-acknowledge-yeahodah to this day. then white-build-libnah go-beyonded at the same time. and the remainder of the words of yo-high-joram, and all that he did, are they not written in the recount-scroll of the words of the days of the kings of vowel-acknowledge-yeahodah? and yo-high-joram slept with his fathers, and was buried with his fathers in the city of dude-david: and vowel-hold-ahacyeaho his betweener kinged in his stead. in the twelfth year of yo-high-joram betweener of brother-dad-ahab king of to-

song-immersed-isra'al did vowel-hold-ahacyeaho between of high-vowel-yeahoram king of vowel-acknowledge-yeahodah begin to king. two and twenty years old was vowel-hold-ahacyeaho when he began to king; and he kinged one year in cast-complete-jerusalem. and his mother's there-name was vowel-time-etalyeaho, the daughter of sheaf-omri king of to-song-immersed-isra'al and he walked in the way of the house of brother-dad-ahab, and did break-visual in the eyes of vowelconsonants-ohyehah, as did the house of brother-dad-ahab: for he was the son in law of the house of brother-dad-ahab. and he went with yo-high-joram between of brother-dad-ahab to the war against to-chest-look-haca'al king of high-aram-syria in highs-roll-until-ramot-gilead; and the high-aram-syrians hited yo-high-joram. and king yo-high-joram went back to be healed in to-sow-jecre'al of the hits which the high-aram-syrians had hit him at high-region-ramah, when he fought against to-chest-look-haca'al king of high-aram-syria and vowel-hold-ahacyeaho between of high-vowel-yeahoram king of vowel-acknowledge-yeahodah went down to hold yo-high-joram between of brother-dad-ahab in to-sow-jecre'al, because he was sick.

9

and my-to-sticky-save-alishe the come-bringer called one of betweeners of the come-bringers, and said to him, gird up thy loins, and take this box of oil in thine hand, and go to highs-roll-until-ramot-gilead: and when thou comest name-there, see out there he-yeah-jehu between of criterion-vowel-yeahoshafat between of freckles-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 vowelconsonants-ohyehah, i have swimming thee king over to-song-immersed-isra'al then open the opening, and flee, and tarry not. so the young man, even the young man the come-bringer, went to highs-roll-until-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 he-yeah-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 vowelconsonants-ohyehah towards of to-song-immersed-isra'al i have swimming thee king over the with of vowelconsonants-ohyehah, even over to-song-immersed-isra'al and thou will hit the house of brother-dad-ahab thy mister, that i may stand up the blood of my workers the come-bringers, and the blood of all the workers of vowelconsonants-ohyehah, at the hand of fade-fun-jaicebel. for the whole house of brother-dad-ahab will get lost: and i will cut off from brother-dad-ahab him that piseth against the wall, and him that is shut up and left in to-song-immersed-isra'al and i will give the house of brother-dad-ahab like the house of much-people-jeroboam between of germ-nebat, and like the house of in-moth-b'esha between of vowel-my-bro-ahiyehah: and the dogs will eat fade-fun-jaicebel in the part of to-sow-jecre'al, and there will be none to bury her. and he opened the opening, and fled. then he-yeah-jehu emerged to the workers of his mister: 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 said he to me, saying, thus saith vow-

elconsonants-ohyehah, i have swimming thee king over to-song-immersed-isra'al then they hasted, and took every man his garment, and name-there it under him on the top of the stairs, and blew with trumpets, saying, he-yeah-jehu is king. so he-yeah-jehu between of criterion-vowel-yeahoshafat between of freckles-nimshi conspired against yo-high-joram. (now yo-high-joram had kept highs-roll-until-ramot-gilead, he and all to-song-immersed-isra'al because of to-chest-look-haca'al king of high-aram-syria but king yo-high-joram was resettled to be healed in to-sow-jecre'al of the hits which the high-aram-syrians had hit him, when he fought with to-chest-look-haca'al king of high-aram-syria and he-yeah-jehu said, if it be your persons, then let none emerge nor eject-escape out of the city to go to tell it in to-sow-jecre'al. so he-yeah-jehu rode in a chariot, and went to to-sow-jecre'al; for yo-high-joram name-there there. and vowel-hold-ahacyeaho king of vowel-acknowledge-yeahodah was come down to hold yo-high-joram. and there stood a watchman on the tower in to-sow-jecre'al, and he spied the insight of he-yeah-jehu as he came, and said, i see a insight. and yo-high-joram said, take an horseman, and send to meet them, and let him say, is it completeness? so there went one on horseback to meet him, and said, thus saith the king, is it completeness? and he-yeah-jehu said, what hast thou to do with completeness? 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 completeness? and he-yeah-jehu answered, what hast thou to do with completeness? 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 he-yeah-jehu between of freckles-nimshi; for he driveth furiously. and yo-high-joram said, chain up. and his chariot was chained up. and yo-high-joram king of to-song-immersed-isra'al and vowel-hold-ahacyeaho king of vowel-acknowledge-yeahodah emerged, each in his chariot, and they emerged against he-yeah-jehu and met him in the part of grow-nabot the to-sow-jecre'alite. and it came to pass, when yo-high-joram saw he-yeah-jehu that he said, is it completeness, he-yeah-jehu and he answered, what completeness, so long as the feed-whoredoms of thy mother fade-fun-jaicebel and her spell-castercrafts are so many? and yo-high-joram turned his hands, and fled, and said to vowel-hold-ahacyeaho, there is treachery, o vowel-hold-ahacyeaho. and he-yeah-jehu drew a bow with his full strength, and hit high-vowel-yeahoram between his arms, and the arrow-half emerged at his heart, and he sunk down in his chariot. then said he-yeah-jehu to bidkar his captain, lift up, and fling him in the part of the part of grow-nabot the to-sow-jecre'alite: for remember how that, when i and thou rode together after brother-dad-ahab his father, vowelconsonants-ohyehah nsalaid this burden upon him; surely i have seen yesterday the blood of grow-nabot, and the blood of his betweeners, saith vowelconsonants-ohyehah; and i will requite-complete thee in this part, saith vowelconsonants-ohyehah. now therefore lift and fling him into the part of ground, according to word vowelconsonants-ohyehah. but when vowel-hold-ahacyeaho the king of vowel-acknowledge-yeahodah chest-envisioned this, he fled by the way of the garden house. and he-yeah-jehu chased after him, and said, hit him also in the chariot. and they did so at the upping to cub-dwell-gur, which is by mouthful-ibleam. and he fled to

precious-thing-megiddo, and died there. and his work-ers carried him in a chariot to cast-complete-jerusalem, and buried him in his sepulchre with his fathers in the city of dude-david. and in the eleventh year of yo-high-joram between-er of brother-dad-ahab began vowel-hold-ahacyeaho to king over vowel-acknowledge-yeah-hodah. and when he-yeah-jehu was come to to-sow-jecre'al, fade-fun-jaicebel heard of it; and she painted her face-turnings, and tired her head, and saw out at a window. and as he-yeah-jehu came in at the gate, she said, had my-songster-cimri completeness, who killed his mister? and he lifted up his face-turnings to the window, and said, who is on my side? who? and there reflected 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, account, see now this cursed woman, and bury her: for she is a king's 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 word vowelconsonants-ohyeah, which he worded by his worker vowel-my-to-aliyeh the sit-tishbite, saying, in the part of to-sow-jecre'al will dogs eat the immersed-flesh of fade-fun-jaicebel: and the carcass of fade-fun-jaicebel will be as dung upon the face-turnings of the part in the part of to-sow-jecre'al; so that they will not say, this is fade-fun-jaicebel.

10

and brother-dad-ahab had seventy betweeners in keep-samaria. and he-yeah-jehu wrote recount-scrolls, and sent to keep-samaria, to the rulers of to-sow-jecre'al, to the elders, and to them that upped brother-dad-ahab's betweeners, saying, now as soon as this recount-scroll cometh to you, seeing your mister's betweeners are with you, and there are with you chariots and horses, a fenced city also, and armor; see even out the best and meetest of your mister's betweeners, and name-there him on his father's throne, and fight for your mister'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 he-yeah-jehu saying, we are thy work-ers, and will do all that thou wilt bid us; we will not make any king: do thou that which is good in thine eyes. then he wrote a 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 mister's betweeners, and come to me to to-sow-jecre'al by to-morrow this time. now the king's betweeners, 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 betweeners, and slaughtered seventy persons, and name-there their heads in baskets, and sent him them to to-sow-jecre'al. and there came a messenger, and told him, saying, they have brought the heads of the king's betweeners. and he said, name-there ye them in two heaps at the coming in of the gate until the morning. and it came to pass in the morning, that he emerged, and stood, and said to all the with, ye be right: behold, i conspired against my mister, and killed him: but who hit all these? know now that there will fall to the land not a word of word vowelconsonants-ohyeah, which vow-

elconsonants-ohyeah worded concerning the house of brother-dad-ahab: for vowelconsonants-ohyeah hath done that which he worded by his worker vowel-my-to-aliyeh. so he-yeah-jehu hit all that remained of the house of brother-dad-ahab in to-sow-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 keep-samaria. and as he was at the shearing house in the way, he-yeah-jehu met with the brethren of vowel-hold-ahacyeaho king of vowel-acknowledge-yeahodah, and said, who are ye? and they answered, we are the brethren of vowel-hold-ahacyeaho; and we go down to salute betweeners of the king and betweeners of the queen. and he said, take them alive. and they took them alive, and butchered them at the pit of the shearing house, even two and forty men; neither left he any of them. and when he went from there, he lighted on generous-vowel-yeahonadab between-er of vehicle-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 generous-vowel-yeahonadab answered, it is. if it be, give me thine hand. and he gave him his hand; and he upped him to him into the chariot. and he said, come with me, and see my zeal for vowelconsonants-ohyeah. so they made him ride in his chariot. and when he came to keep-samaria, he hit all that remained to brother-dad-ahab in keep-samaria, till he had destroyed him, according to the word of vowelconsonants-ohyeah, which he worded to vowel-my-to-aliyeh. and he-yeah-jehu gathered all the with together, and said to them, brother-dad-ahab worked possessor a little; but he-yeah-jehu will work him much. now therefore call to me all the come-bringers of possessor all his workers, and all his darkener; let none be account-missing: for i have a great butcher to do to possessor whosoever will be account-missing, he will not live. but he-yeah-jehu did it in subtilty, to the intent that he might make lost the worshippers of possessor and he-yeah-jehu said, read-call a confine assembly for possessor and they read-called it. and he-yeah-jehu sent through all to-song-immersed-isra'el 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, let emerge clothing for all the worshippers of possessor and he let emerge them forth clothing. and he-yeah-jehu went, and generous-vowel-yeahonadab between-er of vehicle-rekab, into the house of possessor and said to the worshippers of possessor search, and see that there be here with you none of the workers of vowelconsonants-ohyeah, but the worshippers of possessor only. and when they went in to do butchers and onups, he-yeah-jehu name-thereed fourscore men without, and said, if any of the men whom i have brought into your hands escape, he that letteth him go, his person will be for the person of him. and it came to pass, as soon as he had made an end of doing the onup, that he-yeah-jehu said to the guard and to the captains, go in, and hit them; let none emerge. and they hit them with the mouth of the sword; and the guard and the captains flung them out, and went to the city of the house of possessor and they let emerge the status-posts out of the house of possessor and burned them. and they demolished the status-post of possessor and demolished the house of possessor and name-thereed it a draught house to this day. thus he-yeah-jehu destroyed possessor out of to-song-immersed-isra'el

howbeit from the misses of much-people-jeroboam between of germ-nebat, who made to-song-immersed-isra'al to miss he-yeah-jehu turned aside not from after them, to wit, the golden calves that were in house-unto-bet-al, and that were in discuss-court-dan and vowelconsonants-ohyeah said to he-yeah-jehu because thou hast done well in executing that which is turgor-immersed in mine eyes, and hast done to the house of brother-dad-ahab according to all that was in mine heart, thy betweeners of the fourth generation will sit on the throne of to-song-immersed-isra'al but he-yeah-jehu took no heed to walk in the drops-of-teaching-tora of vowelconsonants-ohyeah towards of to-song-immersed-isra'al with all his heart: for he turned aside not from the misses of much-people-jeroboam, which made to-song-immersed-isra'al to miss in those days vowelconsonants-ohyeah began to cut to-song-immersed-isra'al short: and to-chest-look-haca'al hit them in all the coasts of to-song-immersed-isra'al from its-going-down-jordan eastward, all the land of roll-until-gil'ed, the gadites, and the see-child-raubenites, and the sleep-manassites, from juniper-object-eroer, which is by the river pine-arnon, even roll-until-gil'ed and at-tooth-bashan now the remainder of the words of he-yeah-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 to-song-immersed-isra'al and he-yeah-jehu slept with his fathers: and they buried him in keep-samaria. and hold-vowel-yeahoahac his betweener kinged in his stead. and the time that he-yeah-jehu kinged over to-song-immersed-isra'al in keep-samaria was twenty and eight years.

11

and when vowel-time-etalyeaho the mother of vowel-hold-ahacyeaho chest-envisioned that her betweener was dead, she arose and lost all the chest-envisiond royal. but seven-vowel-yeahoshebe, the daughter of king yo-high-joram, sister of vowel-hold-ahacyeaho, took give-up-joash betweener of vowel-hold-ahacyeaho, and stole him from among the king's betweeners which were slain; and they hid him, even him and his nurse, in the bedchamber from vowel-time-etalyeaho, so that he was not slain. and he was with her hid in the alpha-beit-house of vowelconsonants-ohyeah six years. and vowel-time-etalyeaho did king over the land. and the seventh year know-vowel-yeahoide sent and fetched the rulers over hundreds, with the captains and the guard, and brought them to him into the alpha-beit-house of vowelconsonants-ohyeah, and cut a alignment with them, and took an seven-oath of them in the alpha-beit-house of vowelconsonants-ohyeah, and let them see the king's betweener and he directed them, saying, this is the word that ye will do; a third part of you that come in on the settling will even be keepers of the watch of the king's house; and a third part will be at the gate of turn-aside-sur and a third part at the gate behind the guard: so will ye keep the watch of the house, that it be not broken down. and two parts of all you that emerge on the settling, even they will keep the watch of the alpha-beit-house of vowelconsonants-ohyeah about the king. and ye will compass the king round about, every man with his tools 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 know-vowel-yeahoide the darkener directed: and they took every man his men that

were to come in on the settling, with them that should emerge on the settling, and came to know-vowel-yeahoide the darkener and to the captains over hundreds did the darkener give king dude-david's spears and shields, that were in the house of vowelconsonants-ohyeah. and the guard stood, every man with his tools 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 let emerge the king's betweener and give the crown upon him, and gave him the witness; and they gave him king, and swimming him; and they hit their hands, and said, towards save the king. and when vowel-time-etalyeaho heard the voice of the guard and of the with, she came to the with into the house of vowelconsonants-ohyeah. and when she saw, behold, the king stood by a standstay, as the criterion was, and the immersed-princes and the trumpeters by the king, and all the with of the land be gladd, and blew with trumpets: and vowel-time-etalyeaho rent her clothes, and break-cried, treason, treason. but know-vowel-yeahoide the darkener directed the captains of the hundreds, the accounters of the stratagem, and said to them, let her emerge 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 vowelconsonants-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 know-vowel-yeahoide cut a alignment between vowelconsonants-ohyeah and the king and the with, that they should be vowelconsonants-ohyeah's with; between the king also and the with. and all the with of the land went into the house of possessor and demolished it down; his butcher-places and his images fractured they in pieces thoroughly, and killed giving-matan the darkener of possessor before the butcher-places. and the darkener name-thereed officers over the alpha-beit-house of vowelconsonants-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 vowelconsonants-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 deaded vowel-time-etalyeaho with the sword beside the king's house. seven years old was fire-vowel-yeahoash when he began to king.

12

in the seventh year of he-yeah-jehu fire-vowel-yeahoash began to king; and forty years kinged he in cast-complete-jerusalem. and his mother's there-name was gazelle-zibiah of seven-well-bar-shebe. and fire-vowel-yeahoash did that which was turgor-immersed in the eyes of vowelconsonants-ohyeah all his days wherein know-vowel-yeahoide the darkener instructed him. but the in-whats were not turned aside: the with still butchered and burnt incense in the in-whats. and fire-vowel-yeahoash said to the darkener, all the money of the dedicated things that is pass-crossed into the alpha-beit-house of vowelconsonants-ohyeah, even the money of every one that pass-crosseth the account, the money that every man is name-there at, and all the money that ups into any man's lb-heart to bring into the alpha-beit-house of vowelconsonants-ohyeah, let the darkener take it to them, every man of his acquaintance: and let them strengthen

the breaches of the house, wheresoever any breach will be found. but it was so, that in the three and twentieth year of king fire-vowel-yeahoash the darkener had not strengthened the breaches of the house. then king fire-vowel-yeahoash called for know-vowel-yea-hoide the darkener and the other darkener, and said to them, why strengthen ye not the breaches of the house? now therefore receive no more money of your acquaintance, but give it for the breaches of the house. and the darkener consented to receive no more money of the with, neither to strengthen the breaches of the house. but know-vowel-yea-hoide the darkener took a cabinet, and bored a hole in the lid of it, and name-there it beside the butcher-place, on the right side as one cometh into the alpha-beit-house of vowelconsonants-ohyeah: and the darkener that kept the threshold give therein all the money that was brought into the alpha-beit-house of vowelconsonants-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 upped, and they put up in bags, and recounted the money that was found in the alpha-beit-house of vowelconsonants-ohyeah. and they gave the money, being told, into the hands of them that did the work, that had the accounting of the alpha-beit-house of vowelconsonants-ohyeah: and they let it emerge to the carpenters and between-builders, that wrought upon the alpha-beit-house of vowelconsonants-ohyeah, and to miners, and miners of stone, and to buy timber and mineed stone to strengthen the breaches of the alpha-beit-house of vowelconsonants-ohyeah, and for all that was emerged for the house to strengthen it. howbeit there were not made for the alpha-beit-house of vowelconsonants-ohyeah bowls of silver, scissors, basins, trumpets, any tools of gold, or tools of silver, of the money that was brought into the alpha-beit-house of vowelconsonants-ohyeah: but they gave that to the workmen, and strengthened therewith the alpha-beit-house of vowelconsonants-ohyeah. moreover they thought of not ofwith the men, into whose hand they gave the money to be bestowed on workmen: for they dot hide-training-fully, the fault money and fault money was not brought into the alpha-beit-house of vowelconsonants-ohyeah: it was the darkener'. then to-chest-look-haca'al king of high-aram-syria upped, and fought against wine-press-gat and captered it: and to-chest-look-haca'al name-there his face-turnings to up to cast-complete-jerusalem. and fire-vowel-yeahoash king of vowel-acknowledge-yeahodah took all the dedicated things that criterion-vowel-yeahoshafat, and high-vowel-yeahoram, and vowel-hold-ahacyeaho, his fathers, kings of vowel-acknowledge-yeahodah, had dedicated, and his own dedicated things, and all the gold that was found in the treasures of the alpha-beit-house of vowelconsonants-ohyeah, and in the king's house, and sent it to to-chest-look-haca'al king of high-aram-syria and he upped from cast-complete-jerusalem. and the remainder of the words of give-up-joash, and all that he did, are they not written in the recount-scroll of the words of the days of the kings of vowel-acknowledge-yeahodah? and his workers arose, and made a conspiracy, and hit give-up-joash in the house of full-millo, which goeth down to basket-silla. for drip-cloth-jocabad betweeneer of hear-sh'meat, and drip-cloth-vowel-yeahocabad betweeneer of keep-shomer, his workers, hit him, and he died; and they buried him with his fathers in the city of dude-david: and vowel-courage-amazyeaho his betweeneer kinged in his stead.

13

in the three and twentieth year of give-up-joash betweeneer of vowel-hold-ahacyeaho king of vowel-acknowledge-yeahodah hold-vowel-yeahoahac betweeneer of he-yeah-jehu began to king over to-song-immersed-isra'al in keep-samaria, and kinged seventeen years. and he did that which was break-visual in the eyes of vowelconsonants-ohyeah, and followed the misses of much-people-jeroboam betweeneer of germ-nebat, which made to-song-immersed-isra'al to miss he turned aside not therefrom. and the nose-anger of vowelconsonants-ohyeah was kindled against to-song-immersed-isra'al and he gave them into the hand of to-chest-look-haca'al king of high-aram-syria and into the hand of child-of-echo-ben-hadad betweeneer of to-chest-look-haca'al, all their days. and hold-vowel-yeahoahac besought vowelconsonants-ohyeah, and vowelconsonants-ohyeah hearkened to him: for he chest-envisioned the pressure of to-song-immersed-isra'al because the king of high-aram-syria pressured them. (and vowelconsonants-ohyeah gave to-song-immersed-isra'al a saviour, so that they emerged from under the hand of the high-aram-syrians: and betweeners of to-song-immersed-isra'al dwelt in their tents, as beforetime. nevertheless they turned aside not from the misses of the house of much-people-jeroboam, who made to-song-immersed-isra'al miss but walked therein: and there standstayed the prosperity-fortuna-asherah also in keep-samaria.) neither did he leave of the with to hold-vowel-yeahoahac but fifty horsemen, and ten chariots, and ten thousand footmen; for the king of high-aram-syria had lost them, and had made them like the dust by threshing. now the remainder of the words of hold-vowel-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 to-song-immersed-isra'al and hold-vowel-yeahoahac slept with his fathers; and they buried him in keep-samaria: and give-up-joash his betweeneer kinged in his stead. in the thirty and seventh year of give-up-joash king of vowel-acknowledge-yeahodah began fire-vowel-yeahoash betweeneer of hold-vowel-yeahoahac to king over to-song-immersed-isra'al in keep-samaria, and kinged sixteen years. and he did that which was break-visual in the eyes of vowelconsonants-ohyeah; he turned aside not from all the misses of much-people-jeroboam betweeneer of germ-nebat, who made to-song-immersed-isra'al miss but he walked therein. and the remainder of the words of give-up-joash, and all that he did, and his heroblokeness wherewith he fought against vowel-courage-amazyeaho king of vowel-acknowledge-yeahodah, are they not written in the recount-scroll of the words of the days of the kings of to-song-immersed-isra'al and give-up-joash slept with his fathers; and much-people-jeroboam sat upon his throne: and give-up-joash was buried in keep-samaria with the kings of to-song-immersed-isra'al now my-to-sticky-save-alishe was fallen sick of his sickness whereof he died. and give-up-joash the king of to-song-immersed-isra'al came down to him, and wept over his face-turnings, and said, o my father, my father, the chariot of to-song-immersed-isra'al and the horsemen thereof. and my-to-sticky-save-alishe said to him, take bow and arrow-halfers. and he took to him bow and arrow-halfers. and he said to the king of to-song-immersed-isra'al name-there thine hand upon the bow. and he name-there his hand upon it:

and my-to-sticky-save-alishe name-there his hands upon the king's hands. and he said, open the window eastward. and he opened it. then my-to-sticky-save-alishe said, shoot. and he shot. and he said, the arrow-halfer of vowelconsonants-ohyeah's stick-saveance, and the arrow-halfer of stick-saveance from high-aram-syria for thou wilt hit the high-aram-syrians in horizon-afeq, till thou have consumed them. and he said, take the arrow-halfers. and he took them. and he said to the king of to-song-immersed-isra'al hit upon the land. and he hit thrice, and standstayed. and the man of tohwards was foaming with him, and said, thou shouldest have hit five or six times; then hadst thou hit high-aram-syria till thou hadst consumed it: whereas now thou wilt hit high-aram-syria but thrice. and my-to-sticky-save-alishe died, and they buried him. and the bands of the from-father-moabites invaded the land at the coming in of the year. and it came to pass, as they were burying a man, that, behold, they spied a band of men; and they flung the man into the sepulchre of my-to-sticky-save-alishe and when the man was let down, and touched the bones of my-to-sticky-save-alishe he lived, and stood up on his feet. but to-chest-look-haca'al king of high-aram-syria pressured to-song-immersed-isra'al all the days of hold-vowel-yeahoahac. and vowelconsonants-ohyeah was gracious to them, and had wombing on them, and had respect to them, because of his alignment with their-wing-organ-abraham, laugh-iz'haq, and heel-follow-jaqob, and would not swim-ruin them, neither flung he them from his presence as yet. so to-chest-look-haca'al king of high-aram-syria died; and child-of-echo-ben-hadad his betweenner kinged in his stead. and fire-vowel-yeahoash betweenner of hold-vowel-yeahoahac took again out of the hand of child-of-echo-ben-hadad betweenner of to-chest-look-haca'al the cities, which he had held out of the hand of hold-vowel-yeahoahac his father by war. three times did give-up-joash beat him, and recovered the cities of to-song-immersed-isra'al

14

in the second year of give-up-joash betweenner of hold-vowel-yeahoahac king of to-song-immersed-isra'al kinged vowel-courage-amazyeaho betweenner of give-up-joash king of vowel-acknowledge-yeahodah. he was twenty and five years old when he began to king, and kinged twenty and nine years in cast-complete-jerusalem. and his mother's there-name was delight-vowel-yeahoeden of cast-complete-jerusalem. and he did that which was turgor-immersed in the eyes of vowelconsonants-ohyeah, yet not like dude-david his father: he did according to all things as give-up-joash his father did. howbeit the in-whats were not turned aside : as yet the with did butcher and burnt incense on the in-whats. and it came to pass, as soon as the kingdom was strongheld in his hand, that he hit his workers which had slain the king his father. but betweenners of the murderers he deaded not: according to that which is written in the recount-scroll of the drops-of-teaching-tora of extract-mose, wherein vowelconsonants-ohyeah directed, saying, the fathers will not be put to death for betweenners, nor betweenners be put to death for the fathers; but every man will be put to death for his own miss he hit of man-red-adom in the valley of salt ten thousand, and took basket-rock-selah by war, and called the there-name of it to-handle-jotte'al to this day. then vowel-courage-amazyeaho sent mes-

sengers to fire-vowel-yeahoash, betweenner of hold-vowel-yeahoahac betweenner of he-yeah-jehu king of to-song-immersed-isra'al saying, come, let us see one another in the face-turnings. and fire-vowel-yeahoash the king of to-song-immersed-isra'al sent to vowel-courage-amazyeaho king of vowel-acknowledge-yeahodah, saying, the thistle that was in build-white-lebanon sent to the cedar that was in build-white-lebanon, saying, give thy daughter to my betweenner to woman: and there pass-crossed by a animal of the field that was in build-white-lebanon, and trode down the thistle. thou hast indeed hit man-red-adom, and thine heart hath lifted thee up: acknowledgement of this, and tarry at home: for why shouldest thou meddle to thy hurt, that thou shouldest fall, even thou, and vowel-acknowledge-yeahodah with thee? but vowel-courage-amazyeaho would not hear. therefore fire-vowel-yeahoash king of to-song-immersed-isra'al upped; and he and vowel-courage-amazyeaho king of vowel-acknowledge-yeahodah saw one another in the face-turnings at house-of-sun-bet-shemesh, which belongeth to vowel-acknowledge-yeahodah. and vowel-acknowledge-yeahodah was injured before to-song-immersed-isra'al and they fled every man to their tents. and fire-vowel-yeahoash king of to-song-immersed-isra'al took vowel-courage-amazyeaho king of vowel-acknowledge-yeahodah, betweenner of fire-vowel-yeahoash betweenner of vowel-hold-acacyeaho, at house-of-sun-bet-shemesh, and came to cast-complete-jerusalem, and brake down the wall of cast-complete-jerusalem from the gate of gray-fruital-afraim to the corner gate, four hundred cubits. and he took all the gold and silver, and all the tools that were found in the alpha-beit-house of vowelconsonants-ohyeah, and in the treasures of the king's house, and hostages, and resetted to keep-samaria. now the remainder of the words of fire-vowel-yeahoash which he did, and his heroblokeness, and how he fought with vowel-courage-amazyeaho king of vowel-acknowledge-yeahodah, are they not written in the recount-scroll of the words of the days of the kings of to-song-immersed-isra'al and fire-vowel-yeahoash slept with his fathers, and was buried in keep-samaria with the kings of to-song-immersed-isra'al and much-people-jeroboam his betweenner kinged in his stead. and vowel-courage-amazyeaho betweenner of give-up-joash king of vowel-acknowledge-yeahodah lived after the death of fire-vowel-yeahoash betweenner of hold-vowel-yeahoahac king of to-song-immersed-isra'al fifteen years. and the remainder of the words of vowel-courage-amazyeaho, are they not written in the recount-scroll of the words of the days of the kings of vowel-acknowledge-yeahodah? now they made a conspiracy against him in cast-complete-jerusalem: and he fled to strike-lakish; but they sent after him to strike-lakish, and deaded him there. and they lifted him on horses: and he was buried at cast-complete-jerusalem with his fathers in the city of dude-david. and all the with of vowel-acknowledge-yeahodah took vowel-help-eceryeaho, which was sixteen years old, and made him king instead of his father vowel-courage-amazyeaho. he betweenner-built deer-to-alat, and restored it to vowel-acknowledge-yeahodah, after that the king slept with his fathers. in the fifteenth year of vowel-courage-amazyeaho betweenner of give-up-joash king of vowel-acknowledge-yeahodah much-people-jeroboam betweenner of give-up-joash king of to-song-immersed-isra'al began to king in keep-samaria, and kinged forty and one years. and he did that which was break-visual in the eyes

of vowelconsonants-ohyeah: he turned aside not from all the misses of much-people-jeroboam between of germ-nebat, who made to-song-immersed-isra'al to miss he restored the coast of to-song-immersed-isra'al from the coming of gourd-vessel-hamat to the sea of the plain, according to word vowelconsonants-ohyeah towards of to-song-immersed-isra'al which he tormented by the hand of his worker dove-jonah, between of true-amitai, the come-bringer, which was of winepress-dig-gat-hefer. for vowelconsonants-ohyeah saw the poverty of to-song-immersed-isra'al that it was very bitter: for there was not any shut up, nor any left, nor any helper for to-song-immersed-isra'al and vowelconsonants-ohyeah worded not that he would wipe out the there-name of to-song-immersed-isra'al from under namespaces; but he stick-safed them by the hand of much-people-jeroboam between of give-up-joash. now the remainder of the words of much-people-jeroboam, and all that he did, and his heroblokeness, how he warred, and how he recovered quiet-bag-damasqus, and gourd-vessel-hamat, which belonged to vowel-acknowledge-yeahodah, for to-song-immersed-isra'al are they not written in the recount-scroll of the words of the days of the kings of to-song-immersed-isra'al and much-people-jeroboam slept with his fathers, even with the kings of to-song-immersed-isra'al and vowel-remember-cakaryeaho his between kinged in his stead.

15

in the twenty and seventh year of much-people-jeroboam king of to-song-immersed-isra'al began vowel-help-eceryeaho between of vowel-courage-amazyeaho king of vowel-acknowledge-yeahodah to king. sixteen years old was he when he began to king, and he kinged two and fifty years in cast-complete-jerusalem. and his mother's there-name was vowel-can-jekolyeaho of cast-complete-jerusalem. and he did that which was turgor-immersed in the eyes of vowelconsonants-ohyeah, according to all that his father vowel-courage-amazyeaho had done; save that the in-whats were not turned aside: the with butcherd and burnt incense still on the in-whats. and vowelconsonants-ohyeah smote the king, so that he was a narrow-waspish to the day of his death, and dwelt in a several house. and sound-io-jotam the king's between was over the house, critic the with of the land. and the remainder of the words of vowel-help-eceryeaho, and all that he did, are they not written in the recount-scroll of the words of the days of the kings of vowel-acknowledge-yeahodah? so vowel-help-eceryeaho slept with his fathers; and they buried him with his fathers in the city of dude-david: and sound-io-jotam his between kinged in his stead. in the thirty and eighth year of vowel-help-eceryeaho king of vowel-acknowledge-yeahodah did vowel-remember-cakaryeaho between of much-people-jeroboam king over to-song-immersed-isra'al in keep-samaria six months. and he did that which was break-visual in the eyes of vowelconsonants-ohyeah, as his fathers had done: he turned aside not from the misses of much-people-jeroboam between of germ-nebat, who made to-song-immersed-isra'al to miss and complete-shallum between of dry-jabesh conspired against him, and hit him before the with, and hit him, and kinged in his stead. and the remainder of the words of vowel-remember-cakaryeaho, behold, they are written in the recount-scroll of the words of the days of the kings of

to-song-immersed-isra'al this was word vowelconsonants-ohyeah which he worded to he-yeah-jehu saying, thy betweeners will sit on the throne of to-song-immersed-isra'al to the fourth generation. and so it came to pass. complete-shallum between of dry-jabesh began to king in the nine and thirtieth year of vowel-goat-ucyehao king of vowel-acknowledge-yeahodah; and he kinged a completed month in keep-samaria. for comfort-menaheh between of gadi upped from want-placate-solve-tirzah, and came to keep-samaria, and hit complete-shallum between of dry-jabesh in keep-samaria, and hit him, and kinged in his stead. and the remainder of the words of complete-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 to-song-immersed-isra'al then comfort-menaheh hit stopskip-tifsah, and all that were therein, and the coasts thereof from want-placate-solve-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 vowel-help-eceryeaho king of vowel-acknowledge-yeahodah began comfort-menaheh between of gadi to king over to-song-immersed-isra'al and kinged ten years in keep-samaria. and he did that which was break-visual in the eyes of vowelconsonants-ohyeah: he turned aside not all his days from the misses of much-people-jeroboam between of germ-nebat, who made to-song-immersed-isra'al to miss and bean-fall-pul the king of pine-song-immersed-syria came against the land: and comfort-menaheh gave bean-fall-pul a thousand talents of silver, that his hand might be with him to stronghold the kingdom in his hand. and comfort-menaheh let emerged the money of to-song-immersed-isra'al even of all the heroblokes of stratagem, of each man fifty light-sheqels of silver, to give to the king of pine-song-immersed-syria so the king of pine-song-immersed-syria turned back, and standstayed not there in the land. and the remainder of the words of comfort-menaheh, and all that he did, are they not written in the recount-scroll of the words of the days of the kings of to-song-immersed-isra'al and comfort-menaheh slept with his fathers; and vowel-open-inspect-peqahiyeah his between kinged in his stead. in the fiftieth year of vowel-help-eceryeaho king of vowel-acknowledge-yeahodah vowel-open-inspect-peqahiyeah between of comfort-menaheh began to king over to-song-immersed-isra'al in keep-samaria, and kinged two years. and he did that which was break-visual in the eyes of vowelconsonants-ohyeah: he turned aside not from the misses of much-people-jeroboam between of germ-nebat, who made to-song-immersed-isra'al to miss but inspector-peqah between of vowel-high-remalyeaho, a captain of his, conspired against him, and hit him in keep-samaria, in the palace of the king's house, with lump-argob and lion-gather-arieh, and with him fifty men of the roll-until-gil'edites: and he killed him, and kinged in his room. and the remainder of the words of vowel-open-inspect-peqahiyeah, and all that he did, behold, they are written in the recount-scroll of the words of the days of the kings of to-song-immersed-isra'al in the two and fiftieth year of vowel-help-eceryeaho king of vowel-acknowledge-yeahodah inspector-peqah between of vowel-high-remalyeaho began to king over to-song-immersed-isra'al in keep-samaria, and kinged twenty years. and he did that which was break-visual in the eyes of vowelconsonants-ohyeah: he turned aside not from the misses of much-people-jer-

oboam betweener of germ-nebat, who made to-song-immersed-isra'al to miss in the days of inspector-peqah king of to-song-immersed-isra'al came find-out-fall-ban-tiglat-pileser king of pine-song-immersed-syria and took consideration-eijon, and mourning-house-of-squeeze-abel-bet-m'ekah, and rest-janoah, and dedicate-qadesh, and yard-hazor, and roll-until-gil'ed, and rolling-galilee, all the land of cunning-twist-naftali, and carried them captive to pine-song-immersed-syria and vowelconsonants-stick-safe-yeahoshua betweener of terebith-to-alah made a conspiracy against inspector-peqah betweener of vowel-high-remalyeaho, and hit him, and hit him, and kinged in his stead, in the twentieth year of sound-io-jotam betweener of vowel-goat-ucyehao. and the remainder of the words of inspector-peqah, and all that he did, behold, they are written in the recount-scroll of the words of the days of the kings of to-song-immersed-isra'al in the second year of inspector-peqah betweener of vowel-high-remalyeaho king of to-song-immersed-isra'al began sound-io-jotam betweener of vowel-goat-ucyehao king of vowel-acknowledge-yeahodah to king. five and twenty years old was he when he began to king, and he kinged sixteen years in cast-complete-jerusalem. and his mother's there-name was inheritance-jerusha, the daughter of be-right-zadoq. and he did that which was turgor-immersed in the eyes of vowelconsonants-ohyeh: he did according to all that his father vowel-goat-ucyehao had done. howbeit the in-whats were not turned aside: the with butcherd and burned incense still in the in-whats. he between-built the higher gate of the alpha-beit-house of vowelconsonants-ohyeh. now the remainder of the words of sound-io-jotam, and all that he did, are they not written in the recount-scroll of the words of the days of the kings of vowel-acknowledge-yeahodah? in those days vowelconsonants-ohyeh began to send against vowel-acknowledge-yeahodah run-serious-rezin the king of high-aram-syria and inspector-peqah betweener of vowel-high-remalyeaho. and sound-io-jotam slept with his fathers, and was buried with his fathers in the city of dude-david his father: and hold-ahac his betweener kinged in his stead.

16

in the seventeenth year of inspector-peqah betweener of vowel-high-remalyeaho hold-ahac betweener of sound-io-jotam king of vowel-acknowledge-yeahodah began to king. twenty years old was hold-ahac when he began to king, and kinged sixteen years in cast-complete-jerusalem, and did not that which was turgor-immersed in the eyes of vowelconsonants-ohyeh his towards, like dude-david his father. but he walked in the way of the kings of to-song-immersed-isra'al yea, and made his betweener to pass-cross through the fire, according to the abominations of the body-nations, whom vowelconsonants-ohyeh cast out from before betweeners of to-song-immersed-isra'al and he butcherd and burnt incense in the in-whats, and on the hills, and under every green tree. then run-serious-rezin king of high-aram-syria and inspector-peqah betweener of vowel-high-remalyeaho king of to-song-immersed-isra'al upped to cast-complete-jerusalem to war: and they develop-narrowd hold-ahac, but could not overcome him. at that time run-serious-rezin king of high-aram-syria recovered deer-to-ailat to high-aram-syria and drave the vowel-acknowledge-yeahodim from deer-to-ailat: and the high-aram-syri-

ans came to deer-to-ailat, and dwelt there to this day. so hold-ahac sent messengers to find-out-fall-ban-tiglat-pileser king of pine-song-immersed-syria saying, i am thy worker and thy betweener up, and stick-safe me out of the hand of the king of high-aram-syria and out of the hand of the king of to-song-immersed-isra'al which stand up against me. and hold-ahac took the silver and gold that was found in the alpha-beit-house of vowelconsonants-ohyeh, and in the treasures of the king's house, and sent it for a present to the king of pine-song-immersed-syria and the king of pine-song-immersed-syria hearkened to him: for the king of pine-song-immersed-syria upped against quiet-bag-damasqus, and took it, and carried the people of it captive to wall-qir and deaded run-serious-rezin. and king hold-ahac went to quiet-bag-damasqus to meet find-out-fall-ban-tiglat-pileser king of pine-song-immersed-syria and chest-envisioned an butcher-place that was at quiet-bag-damasqus: and king hold-ahac sent to vowel-light-ariyeh the darkener the fashion of the butcher-place, and the pattern of it, according to all the message-craft thereof. and vowel-light-ariyeh the darkener between-built an butcher-place according to all that king hold-ahac had sent from quiet-bag-damasqus: so vowel-light-ariyeh the darkener made it against king hold-ahac came from quiet-bag-damasqus. and when the king was come from quiet-bag-damasqus, the king saw the butcher-place: and the king approached to the butcher-place, and onuped thereon. and he burnt his onup and his rester, and poured his pouring, and sprinkled the blood of his completers, upon the butcher-place. and he near-inward also the brazen butcher-place, which was before vowelconsonants-ohyeh, from the forefront of the house, from between the butcher-place and the alpha-beit-house of vowelconsonants-ohyeh, and give it on the north side of the butcher-place. and king hold-ahac directed vowel-light-ariyeh the darkener saying, upon the great butcher-place burn the morning onup, and the evening rester, and the king's onup, and his rester, with the onup of all the with of the land, and their rester, 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 vowel-light-ariyeh the darkener according to all that king hold-ahac directed. and king hold-ahac cut off the borders of the bases, and turned aside the bulging from off them; and took down the sea from off the brazen cattle that were under it, and give it upon the pavement of stones. and the covert for the settling that they had between-built in the house, and the king's entry without, turned he from the alpha-beit-house of vowelconsonants-ohyeh for the king of pine-song-immersed-syria now the remainder of the words of hold-ahac which he did, are they not written in the recount-scroll of the words of the days of the kings of vowel-acknowledge-yeahodah? and hold-ahac slept with his fathers, and was buried with his fathers in the city of dude-david: and vowel-strong-heceqyehao his betweener kinged in his stead.

17

in the twelfth year of hold-ahac king of vowel-acknowledge-yeahodah began vowelconsonants-stick-safe-yeahoshua betweener of terebith-to-alah to king in keep-samaria over to-song-immersed-isra'al nine years. and he did that which was break-visual in the eyes of vowelconsonants-ohyeh, but not as

the kings of to-song-immersed-isra'el that were before him. against him upped complete-arrested-shalmanaser king of pine-song-immersed-syria and vowelconsonants-stick-safe-yeahoshua became his worker, and gave him comfort-presents. and the king of pine-song-immersed-syria found conspiracy in vowelconsonants-stick-safe-yeahoshua: for he had sent messengers to so king of narrows-develop-egypt, and upped no comfort-present to the king of pine-song-immersed-syria as he had done year by year: therefore the king of pine-song-immersed-syria shut him up, and chained him in prison. then the king of pine-song-immersed-syria upped throughout all the land, and upped to keep-samaria, and develop-narrowed it three years. in the ninth year of vowelconsonants-stick-safe-yeahoshua the king of pine-song-immersed-syria captered keep-samaria, and carried to-song-immersed-isra'el away into pine-song-immersed-syria and placed them in moist-halah and in spice-habor by the river of fleece-pass-by-gocan, and in the cities of the each-and-every-medes. for so it was, that betweeners of to-song-immersed-isra'el had missed against vowelconsonants-ohyeah their tohwards, which had brought them up out of the land of narrows-develop-egypt, from under the hand of big-house-fuhreroh king of narrows-develop-egypt, and had respected other tohwards, and walked in the statutes of the body-nations, whom vowelconsonants-ohyeah cast out from before betweeners of to-song-immersed-isra'el and of the kings of to-song-immersed-isra'el which they had made. and betweeners of to-song-immersed-isra'el did secretly those words that were not turgor-immersed against vowelconsonants-ohyeah their tohwards, and they between-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 prosperity-fortuna-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 vowelconsonants-ohyeah carried away before them; and wrought break-visual words to provoke vowelconsonants-ohyeah to anger: for they worked bullshit, whereof vowelconsonants-ohyeah had said to them, ye will not do this word. yet vowelconsonants-ohyeah testified against to-song-immersed-isra'el and against vowel-acknowledge-yeahodah, by all the come-bringers, and by all the chest-envisioners, saying, turn ye from your break-visual ways, and keep my directives and my statutes, according to all the drops-of-teaching-tora 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 hide-train in vowelconsonants-ohyeah their tohwards. and they were fed up with his statutes, and his alignment that he cut with their fathers, and his testimonies which he testified against them; and they followed vapor, and became vapor, and went after the body-nations that were round about them, concerning whom vowelconsonants-ohyeah had charged them, that they should not do like them. and they left all the directives of vowelconsonants-ohyeah their tohwards, and made them blended, even two calves, and made a prosperity-fortuna-asherah, and bowed all the army of namespaces, and worked possessor and they caused their betweeners and their betweenas to pass-cross through the fire, and used magic and enchantments, and sold themselves to do break-visual in the eyes of vowelconsonants-ohyeah, to provoke him to anger. therefore vowelconsonants-ohyeah was very

angry with to-song-immersed-isra'el and turned aside them out of his sight: there was none left but the branch of vowel-acknowledge-yeahodah only. also vowel-acknowledge-yeahodah kept not the directives of vowelconsonants-ohyeah their tohwards, but walked in the statutes of to-song-immersed-isra'el which they made. and vowelconsonants-ohyeah was fed up with all the seed of to-song-immersed-isra'el and afflicted them, and gave them into the hand of spoilers, until he had flung them out of his sight. for he rent to-song-immersed-isra'el from the house of dave-david; and they made much-people-jeroboam betweener of germ-nebat king: and much-people-jeroboam drave to-song-immersed-isra'el from following vowelconsonants-ohyeah, and made them miss a great miss for betweeners of to-song-immersed-isra'el walked in all the misses of much-people-jeroboam which he did; they turned aside not from them; until vowelconsonants-ohyeah turned aside to-song-immersed-isra'el out of his sight, as he had worded by all his workers the come-bringers. so was to-song-immersed-isra'el carried away out of their own earth to pine-song-immersed-syria to this day. and the king of pine-song-immersed-syria brought men from in-mix-fade-babel, and from beaten-kutah, and from twist-eova, and from gourd-vessel-hamat, and from recount-sefarvaim, and placed them in the cities of keep-samaria instead of betweeners of to-song-immersed-isra'el and they inherited keep-samaria, and dwelt in the cities thereof. and so it was at the beginning of their settling there, that they respected not vowelconsonants-ohyeah: therefore vowelconsonants-ohyeah sent gather-lions among them, which killed some of them. wherefore they said to the king of pine-song-immersed-syria saying, the nations which thou hast uncover-exiled, and placed in the cities of keep-samaria, know not the criterion of the tohwards of the land: therefore he hath sent gather-lions among them, and, behold, they dead them, because they know not the criterion of the tohwards of the land. then the king of pine-song-immersed-syria directed, saying, carry name-there one of the darkener whom ye brought from there; and let them go and dwell there, and let him teach them the criterion of the tohwards of the land. then one of the darkener whom they had carried away from keep-samaria came and dwelt in house-unto-bet-al, and taught them how they should respect vowelconsonants-ohyeah. howbeit every nation made tohwards of their own, and rested them in the houses of the in-whats which the keep-samaritans had made, every nation in their cities wherein they dwelt. and the men of in-mix-fade-babel made booths-daughters-sukot-benot, and the men of hatch-kut made spy-training-nergal and the men of gourd-vessel-hamat made fire-hundred-ashima, and the twist-distort-evites made looted-nibhac and catch-up-tartaq, and the sepharvites burnt their betweeners in fire to maple-king-adramelek and answer-load-king-enamelek, the tohwards of recount-sefarvaim. so they respected vowelconsonants-ohyeah, and made 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 vowelconsonants-ohyeah, and worked their own tohwards, after the criterion of the nations whom they carried away from there. to this day they do after the criterioner criterioners: they respect not vowelconsonants-ohyeah, neither do they after their statutes, or after their criterioners, or after the drops-of-teaching-tora and directive which vowelconsonants-ohyeah directed betweeners of heel-fol-

low-jaqob, whom he there-named to-song-immersed-isra'al with whom vowelconsonants-ohyeah had cut a alignment, and charged them, saying, ye will not respect other tohwads, nor bow yourselves to them, nor work them, nor butcher to them: but vowelconsonants-ohyeah, who upped you out of the land of narrows-develop-egypt with great energy and a tilt-stretched out arm, him will ye respect, and him will ye bow, and to him will ye do butcher. and the statutes, and the criterions, and the drops-of-teaching-tora and the directive, which he wrote for you, ye will keep to do forevermore; and ye will not respect other tohwads, and the alignment that i have cut with you ye will not forget; neither will ye respect other tohwads. but vowelconsonants-ohyeah your tohwads 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 criterioner criterion. so these nations respected vowelconsonants-ohyeah, and worked their chisel-sculptures, both their betweeners, and their betweeners's betweeners: as did their fathers, so do they to this day.

18

now it came to pass in the third year of vowelconsonants-stick-safe-yeahoshua betweener of terebinth-to-alah king of to-song-immersed-isra'al that vowel-strong-heceqyeaho betweener of hold-ahac king of vowel-acknowledge-yeahodah began to king. twenty and five years old was he when he began to king; and he kinged twenty and nine years in cast-complete-jerusalem. his mother's there-name also was my-father-abi the daughter of vowel-remember-cakaryeaho. and he did that which was turgor-immersed in the eyes of vowelconsonants-ohyeah, according to all that dude-david his father did. he turned aside the in-whats, and fractured the status-posts, and hewn down the prosperity-fortuna-asherahs, and fractured in pieces the brazen serpent that extract-mose had cut: for to those days betweeners of to-song-immersed-isra'al did burn incense to it: and he called it serpent-bronze-neshushtan. he be sured in vowelconsonants-ohyeah tohwads of to-song-immersed-isra'al so that after him was none like him among all the kings of vowel-acknowledge-yeahodah, nor any that were before him. for he clave to vowelconsonants-ohyeah, and turned aside not from following him, but kept his directives, which vowelconsonants-ohyeah directed extract-mose. and vowelconsonants-ohyeah was with him; and he prospered whithersoever he emerged: and he bittered against the king of pine-song-immersed-syria and worked him not. he hit the splash-in-palestinians, even to courage-goat-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 vowel-strong-heceqyeaho, which was the seventh year of vowelconsonants-stick-safe-yeahoshua betweener of terebinth-to-alah king of to-song-immersed-isra'al that complete-arrested-shalmanaser king of pine-song-immersed-syria upped against keep-samaria, and develop-narrowd it. and at the end of three years they captured it: in the sixth year of vowel-strong-heceqyeaho, that is in the ninth year of vowelconsonants-stick-safe-yeahoshua king of to-song-immersed-isra'al keep-samaria was captured. and the king of pine-song-immersed-syria did carry away to-song-immersed-isra'al to pine-song-immersed-syria and put them in moist-halah and in splice-habor by the river of fleece-

pass-by-gocan, and in the cities of the each-and-every-medes: because they heard not the voice of vowelconsonants-ohyeah their tohwads, but pass-crossed over his alignment, and all that extract-mose the worker of vowelconsonants-ohyeah directed, and would not hear them, nor do them. now in the fourteenth year of king vowel-strong-heceqyeaho did scorching-senaherib king of pine-song-immersed-syria up against all the fenced cities of vowel-acknowledge-yeahodah, and took them. and vowel-strong-heceqyeaho king of vowel-acknowledge-yeahodah sent to the king of pine-song-immersed-syria to strike-lakish, saying, i have offended; reset from me: that which thou givetest on me will i bear. and the king of pine-song-immersed-syria name-thereed to vowel-strong-heceqyeaho king of vowel-acknowledge-yeahodah three hundred talents of silver and thirty talents of gold. and vowel-strong-heceqyeaho gave him all the silver that was found in the alpha-beit-house of vowelconsonants-ohyeah, and in the treasures of the king's house. at that time did vowel-strong-heceqyeaho cut off the gold from the doors of the hall of vowelconsonants-ohyeah, and from the pillars which vowel-strong-heceqyeaho king of vowel-acknowledge-yeahodah had overlaid, and gave it to the king of pine-song-immersed-syria and the king of pine-song-immersed-syria sent explore-tartan and many-eunuch-rabsaris and many-silent-rabshaqeh from strike-lakish to king vowel-strong-heceqyeaho with a heavyweighty stratagem against cast-complete-jerusalem. and they upped and came to cast-complete-jerusalem. and when they were up, they came and stood by the conduit of the upper pool, which is in the highway of the completeder's field. and when they had called to the king, there emerged to them my-to-get-up-aliaqim betweener of vowel-part-hilqyeaho, which was over the household, and sit-build-shebna the scroll-recounters, and brother-io-joah betweener of add-collect-asaf the recorder. and many-silent-rabshaqeh said to them, speak ye now to vowel-strong-heceqyeaho, thus saith the great king, the king of pine-song-immersed-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 bitterest against me? now, behold, thou be surest upon the staff of this crushed reed, even upon narrows-develop-egypt, on which if a man support, it will go into his hand, and pierce it: so is big-house-fuhreroh king of narrows-develop-egypt to all that be sure on him. but if ye say to me, we be sure in vowelconsonants-ohyeah our tohwads: is not that he, whose in-whats and whose butcher-places vowel-strong-heceqyeaho hath turned aside, and hath said to vowel-acknowledge-yeahodah and cast-complete-jerusalem, ye will bow before this butcher-place in cast-complete-jerusalem? now therefore, i pray thee, guarantee to my mister the king of pine-song-immersed-syria and i will give thee two thousand horses, if thou be able on thy part to set riders upon them. how then wilt thou turn away the face-turnings of one captain of the least of my mister's workers, and name-there thy be sure on narrows-develop-egypt for chariots and for horsemen? am i now up without vowelconsonants-ohyeah against this place to swim-ruin it? vowelconsonants-ohyeah said to me, up against this land, and swim-ruin it. then said my-to-get-up-aliaqim betweener of vowel-part-hilqyeaho, and sit-build-shebna, and brother-io-joah, to many-silent-rabshaqeh, word, i pray thee, to thy workers in the high-aram-syrian language; for we hear

it: and word not with us in the vowel-acknowledge-yeahodim language in the ears of the with that are on the wall. but many-silent-rab-shaqeh said to them, hath my mister sent me to thy mister, 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 excrement, and drink their own piss with you? then many-silent-rab-shaqeh stood and read-called with a loud voice in the vowel-acknowledge-yeahodim language, and worded, saying, hear the word of the great king, the king of pine-song-immersed-syria thus saith the king, let not vowel-strong-heceqyeaho deceive you: for he will not be able to snatch you out of his hand: neither let vowel-strong-heceqyeaho give you be sure in vowelconsonants-ohyeah, saying, vowelconsonants-ohyeah will surely snatch us, and this city will not be gave into the hand of the king of pine-song-immersed-syria hearken not to vowel-strong-heceqyeaho: for thus saith the king of pine-song-immersed-syria make an agreement with me by a present, and emerged 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 vowel-strong-heceqyeaho, when he persuadeth you, saying, vowelconsonants-ohyeah will deliver us. hath any of the tohwards of the nations snatched at all his land out of the hand of the king of pine-song-immersed-syria where are the tohwards of gourd-vessel-hamat, and of light-redeem-arpad? where are the tohwards of recount-sefarvaim, movement-hene, and twist-evah? have they snatched keep-samaria out of mine hand? who are they among all the tohwards of the countries, that have snatched their land out of mine hand, that vowelconsonants-ohyeah should snatch cast-complete-jerusalem out of mine hand? but the with held their peace, and answered him not a word: for the king's directive was, saying, answer him not. then came my-to-get-up-aliaqim between of vowel-part-hilqyeaho, which was over the household, and sit-build-shebna the scroll-recounters, and brother-io-joah between of add-collect-asaf the recorder, to vowel-strong-heceqyeaho with their clothes rent, and recounted him the words of many-silent-rab-shaqeh.

19

and it came to pass, when king vowel-strong-heceqyeaho heard it, that he rent his clothes, and covered himself with sackcloth, and went into the alpha-beit-house of vowelconsonants-ohyeah. and he sent my-to-get-up-aliaqim, which was over the household, and sit-build-shebna the scroll-recounters, and the elders of the darkener, covered with sackcloth, to vowel-stick-safe-ishuayeaho the come-bringer between of courage-amoz. and they said to him, thus saith vowel-strong-heceqyeaho, this day is a day of narrows, and of reprove, and blasphemy; for betweeners are come to the birth, and there is not energy to bring forth. it may be vowelconsonants-ohyeah thy tohwards will hear all the words of many-silent-rab-shaqeh, whom the king of pine-song-immersed-syria his mister hath sent to reprove the living tohwards; and will reprove the words which vowelconsonants-ohyeah thy tohwards hath heard: wherefore lift up thy criming for the remnant that are left. so the workers

of king vowel-strong-heceqyeaho came to vowel-stick-safe-ishuayeaho, and vowel-stick-safe-ishuayeaho said to them, thus will ye say to your mister, thus saith vowelconsonants-ohyeah, be not afraid of the words which thou hast heard, with which the youths of the king of pine-song-immersed-syria have abused me. behold, i will give a blast upon him, and he will hear a rumor, and will reset to his own land; and i will quarrel him to fall by the sword in his own land. so many-silent-rab-shaqeh resetted, and found the king of pine-song-immersed-syria warring against white-build-libnah: for he had heard that he was journeyed from strike-lakish. and when he heard say of stay-away-tirhaqah king of cush-spindle-ethiopia, chest-envision, he is emerged to fight against thee: he sent messengers again to vowel-strong-heceqyeaho, saying, thus will ye speak to vowel-strong-heceqyeaho king of vowel-acknowledge-yeahodah, saying, let not thy tohwards in whom thou be surest deceive thee, saying, cast-complete-jerusalem will not be gave into the hand of the king of pine-song-immersed-syria behold, thou hast heard what the kings of pine-song-immersed-syria have done to all lands, by destroying them utterly: and will thou be snatched? have the tohwards of the nations snatched them which my fathers have swim-ruined; as fleece-pass-by-gocan, and scorch-hole-haran, and sequence-rezef, and betweeners of delight-while-eden which were in approve-telasar? where is the king of gourd-vessel-hamat, and the king of light-redeem-arpad, and the king of the city of recount-sefarvaim, of movement-hene, and twist-evah? and vowel-strong-heceqyeaho received the recount-scroll of the hand of the messengers, and read-called it: and vowel-strong-heceqyeaho upped into the alpha-beit-house of vowelconsonants-ohyeah, and spread it before vowelconsonants-ohyeah. and vowel-strong-heceqyeaho self-crimeed before vowelconsonants-ohyeah, and said, vowelconsonants-ohyeah tohwards of to-song-immersed-isra'al which dwellest between the near-inwarders, thou art the tohwards, even thou alone, of all the kingdoms of the land; thou hast made namespaces and land. vowelconsonants-ohyeah, bow down thine ear, and hear: open, vowelconsonants-ohyeah, thine eyes, and see: and hear the words of scorching-senaherib, which hath sent him to wintering the living tohwards. of a truth, vowelconsonants-ohyeah, the kings of pine-song-immersed-syria have sword-parched the nations and their lands, and have cast their tohwards into the fire: for they were no tohwards, but the doing of men's hands, wood and stone: therefore they have lost them. now therefore, vowelconsonants-ohyeah our tohwards, i beseech thee, stick-safe thou us out of his hand, that all the kingdoms of the land may know that thou art vowelconsonants-ohyeah tohwards, even thou only. then vowel-stick-safe-ishuayeaho between of courage-amoz sent to vowel-strong-heceqyeaho, saying, thus saith vowelconsonants-ohyeah tohwards of to-song-immersed-isra'al that which thou hast self-crimeed to me against scorching-senaherib king of pine-song-immersed-syria i have heard. this is the word that vowelconsonants-ohyeah hath worded concerning him; the virgin the daughter of mark-zion hath despised thee, and laughed thee to scorn; the daughter of cast-complete-jerusalem hath move-shaken her head at thee. whom hast thou wintered and abused? and against whom hast thou highed thy voice, and lifted up thine eyes on high? even against the dedicated one of to-song-immersed-isra'al by thy messengers thou hast

wintered vowelconsonants-ohyeah, and hast said, with the multitude of my chariots i am up to the stand-up-height of the mountains, to the sides of build-white-lebanon, and will cut down the tall cedar trees thereof, and the choice fir trees thereof: and i will come into the lodgings of his borders, and into the forest of his damp-unripe-grain-karmel. i have digged and drunk strange 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 shouldest be to name-there waste fenced cities into drain-dispute heaps. therefore their settlers were of small power, they were dismayed and ashamed; they were as the grass of the field, and as the green grass, as the grass on the roofs, and as corn blasted before it be grown up. but i know thy settling, and thy emerging, and thy coming in, and thy rage against me. because thy rage against me and thy tumult is up into mine ears, therefore i will name-there 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 eject-escaped of the house of vowel-acknowledge-yeahodah will yet again take root tilt-downward, and do fruit upward. for out of cast-complete-jerusalem will emerge a remnant, and they that eject-escape out of mountain mark-zion: the zeal of vowelconsonants-ohyeah of armies will do this. therefore thus saith vowelconsonants-ohyeah concerning the king of pine-song-immersed-syria he will not come into this city, nor shoot an arrow-half there, nor come before it with shield, nor spill a bank against it. by the way that he came, by the same will he re-set, and will not come into this city, saith vowelconsonants-ohyeah. for i will defend this city, to stick-safe it, for mine own sake, and for my worker dude-david's sake. and it came to pass that night, that the messenger of vowelconsonants-ohyeah emerged, and hit in the camp of the pine-song-immersed-syrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses. so scorching-senaherib king of pine-song-immersed-syria journeyed, and went and resettled, and dwelt at fish-in-house-nineveh. and it came to pass, as he was bowping in the house of miracle-soft-nisrok his tohwards, that maple-king-adramelek and immersed-prince-collect-sharazer his betweeners hit him with the sword: and they escaped into the land of appeal-armenia-ararat. and banned-sharp-asar-hadon his betweener kinged in his stead.

20

in those days was vowel-strong-heceqyeaoh sick to death. and the come-bringer vowel-stick-safe-ishuayeaoh betweener of courage-amoz came to him, and said to him, thus saith vowelconsonants-ohyeah, set thine house in order; for thou wilt die, and not live. then he turned his face-turnings to the wall, and self-crimeed to vowelconsonants-ohyeah, saying, i beseech thee, vowelconsonants-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 vowel-strong-heceqyeaoh wept strong. and it came to pass, afore vowel-stick-safe-

ishuayeaoh was emerged into the middle courtyard, that word vowelconsonants-ohyeah came to him, saying, turn again, and tell vowel-strong-heceqyeaoh the captain of my with, thus saith vowelconsonants-ohyeah, the tohwards of dude-david thy father, i have heard thy criming, i have chest-envisioned thy tears: chest-envision, i will heal thee: on the third day thou wilt up to the alpha-beit-house of vowelconsonants-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 pine-song-immersed-syria and i will defend this city for mine own sake, and for my worker dude-david's sake. and vowel-stick-safe-ishuayeaoh said, take a cake of figs. and they took and name-thered it on the boil, and he liveed. and vowel-strong-heceqyeaoh said to vowel-stick-safe-ishuayeaoh, what will be the sign that vowelconsonants-ohyeah will heal me, and that i will up into the alpha-beit-house of vowelconsonants-ohyeah the third day? and vowel-stick-safe-ishuayeaoh said, this sign wilt thou have of vowelconsonants-ohyeah, that vowelconsonants-ohyeah will do the word that he hath worded: wilt the shadow go forward ten degrees, or go back ten degrees? and vowel-strong-heceqyeaoh answered, it is a light thing for the shadow to go down ten degrees: nay, but let the shadow reset backward ten degrees. and vowel-stick-safe-ishuayeaoh the come-bringer read-called to vowelconsonants-ohyeah: and he brought the shadow ten degrees backward, by which it had gone down in the dial of hold-ahac. at that time grain-vapour-wear-out-windowwill-berodach-baldan, betweener of window-sill-fade-baladan, king of in-mix-fade-babel, sent recount-scrolls and a comfort-present to vowel-strong-heceqyeaoh: for he had heard that vowel-strong-heceqyeaoh had been sick. and vowel-strong-heceqyeaoh hearkened to them, and showed them all the house of his precious words, the silver, and the gold, and the scents, and the good oil, and all the house of his tools, and all that was found in his treasures: there was not a word in his house, nor in all his proverb-rule, that vowel-strong-heceqyeaoh showed them not. then came vowel-stick-safe-ishuayeaoh the come-bringer to king vowel-strong-heceqyeaoh, and said to him, what said these men? and from whence came they to thee? and vowel-strong-heceqyeaoh said, they are come from a far land, even from in-mix-fade-babel. and he said, what have they chest-envisioned in thine house? and vowel-strong-heceqyeaoh answered, all the words that are in mine house have they chest-envisioned: there is not a word among my treasures that i have not showed them. and vowel-stick-safe-ishuayeaoh said to vowel-strong-heceqyeaoh, hear word vowelconsonants-ohyeah. behold, the days come, that all that is in thine house, and that which thy fathers have stored to this day, will be lifted into in-mix-fade-babel: not a word will be left, wordeth vowelconsonants-ohyeah. and of thy betweeners that will emerge from thee, which thou wilt beget, will they turn aside; and they will be eunuchs in the hall of the king of in-mix-fade-babel. then said vowel-strong-heceqyeaoh to vowel-stick-safe-ishuayeaoh, good is word vowelconsonants-ohyeah which thou hast worded. and he said, is it not good, if completeness and truth be in my days? and the remainder of the words of vowel-strong-heceqyeaoh, and all his heroblokeness, and how he made 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 vowel-acknowledge-yeahodah?

and vowel-strong-heceqyehao slept with his fathers: and sleep-change-manasseh his betweener kinged in his stead.

21

sleep-change-manasseh was twelve years old when he began to king, and kinged fifty and five years in cast-complete-jerusalem. and his mother's there-name was my-delight-in-her-hefzi-bahh. and he did that which was break-visual in the eyes of vowelconsonants-ohyeah, after the taboos of the body-nations, whom vowelconsonants-ohyeah cast out before betweeners of to-song-immersed-isra'al for he between-built up again the in-whats which vowel-strong-heceqyehao his father had lost; and he reared up butcher-places for possessor and made a prosperity-fortuna-asherah, as did brother-dad-ahab king of to-song-immersed-isra'al and bowed all the army of namespaces, and worked them. and he between-built butcher-places in the alpha-beit-house of vowelconsonants-ohyeah, of which vowelconsonants-ohyeah said, in cast-complete-jerusalem will i name-there my there-name. and he between-built butcher-places for all the army of namespaces in the two courtyards of the alpha-beit-house of vowelconsonants-ohyeah. and he made his betweener pass-cross through the fire, and observed thick-cloudy-times, and used enchantments, and dot with familiar breathwinds and wizards: he wrought much break-visual in the eyes of vowelconsonants-ohyeah, to provoke him to anger. and he name-there a chisel-sculpture of the prosperity-fortuna-asherah that he had made in the house, of which vowelconsonants-ohyeah said to dude-david, and to complete-solomon his betweener in this house, and in cast-complete-jerusalem, which i have chosen out of all branch of to-song-immersed-isra'al will i name-there my there-name to world: neither will i give the feet of to-song-immersed-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-tora that my worker extract-mose directed them. but they hearkened not: and sleep-change-manasseh seduced them to do more break-visual than did the nations whom vowelconsonants-ohyeah destroyed before betweeners of to-song-immersed-isra'al and vowelconsonants-ohyeah worded by his workers the come-bringers, saying, because sleep-change-manasseh king of vowel-acknowledge-yeahodah hath done these abominations, and hath done wickedly above all that the say-amorites did, which were before him, and hath made vowel-acknowledge-yeahodah also to miss with his bullshit: therefore thus saith vowelconsonants-ohyeah towards of to-song-immersed-isra'al behold, i am bringing such break-visual upon cast-complete-jerusalem and vowel-acknowledge-yeahodah, that whosoever heareth of it, both his ears will tingle. and i will stretch over cast-complete-jerusalem the line of keep-samaria, and the differentiate-stone of the house of brother-dad-ahab: and i will wipe cast-complete-jerusalem as a man wipeth a success-saucer, wiping it, and turning it upside down. and i will leave the remnant of mine inheritance, and give 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 break-visual in my eyes, and have provoked me to anger, since the day their fathers emerged out of narrow-develop-egypt, even to this day. moreover sleep-change-man-

asseh spill innocent blood very much, till he had filled cast-complete-jerusalem from one end to his in-sight; beside his miss wherewith he made vowel-acknowledge-yeahodah to miss in doing that which was break-visual in the eyes of vowelconsonants-ohyeah. now the remainder of the words of sleep-change-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 vowel-acknowledge-yeahodah? and sleep-change-manasseh slept with his fathers, and was buried in the garden of his own house, in the garden of goat-eca: and hide-train-amon his betweener kinged in his stead. hide-train-amon was twenty and two years old when he began to king, and he kinged two years in cast-complete-jerusalem. and his mother's there-name was completed-meshulemet, the daughter of diligent-haruz of good-jotbah. and he did that which was break-visual in the eyes of vowelconsonants-ohyeah, as his father sleep-change-manasseh did. and he walked in all the way that his father walked in, and worked the bullshit that his father worked, and bowed them: and he forsook vowelconsonants-ohyeah towards of his fathers, and walked not in the way of vowelconsonants-ohyeah. and the workers of hide-train-amon conspired against him, and deaded the king in his own house. and the with of the land hit all them that had conspired against king hide-train-amon and the with of the land made vowel-fire-josyehao his betweener king in his stead. now the remainder of the words of hide-train-amon which he did, are they not written in the recount-scroll of the words of the days of the kings of vowel-acknowledge-yeahodah? and he was buried in his sepulchre in the garden of goat-eca: and vowel-fire-josyehao his betweener kinged in his stead.

22

vowel-fire-josyehao was eight years old when he began to king, and he kinged thirty and one years in cast-complete-jerusalem. and his mother's there-name was her-friend-jedidah, the daughter of vowel-until-edaieyah of pour-bozqat. and he did that which was turgor-immersed in the eyes of vowelconsonants-ohyeah, and walked in all the way of dude-david 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 vowel-fire-josyehao, that the king sent cony-shafan betweener of vowel-delegate-azalyeah, betweener of complete-meshullam, the scroll-recounters, to the alpha-beit-house of vowelconsonants-ohyeah, saying, up to vowel-part-hilqyehao the high darkener that he may sum the silver which is brought into the alpha-beit-house of vowelconsonants-ohyeah, which the keepers of the threshold have added of the with: and let them give it into the hand of the doers of the work, that have the accounting of the alpha-beit-house of vowelconsonants-ohyeah: and let them give it to the doers of the work which is in the alpha-beit-house of vowelconsonants-ohyeah, to strengthen the breaches of the house, to carpenters, and between-builders, and miners, and to buy timber and mined stone to strengthen the house. howbeit there was no thinking made of them of the money that was gave into their hand, because they dot hide-trainingfully. and vowel-part-hilqyehao the high darkener said to cony-shafan the scroll-recounters, i have found the recount-scroll of the drops-of-teaching-tora in the alpha-beit-house of vowelconsonants-ohyeah. and vowel-part-hilqyehao gave the recount-scroll to cony-shafan, and he read-called it. and

cony-shafan the scroll-recounters came to the king, and let emerge the king word again, and said, thy workers have gathered the money that was found in the house, and have gave it into the hand of them that do the work, that have the accounting of the alpha-beit-house of vowelconsonants-ohyeah. and cony-shafan the scroll-recounters showed the king, saying, vowel-part-hilqyeaho the darkener hath gave me a recount-scroll. and cony-shafan read-called 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-tora that he rent his clothes. and the king directed vowel-part-hilqyeaho the darkener and my-brother-got-up-ahiqam betweener of cony-shafan, and mouse-ekhbtor betweener of vowel-who-mikayeaho, and cony-shafan the scroll-recounters, and asahiah a worker of the king's, saying, go ye, enquire of vowelconsonants-ohyeah for me, and for the with, and for all vowel-acknowledge-yeahodah, concerning the words of this recount-scroll that is found: for great is the wrath of vowelconsonants-ohyeah that is kindled against us, because our fathers have not hearkened to the words of this recount-scroll, to do according to all that which is written concerning us. so vowel-part-hilqyeaho the darkener and my-brother-got-up-ahiqam, and mouse-ekhbtor, and cony-shafan, and asahiah, went to univarse-molehuldah the come-bringeress, the woman of complete-shallum betweener of hope-tiqvah, betweener of afterpity-harhas, keeper of the wardrobe; (now she settled in cast-complete-jerusalem in the college;) and they communed with her. and she said to them, thus saith vowelconsonants-ohyeah tohwards of to-song-immersed-isra'al tell the man that sent you to me, thus saith vowelconsonants-ohyeah, behold, i will bring break-visual upon this place, and upon the settlers thereof, even all the words of the recount-scroll which the king of vowel-acknowledge-yeahodah hath read-called: because they have forsaken me, and have scorched incense to other tohwards, 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 vowel-acknowledge-yeahodah which sent you to enquire of vowelconsonants-ohyeah, thus will ye say to him, thus saith vowelconsonants-ohyeah tohwards of to-song-immersed-isra'al as touching the words which thou hast heard; because thine heart was tender, and thou hast surrendered thyself before vowelconsonants-ohyeah, when thou heardest what i worded against this place, and against the settlers thereof, that they should become a name-desolation and a lighten-curse, and hast rent thy clothes, and wept before me; i also have heard thee, saith vowelconsonants-ohyeah. behold therefore, i will gather thee to thy fathers, and thou will be added into thy grave in completeness; and thine eyes will not see all the break-visual 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 vowel-acknowledge-yeahodah and of cast-complete-jerusalem. and the king upped into the alpha-beit-house of vowelconsonants-ohyeah, and all the men of vowel-acknowledge-yeahodah and all the settlers of cast-complete-jerusalem with him, and the darkener, and the come-bringers, and all the with, both small and great: and he read-called in their ears all the words of the recount-scroll of the alignment which was found

in the alpha-beit-house of vowelconsonants-ohyeah. and the king stood by a standstay, and cut a alignment before vowelconsonants-ohyeah, to walk after vowelconsonants-ohyeah, and to keep his directives and his testimonies and his statutes with all their heart and all their person, 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 vowel-part-hilqyeaho the high darkener and the darkener of the second order, and the keepers of the threshold, to let emerge out of the hall of vowelconsonants-ohyeah all the tools that were made for possessor and for the prosperity-fortuna-asherah, and for all the army of namespaces: and he burned them without cast-complete-jerusalem in the parts of dark-mourning-kidron, and lifted the ashes of them to house-untobet-al. and he name-theretled the idolatrous darkener, whom the kings of vowel-acknowledge-yeahodah had ordained to burn incense in the in-whats in the cities of vowel-acknowledge-yeahodah, and in the places round about cast-complete-jerusalem; them also that burned incense to possessor to the sun, and to the moon, and to the planets, and to all the army of namespaces. and he let emerge the prosperity-fortuna-asherah from the alpha-beit-house of vowelconsonants-ohyeah, without cast-complete-jerusalem, to the brook dark-mourning-kidron, and burned it at the brook dark-mourning-kidron, and stamped it small to powder, and flung the powder thereof upon the graves of betweeners of the with. and he demolished the houses of the splint-blood-sodomites, that were by the alpha-beit-house of vowelconsonants-ohyeah, where the women wove hangings for the prosperity-fortuna-asherah. and he brought all the darkener out of the gates of vowel-acknowledge-yeahodah, and ceased the in-whats where the darkener had burned incense, from small-hill-gebe to seven-well-bar-shebe, and demolished the in-whats of the gates that were in the coming in of the gate of vowelconsonants-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 upped not to the butcher-place of vowelconsonants-ohyeah in cast-complete-jerusalem, but they did eat of the matzas among their brethren. and he ceased bait-tofet, which is in the valley of betweeners of doze-hinnom, that no man might make his betweener or his daughter to pass-cross through the fire to king-molech. and he name-theretled the horses that the kings of vowel-acknowledge-yeahodah had given to the sun, at the coming in of the alpha-beit-house of vowelconsonants-ohyeah, by the chamber of givenking-moloch-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 room of hold-ahac, which the kings of vowel-acknowledge-yeahodah had made, and the butcher-places which sleep-change-manasseh had made in the two courtyards of the alpha-beit-house of vowelconsonants-ohyeah, did the king demolish, and brake them down from there, and flung the dust of them into the brook dark-mourning-kidron. and the in-whats that were before cast-complete-jerusalem, which were on the turgor-immersed hand of the mountain of swim-ruin, which complete-solomon the king of to-song-immersed-isra'al had between-built for star-sex n'war-eshtoret the abomination of the side-by-side-zidonians, and for withered-kemosh the abomination of the from-father-moabites, and for king-milkom the taboo of betweeners of with-ammon, did the king cease. and

he fractured in pieces the status-posts, and cut down the prosperity-fortuna-asherahs, and filled their places with the bones of men. moreover the butcher-place that was at house-unto-bet-al, and the high place which much-people-jeroboam betweener of germ-nebat, who made to-song-immersed-isra'al to miss had made, both that butcher-place and the high place he demolished, and burned the high place, and stamped it small to powder, and burned the prosperity-fortuna-asherah. and as vowel-fire-josyeaho turned himself, he saw the sepulchres that were there in the mountain and sent, and took the bones out of the sepulchres, and burned them upon the butcher-place, and polluted it, according to word vowelconsonants-ohyeah which the man of to-hwards read-called, who read-called 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-hwards, which came from vowel-acknowledge-yeahodah, and read-called these words that thou hast done against the butcher-place of house-unto-bet-al. and he said, let him rest; let no man move his bones. so they escaped his bones with the bones of the come-bringer that came out of keep-samaria. and all the houses also of the in-whats that were in the cities of keep-samaria, which the kings of to-song-immersed-isra'al had made to provoke the lord to anger, vowel-fire-josyeaho turned aside, and did to them according to all the acts that he had done in house-unto-bet-al. and he hit all the darkener of the in-whats that were there upon the butcher-places, and burned men's bones upon them, and resetted to cast-complete-jerusalem. and the king directed all the with, saying, keep the stopskip to vowelconsonants-ohyeah your tohwards, 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 to-song-immersed-isra'al nor in all the days of the kings of to-song-immersed-isra'al nor of the kings of vowel-acknowledge-yeahodah; but in the eighteenth year of king vowel-fire-josyeaho, wherein this stopskip was holden to vowelconsonants-ohyeah in cast-complete-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 vowel-acknowledge-yeahodah and in cast-complete-jerusalem, did vowel-fire-josyeaho put away, that he might complete the words of the drops-of-teaching-tora which were written in the recount-scroll that vowel-part-hilqyeaho the darkener found in the alpha-beit-house of vowelconsonants-ohyeah. and like to him was there no king before him, that turned to vowelconsonants-ohyeah with all his heart, and with all his person, and with all his might, according to all the drops-of-teaching-tora of extract-mose; neither after him arose there any like him. notwithstanding vowelconsonants-ohyeah turned not from the scorchingness of his great nose-anger, wherewith his nose-anger was kindled against vowel-acknowledge-yeahodah, because of all the provocations that sleep-change-manasseh had provoked him withal. and vowelconsonants-ohyeah said, i will turn aside vowel-acknowledge-yeahodah also out of my sight, as i have turned aside to-song-immersed-isra'al and will be fed up with this city cast-complete-jerusalem which i have chosen, and the house of which i said, my there-name will be there. now the remainder of the words of vowel-fire-josyeaho, and all that he did, are they not written in the recount-scroll of the words of the days of the kings of vowel-acknowledge-yeahodah? in his days big-

house-hit-fuhreroh-nekoh king of narrows-develop-egypt upped against the king of pine-song-immersed-syria to the river fruit-cow-euphrates: and king vowel-fire-josyeaho went against him; and he deaded him at precious-thing-megiddo, when he had seen him. and his workers carried him in a chariot dead from precious-thing-megiddo, and brought him to cast-complete-jerusalem, and buried him in his own sepulchre. and the with of the land took hold-vowel-yeahohac betweener of vowel-fire-josyeaho, and swimming him, and made him king in his father's stead. hold-vowel-yeahohac was twenty and three years old when he began to king; and he kinged three months in cast-complete-jerusalem. and his mother's there-name was hot-dew-hamutal, the daughter of vowel-high-jeremyeaho of white-build-libnah. and he did that which was break-visual in the eyes of vowelconsonants-ohyeah, according to all that his fathers had done. and big-house-hit-fuhreroh-nekoh give him in chains at fight-riblah in the land of gourd-vessel-hamat, that he might not king in cast-complete-jerusalem; and give the land to a tribute of an hundred talents of silver, and a talent of gold. and big-house-hit-fuhreroh-nekoh made my-to-get-up-aliaqim betweener of vowel-fire-josyeaho king in the room of vowel-fire-josyeaho his father, and turned his there-name to get-up-vowel-yeahojaqim, and took hold-vowel-yeahohac away: and he came to narrows-develop-egypt, and died there. and get-up-vowel-yeahojaqim gave the silver and the gold to big-house-fuhreroh but he value-arrayed the land to give the money according to the mouth of big-house-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 big-house-hit-fuhreroh-nekoh. get-up-vowel-yeahojaqim was twenty and five years old when he began to king; and he kinged eleven years in cast-complete-jerusalem. and his mother's there-name was cream-gift-cebidah, the daughter of vowel-redemption-pedayeah of height-rumah. and he did that which was break-visual in the eyes of vowelconsonants-ohyeah, according to all that his fathers had done.

24

in his days bring-jug-guard-nebuchadnezzar king of in-mix-fade-babel upped, and get-up-vowel-yeahojaqim became his worker three years: then he turned and bittered against him. and vowelconsonants-ohyeah sent against him bands of the as-breast-ge-nies-kasidim, and bands of the high-aram-syrians, and bands of the from-father-moabites, and bands of betweeners of with-ammon, and sent them against vowel-acknowledge-yeahodah to make lost it, according to word vowelconsonants-ohyeah, which he worded by his workers the come-bringers. surely at the mouth of vowelconsonants-ohyeah came this upon vowel-acknowledge-yeahodah, to turn aside them out of his sight, for the misses of sleep-change-manasseh, according to all that he did; and also for the innocent blood that he spill: for he filled cast-complete-jerusalem with innocent blood; which vowelconsonants-ohyeah would not forgive. now the remainder of the words of get-up-vowel-yeahojaqim, and all that he did, are they not written in the recount-scroll of the words of the days of the kings of vowel-acknowledge-yeahodah? so get-up-vowel-yeahojaqim slept with his fathers: and prepare-vowel-yeahojakin his betweener kinged in his stead. and the king of narrows-develop-

velop-egypt emerged not again any more from his land: for the king of in-mix-fade-babel had taken from the river of narrows-develop-egypt to the river fruit-cow-euphrates all that pertained to the king of narrows-develop-egypt. prepare-vowel-yeahojakin was eighteen years old when he began to king, and he kinged in cast-complete-jerusalem three months. and his mother's there-name was bronze-nehushta, the daughter of give-to-alnatan of cast-complete-jerusalem. and he did that which was break-visual in the eyes of vowelconsonants-ohyeah, according to all that his father had done. at that time the workers of bring-jug-guard-nebuchadnezzar king of in-mix-fade-babel upped against cast-complete-jerusalem, and the city came in narrows. and bring-jug-guard-nebuchadnezzar king of in-mix-fade-babel came against the city, and his workers did besiege it. and prepare-vowel-yeahojakin the king of vowel-acknowledge-yeahodah emerged to the king of in-mix-fade-babel, he, and his mother, and his workers, and his immersed-princes, and his officers: and the king of in-mix-fade-babel took him in the eighth year of his king. and he let emerge there all the treasures of the alpha-beit-house of vowelconsonants-ohyeah, and the treasures of the king's house, and cut in pieces all the tools of gold which complete-solomon king of to-song-immersed-isra'el had made in the hall of vowelconsonants-ohyeah, as vowelconsonants-ohyeah had worded. and he lifted away all cast-complete-jerusalem, and all the immersed-princes, 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 prepare-vowel-yeahojakin to in-mix-fade-babel, and the king's mother, and the king's women, and his officers, and the mighty of the land, those carried he into captivity from cast-complete-jerusalem to in-mix-fade-babel. and all the men of stratagem, even seven thousand, and craftsmen and smiths a thousand, all that were strong and apt for war, even them the king of in-mix-fade-babel brought sit-captive to in-mix-fade-babel. and the king of in-mix-fade-babel made vowel-given-matanyeaho his father's brother king in his stead, and changed his there-name to vowel-right-zedeqyehao. vowel-right-zedeqyehao was twenty and one years old when he began to king, and he kinged eleven years in cast-complete-jerusalem. and his mother's there-name was hot-dew-hamutal, the daughter of vowel-high-jeremyeaho of white-build-libnah. and he did that which was break-visual in the eyes of vowelconsonants-ohyeah, according to all that get-up-vowel-yeahojaqim had done. for through the nose-anger of vowelconsonants-ohyeah it came to pass in cast-complete-jerusalem and vowel-acknowledge-yeahodah, until he had flung them out from his presence, that vowel-right-zedeqyehao bit-tered against the king of in-mix-fade-babel.

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 bring-jug-guard-nebuchadnezzar king of in-mix-fade-babel came, he, and all his stratagem, against cast-complete-jerusalem, and pitched against it; and they between-built forts against it round about. and the city was besieged to the eleventh year of king vowel-right-zedeqyehao. and on the ninth day of the fourth month the famine was strong 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 as-breast-genies-kasidim were against the city round about:) and the king went the way toward the hatch-plain. and the stratagem of the as-breast-genies-kasidim chased after the king, and overtook him in the plains of moon-smell-jericho: and all his stratagem were shatter-scattered from him. so they took the king, and upped him to the king of in-mix-fade-babel to fight-riblah; and they worded criterion upon him. and they slaughtered the betweeners of vowel-right-zedeqyehao before his eyes, and put out the eyes of vowel-right-zedeqyehao, and chained him with fetters of brass, and carried him to in-mix-fade-babel. and in the fifth month, on the seventh day of the month, which is the nineteenth year of king bring-jug-guard-nebuchadnezzar king of in-mix-fade-babel, came bring-foreign-base-nebucar-adan, master of the cook-guard, a worker of the king of in-mix-fade-babel, to cast-complete-jerusalem: and he burnt the alpha-beit-house of vowelconsonants-ohyeah, and the king's house, and all the houses of cast-complete-jerusalem, and every great man's house burnt he with fire. and all the stratagem of the as-breast-genies-kasidim, that were with the master of the cook-guard, demolished the walls of cast-complete-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 in-mix-fade-babel, with the remnant of the multitude, did bring-foreign-base-nebucar-adan the master of the cook-guard lift 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 vowelconsonants-ohyeah, and the bases, and the brazen sea that was in the alpha-beit-house of vowelconsonants-ohyeah, did the as-breast-genies-kasidim fracture in pieces, and lifted the brass of them to in-mix-fade-babel. and the pots, and the shovels, and the scissors, and the spoons, and all the tools of brass wherewith they was immersed, took they away. and the 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 complete-solomon had made for the alpha-beit-house of vowelconsonants-ohyeah; the brass of all these tools 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 minister-immersed-vowel-seraiyeh the chief darkener and vowel-observe-cover-zefanyeah the second darkener and the three keepers of the threshold: and out of the city he took an officer that was name-there 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-recouters of the army, which mustered the with of the land, and sixty men of the with of the land that were found in the city: and bring-foreign-base-nebucar-adan master of the cook-guard took these, and brought them to the king of in-mix-fade-babel to fight-riblah: and the king of in-mix-fade-babel hit them, and hit them at fight-riblah in the earth of gourd-vessel-hamat. so vowel-acknowledge-yeahodah was carried away out of their earth. and as for the with that remained in the land of vowel-acknowledge-yeahodah, whom bring-

jug-guard-nebuchadnezzar king of in-mix-fade-babel
 had left, even over them he made vowel-great-geda-
 lyeaho betweener of my-brother-got-up-ahiqam, be-
 tweener of cony-shafan, count. and when all the cap-
 tains of the armies, they and their men, heard that
 the king of in-mix-fade-babel had made vowel-great-
 gedalyeaho accountvernor, there came to vowel-great-
 gedalyeaho to watch-mizpah, even to-hear-ishme'al
 betweener of vowel-given-netanyeaho, and camping-
 io-johanan betweener of ice-bald-qareah, and min-
 ister-immersed-vowel-seraiyeh betweener of com-
 forted-tanhumet the dripping-netofatite, and vowel-
 ear-jaacanyeaho betweener of a crush-mekatite, they
 and their men. and vowel-great-gedalyeaho seven-
 swear to them, and to their men, and said to them,
 respect not to be the workers of the as-breast-genies-ka-
 sidim: dwell in the land, and work the king of in-mix-
 fade-babel; and it will be well with you. but it came
 to pass in the seventh month, that to-hear-ishme'al be-
 tweener of vowel-given-netanyeaho, betweener of my-
 to-hears-alisheme, of the seed royal, came, and ten
 men with him, and hit vowel-great-gedalyeaho, that
 he died, and the vowel-acknowledge-yeahodim and the
 as-breast-genies-kasidim that were with him at watch-
 mizpah. and all the with, both small and great, and the
 captains of the armies, arose, and came to narrows-de-
 velop-egypt: for they were afraid of the as-breast-ge-
 nies-kasidim. and it came to pass in the seven and thir-
 tieth year of the uncover-exile of prepare-vowel-yea-
 hojakin king of vowel-acknowledge-yeahodah, in the
 twelfth month, on the seven and twentieth day of the
 month, that simple-rebellion-evil-merodak king of in-
 mix-fade-babel in the year that he began to king did
 lift up the head of prepare-vowel-yeahojakin king of
 vowel-acknowledge-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 in-mix-fade-babel;
 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.

vowel-stick-safe-ishuayeaho

1

the chest-vision of vowel-stick-safe-ishuayeaho between-er of courage-amoz, which he chest-envisioned concerning vowel-acknowledge-yeahodah and cast-complete-jerusalem in the days of vowel-goat-ucyehao, sound-io-jotam, hold-ahac, and vowel-strong-hece-qyehao, kings of vowel-acknowledge-yeahodah. hear, o namespaces, and give ear, o land: for vowelconsonants-ohyeah hath worded, i have nourished and upped betweeners, and they have go-beyonded against me. the ox knoweth his owner, and the ass his possessor's crib: but to-song-immersed-isra'al doth not know, my with doth not between-consider. ah missing nation, a with heavyweighty with cloudy, a seed of break-visualdoers, betweeners that are swim-ruiners: they have forsaken vowelconsonants-ohyeah, they have spurned the dedicated one of to-song-immersed-isra'al 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 putrifying hits: they have not been closed, neither bound up, neither mollified with oil. your land is name-desolate, your cities are burned with fire: your earth, strangers eat it in your presence, and it is name-desolate, as overthrown by strangers, and the daughter of mark-zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city. except vowelconsonants-ohyeah of armies had left to us a very small remnant, we should have been as splint-blood-sodom, and we should have been like to sheaves-gomorrah. hear word vowelconsonants-ohyeah, ye rulers of splint-blood-sodom; give ear to the drops-of-teaching-tora of our tohwards, ye with of sheaves-gomorrah. to what purpose is the multitude of your butchers to me? saith vowelconsonants-ohyeah: i am seven-full of the onups of lambs, and the fat of fed beasts; and i desire 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 mhtoblations; incense is an taboo to me; the new moons and settlings, the calling of assemblies, i cannot away with; it is power, even the solemn meeting. your new moons and your appointed feasts my person hateth: they are a trouble to me; i am weary to lift them. and when ye spread forth your hands, i will hide mine eyes from you: yea, when ye make many crummings, i will not hear: your hands are full of blood. wash you, make you win-pure; turn aside the break-visual of your doings from before mine eyes; cease to do break-visual; learn to do well; seek criterion relieve the oppressed, criterion the fatherless, critic for the widow. come now, and let us prove-reason together, saith vowelconsonants-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 hearing, 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 vowelconsonants-ohyeah hath worded it. where-how is the hide-trainingful city become an harlot! it was full of criterion being right lodged in it; but now murderers. thy silver is become dross, thy wine mixed with water: thy immersed-princes are aside-turners, and companions of thieves: every one loveth gifts, and chaseeth after completes: they critical not the fatherless, neither doth

the quarrel of the widow come to them. therefore saith vowelconsonants-ohyeah, vowelconsonants-ohyeah of armies, the mighty one of to-song-immersed-isra'al ah, i will ease me of mine narrower, and stand up me of mine enemies: and i will turn my hand upon thee, and corn-cleanly purge away thy dross, and turn aside 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 hide-trainingful city. mark-zion will be redeemed with criterion and her converts with being right. and the fracturing of the go-beyonders and of the missers will be together, and they that forsake vowelconsonants-ohyeah will be consumed. for they will be ashamed of the oaks which ye have desired, and ye will be abashed for the gardens that ye have chosen. for ye will be as an oak whose up-leaf withers, and as a garden that hath no water. and the strong will be as tow, and the achiever of it as a spark, and they will both burn together, and none will quench them.

2

the word that vowel-stick-safe-ishuayeaho between-er of courage-amoz chest-envisioned concerning vowel-acknowledge-yeahodah and cast-complete-jerusalem. and it will come to pass in the last days, that the mountain of vowelconsonants-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 up to the mountain of vowelconsonants-ohyeah, to the house of the tohwards of heel-follow-jaqob; and he will teach us of his ways, and we will walk in his paths: for out of mark-zion will emerge the drops-of-teaching-tora and word vowelconsonants-ohyeah from cast-complete-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 heel-follow-jaqob, come ye, and let us walk in the light of vowelconsonants-ohyeah. therefore thou hast left thy with the house of heel-follow-jaqob, because they be replenished from the east, and are cloud-soothsayers like the splash-in-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 made: and the mean earthling crouches down, and the great earthling humbleth himself: therefore forgive them not. come into the rock, and hide thee in the dust, for fear of vowelconsonants-ohyeah, and for the splendor of his splendor. the tall looks of earthling will be low-tided, and the highness of men will be crouched down, and vowelconsonants-ohyeah alone will be talled in that day. for the day of vowelconsonants-ohyeah of armies 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 build-white-lebanon, that are high and lifted up, and upon all the oaks of at-tooth-bashan and upon all the high mountains, and upon all the mountains that are lifted up, and upon every tall tower, and upon every fenced wall, and upon all the ships of cypress-cedar-tarshish, and upon all pleasant pictures, and the loftiness of earthling will be crouched

down, and the highness of men will be made low-tide and vowelconsonants-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 vowelconsonants-ohyeah, and for the splendor of his splendor, when he stand upth to shake terribly the land. in that day a earthling will fling his ideal-idols of silver, and his ideal-idols of gold, which they made 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 vowelconsonants-ohyeah, and for the splendor of his splendor, when he stand upth to shake terribly the land. cease ye from earthling, whose breathing is in his nostrils: for wherein is he to be thought of?

3

for, behold, the mister, vowelconsonants-ohyeah of armies, doth turn aside from cast-complete-jerusalem and from vowel-acknowledge-yeahodah the stay and the staff, the whole stay of bread, and the whole stay of water. the herobloke, and the man 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 youths to be their immersed-princes, 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: betweener will behave himself proudly against the ancient, and the lightly esteemed 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 cast-complete-jerusalem is ruined, and vowel-acknowledge-yeahodah is fallen: because their language-tongue and their doings are against vowelconsonants-ohyeah, to bitter the eyes of his acknowledgement. the shew of their face-turnings doth witness against them; and they declare their miss as splint-blood-sodom, they hide it not. woe to their person! for they have rewarded break-visual 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 break-visual! 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 swallow the way of thy paths. vowelconsonants-ohyeah standeth up to quarrel, and standeth to judge the withs. vowelconsonants-ohyeah will come into criterion with the ancients of his with, and the immersed-princes thereof: for ye have eaten up the vineyard; the rob of the poor is in your houses. what mean ye that ye depress my with, and grind the face-turnings of the poor? saith the mister tohwards of armies. moreover vowelconsonants-ohyeah saith, because the betweenas of mark-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 vowelconsonants-ohyeah will smite with a scab the crown of the head of the betweenas of mark-zion, and vowelconsonants-ohyeah will discover their secret parts. in that day the mister will turn aside 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 name-there ruin-eir baldness; and instead of a stomacher a girding of sack-cloth; and burning instead of beauty. thy men 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.

4

and in that day seven women will take hold of one man, saying, we will eat our own bread, and wear our own clothing: only let us be called by thy there-name, to take away our wintering. in that day will the branch of vowelconsonants-ohyeah be gazelling and heavyweighty, and the fruit of the land will be proud-swelling and comely for them that are eject-escaped of to-song-immersed-isra'al and it will come to pass, that he that is left in mark-zion, and he that remaineth in cast-complete-jerusalem, will be called dedicated, even every one that is written among the living in cast-complete-jerusalem: when the mister will have washed away the excrement of the betweenas of mark-zion, and will have rinsed the blood of cast-complete-jerusalem from the half thereof by breathwind of criterion and by breathwind of burning. and vowelconsonants-ohyeah will create upon every dwelling place of mountain mark-zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the 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 downpour and from rain.

5

now will i sing to my wellbeloved a immersed-song 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 between-built a tower in the half of it, and also mined a winepress therein: and he endured that it should bring forth grapes, and it brought forth wild grapes. and now, o settlers of cast-complete-jerusalem, and men of vowel-acknowledge-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? wherefore, when i endured 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 turn aside the fence thereof, and it will be eaten up; and break down the fence thereof, and it will be trodden down: and i will name-there it waste: it will not be pruned, nor digged; but there will up briers and thorns: i will also direct the thick-clouds that they rain no rain upon it. for the vineyard of vowelconsonants-ohyeah of armies is the house of to-song-immersed-isra'al and the men of vowel-acknowledge-yeahodah his pleasant plant; and he saw for criterion but behold maid-slavery; for being right, but behold a shout. 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 vowelconsonants-ohyeah of armies, of a truth many houses will be name-desolate, even great and good, without settler. yea, ten acres of vineyard will yield one aged-daughter-bat and the seed of an clay-homer will yield an tired-efah. woe to them that stand up early in the morning, that they may chase strong drink; that stand up until night, till wine inflame them! and the violoin, and the viol, the tabret, and void-pipe, and wine, are in their feasts: but they achieve not see at the achievement of vowelconsonants-ohyeah, neither see 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 exultth, will descend into it. and the mean earthling will be crouched down, and the earthling will be low-tided, and the eyes of the tall will be low-tided: but vowelconsonants-ohyeah of armies will be tall in criterion and tohwards 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, and miss as it were with a cart rope: that say, let him make speed, and hasten his doing, that we may see it: and let the counsel of the dedicated one of to-song-immersed-isra'al draw nigh and come, that we may know it! woe to them that call break-visual good, and good break-visual; that name-there darkness for light, and light for darkness; that name-there 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 heroblokes that are her-obloke to drink wine, and men of stratagem to mingle strong drink: which rightify the big-shot for heel-reward, and turn aside the being right of the right from him! therefore as the fire eateth the stubble, and the flame eatth the chaff, so their root will be as rottenness, and their blossom will up as dust: because they are fed up with the drops-of-teaching-tora of vowelconsonants-ohyeah of armies, and spurned the word of the dedicated one of to-song-immersed-isra'al therefore is the nose-anger of vowelconsonants-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 carcasses were torn in the half of the streets. for all this his nose-anger is not turned away, but his hand is tilt-stretched out still. and he will lift up an ensign to the nations from far, and will whistle 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 way-bent, their horses' split-hoofs will be thought of like flint, and their wheels like a whirlwind: their roaring will be like a to-bring-lion, they will roar like out-of-town-lions: yea, they will roar, and lay hold of the tear, and will lift it away safe, and none will snatch 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 vowel-goat-ucyehao died i saw also vowelconsonants-ohyeah sitting upon a throne,

high and lifted up, and his train filled the hall. on it stood the burn-serafims: 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 read-called to another, and said, dedicated, dedicated, dedicated, is vowelconsonants-ohyeah of armies: the whole land is full of his heavyweight. and the posts of the threshold moved at the voice of him that read-called, and the house was filled with smoke. then said i, woe is me! for i still; 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, vowelconsonants-ohyeah of armies. then flew one of the burn-serafims 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 turned aside, and thy miss out-of-towned. also i heard the voice of the mister, 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 between-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 between-understand with their heart, and convert, and be healed. then said i, mister, how long? and he answered, until the cities be wasted without settler, and the houses without earthling, and the earth be utterly name-desolate, and vowelconsonants-ohyeah have removed men far away, and there be a great forsaking in the near-inward of the earth. 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 fling their leaves: so the dedicated seed will be the substance thereof.

7

and it came to pass in the days of hold-ahac between-er of sound-io-jotam, between-er of vowel-goat-ucyehao, king of vowel-acknowledge-yeahodah, that run-serious-rezin the king of high-aram-syria and inspector-peqah between-er of vowel-high-remalyeaho, king of to-song-immersed-isra'al upped toward cast-complete-jerusalem to war against it, but could not prevail against it. and it was told the house of dude-david, saying, high-aram-syria is resting with gray-fruitful-afraim. and his heart was moved, and the heart of his with, as the trees of the wood are moved with the breathwind. then said vowelconsonants-ohyeah to vowel-stick-safe-ishuayeaho, emerge now to meet hold-ahac, thou, and rest-settlement-shear-jashub thy between-er 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 fire-brands, for the fierce nose-anger of run-serious-rezin with high-aram-syria and of between-er of vowel-high-remalyeaho. because high-aram-syria gray-fruitful-afraim, and between-er of vowel-high-remalyeaho, have taken break-visual counsel against thee, saying, let us up against vowel-acknowledge-yeahodah, and thorn it, and let us make a hatch therein for us, and set a king in the midst of it, even between-er of to-good-tab'al: thus saith the mister tohwards, it will not stand, neither will it come to pass. for the head of high-aram-syria is quiet-bag-damasqu, and the head of quiet-bag-damasqu is run-serious-rezin; and within sixty and five years will gray-fruitful-afraim be broken, that it

be not a with. and the head of gray-fruitful-afraim is keep-samaria, and the head of keep-samaria is vowel-high-remalyeaho's betweener if ye will not hide-train, surely ye will not be established. moreover vowelconsonants-ohyeah worded again to hold-ahac, saying, ask thee a sign of vowelconsonants-ohyeah thy towards; ask it either in the depth, or in the tallness on. but hold-ahac said, i will not ask, neither will i tempt vowelconsonants-ohyeah. and he said, hear ye now, o house of dude-david; is it a small thing for you to weary men, but will ye weary my towards also? therefore the mister himself will give you a sign; behold, a virgin will conceive, and bear a betweener and will call his there-name immanuel. butter and honey will he eat, that he may know to be fed up with the break-visual, and choose the good. for before child will know to be fed up with the break-visual, and choose the good, the earth that thou thorn will be forsaken of both her kings. vowelconsonants-ohyeah will bring upon thee, and upon thy with, and upon thy father's house, days that have not come, from the day that gray-fruitful-afraim turned aside from vowel-acknowledge-yeahodah; even the king of pine-song-immersed-syria and it will come to pass in that day, that vowelconsonants-ohyeah will whistle for the fly that is in the uttermost part of the rivers of narrows-develop-egypt, and for the word-bee that is in the land of pine-song-immersed-syria and they will come, and will rest all of them in the desolate valleys, and in the holes of the rocks, and upon all thorns, and upon all bushes. in the same day will the mister shave with a razor that is waged, namely, by them on pass-cross-over the river, by the king of pine-song-immersed-syria the head, and the ruin-eir of the feet: and it will also consume the beard. and it will come to pass in that day, that a man will live-nourish a young cow, and two sheep; and it will come to pass, for the abundance of milk that they will give he will eat butter: for butter and honey will every one eat that is left in the land. and it will come to pass in that day, that every place will be, where there were a thousand vines at a thousand silverlings, it will even be for briers and thorns. with arrow-halvers and with bows will men come name-there; because all the land will become briers and thorns, and on all mountains that will be digged with the mattock, there will not come name-there 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 vowelconsonants-ohyeah said to me, take thee a great roll, and write in it with a man's engraven concerning fast-loot-hurry-booty-maher-shalal-hash-bac. and i took to me hide-trainingful witness to record, vowel-light-aoiyeah the darkener and vowel-remember-cekaryeah betweener of vowel-bornfirst-jeberekyeaho. and i went to the come-bringeress; and she bright-conceived, and bare a betweener then said vowelconsonants-ohyeah to me, call his there-name fast-loot-hurry-booty-maher-shalal-hash-bac. for before child will have knowledge to read-call, my father, and my mother, the stratagem of quiet-bag-damasqu and the spoil of keep-samaria will be taken away before the king of pine-song-immersed-syria vowelconsonants-ohyeah added also to me again, saying, forasmuch as this with is fed up with the waters of shiloah that go softly, and rejoice in run-serious-rezin and vowel-high-remalyeaho's betweener

now therefore, behold, the mister bringeth up upon them the waters of the river, strong and many, even the king of pine-song-immersed-syria and all his heavy-weight: and he will up over all his channels, and pass-cross over all his banks: and he will pass-cross through vowel-acknowledge-yeahodah; he will wash over and pass-cross-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 be severed; word the word, and it will not stand up for towards is with us. for vowelconsonants-ohyeah said 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 vowelconsonants-ohyeah of armies 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 to-song-immersed-isra'al for a gin and for a snare to the settlers of cast-complete-jerusalem. and many among them will stumble, and fall, and be fractured, and be snared, and be captured. bind up the witness, sign-seal the drops-of-teaching-tora among my learners. and i will endure upon vowelconsonants-ohyeah, that hideth his face-turnings from the house of heel-follow-jaqob, and i will endure for him. behold, i and children whom vowelconsonants-ohyeah hath given me are for signs and for wonders in to-song-immersed-isra'al from vowelconsonants-ohyeah of armies, which dwelleth in mountain mark-zion. and when they will say to you, seek to them that have familiar breathwinds, and to wizards that chirp, and that murmur: should not a with seek to their towards? for the living to the dead? to the drops-of-teaching-tora and to the witness: if they word not according to this word, it is because there is no black in them. and they will pass-cross through it, hardly bestead and hungry; and it will come to pass-cross, that when they will be hungry, they will foam-fret themselves, and lighten-curse their king and their towards, and look upward. and they will look to the land; and behold narrows and darkness, dimness of anguish; and they will be distanced 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 garbage-fertile-cebulun and the land of cunning-twist-naftali, and afterward did more heavilyweightly afflict her by the way of the sea, beyond its-going-down-jordan, in rolling-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 upon-yoke of his burden, and the tilter of his shoulder, the branch of his impeler, as in the day of discuss-court-midian. forevery battle of the warrior is with confused noise, and garments rolled in blood; but this will be with burning and fuel of fire. for to us a betweener is born, to us a betweener is given: and the government will be upon his shoulder: and his there-

name will be called wonderful, counsellor, the herobloke tohwards, the everlasting father, the immersed-prince of completeness. of the increase of his government and completeness there will be no end, upon the throne of dude-david, and upon his kingdom, to criterion it, and to establish it with criterion and with being right from henceforth even world. the zeal of vowelconsonants-ohyeah of armies will complete this. the mister sent a word into heel-follow-jaqob, and it hath lighted upon to-song-immersed-isra'al and all the with will know, even gray-fruitful-afraim and the settler of keep-samaria, that say in the pride and stoutness of heart, the bricks are fallen down, but we will between-build with shorn stones: the sycomores are hewn down, but we will change them into cedars. therefore vowelconsonants-ohyeah will set up narrower of run-serious-rezin against him, and cover his narrowers together; the high-aram-syrians before, and the splash-in-palestinians behind; and they will eat to-song-immersed-isra'al with open mouth. for all this his nose-anger is not turned away, but his hand is tilt-stretched out still. for the with turneth not to him that hits them, neither do they seek vowelconsonants-ohyeah of armies. therefore vowelconsonants-ohyeah will cut off from to-song-immersed-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 swallowed. therefore vowelconsonants-ohyeah will have no gladness in their young men, neither will womb their fatherless and widows: forevery one is an hypocrite and an break-visualdoer, and every mouth wordeth folly. for all this his nose-anger is not turned away, but his hand is tilt-stretched out still. for big-shot 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 being pass-cross of vowelconsonants-ohyeah of armies is the land darkened, and the with will be as the fuel of the fire: no man will pity 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 immersed-flesh of his own arm: sleep-change-manasseh, gray-fruitful-afraim; and gray-fruitful-afraim, sleep-change-manasseh: and they together will be against vowel-knowledge-yeahodah. for all this his nose-anger is not turned away, but his hand is tilt-stretched out still.

10

woe to them that imitate-statute power imitate-statutes, and that write labour which they have prescribed; to tilt the needy from criterion and to rob the criterion 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 accountation, and in the disaster which will come from far? to whom will ye flee for help? and where will ye leave your heavy-weight? without me they will bow down under the en-chained, and they will fall under the killed. for all this his nose-anger is not turned away, but his hand is tilt-stretched out still. o pine-song-immersed-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 being pass-cross 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 immersed-princes altogether kings? is not calno as car-chemish? is not gourd-vessel-hamat as light-redeem-arpad? is not keep-samaria as quiet-bag-damasqus? as my hand hath found the kingdoms of the ideal-idols, and whose chisel-sculptures did excel them of cast-complete-jerusalem and of keep-samaria; will i not, as i have done to keep-samaria and her fashions, so do to cast-complete-jerusalem and her fashions? wherefore it will come to pass, that when the mister hath profit-sliced his whole doing upon mountain mark-zion and on cast-complete-jerusalem, i will account the fruit of the stout heart of the king of pine-song-immersed-syria and the glory of his high looks. for he saith, by the energy of my hand i have done it, and by my wisdom; for i am prudent: and i have turned aside the chaineds 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 chirped. will the axe boast itself against him that mineeth 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 mister, the mister of armies, 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 to-song-immersed-isra'al 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 person 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 to-song-immersed-isra'al and such as are eject-escaped of the house of heel-follow-jaqob, will no more again stay upon him that hit them; but will stay upon vowelconsonants-ohyeah, the dedicated one of to-song-immersed-isra'al in truth. the remnant will reset, even the remnant of heel-follow-jaqob, to the herobloke tohwards. for though thy with to-song-immersed-isra'al be as the sand of the sea, yet a remnant of them will reset: the consumption decreed will wash over with being right. for the mister tohwards of armies will make a consumption, even determined, in the near-inward of all the land. therefore thus saith the mister tohwards of armies, o my with that dwellest in mark-zion, be not afraid of the pine-song-immersed-syrian: he will hit thee with a tilt-staff, and will lift up his tilter against thee, after the manner of narrows-develop-egypt. for yet a very little while, and the indignation will cease, and mine nose-anger in their destruction. and vowelconsonants-ohyeah of armies will stir up a scourge for him according to the hitting of discuss-court-midian at the rock of crow-oreb: and as his tilt-staff was upon the sea, so will he lift it up after the manner of narrows-develop-egypt. and it will come to pass in that day, that his burden will be turned aside from off thy shoulder, and his upon-yoke from off thy neck, and the upon-yoke will be destroyed because of the anointing. he is come to aiath, he is pass-crossed to throat-migrion; at withered-mikmash he hath accounted his tools: they are pass-cross-crossed over the pass-cross-over: they have taken up their lodging at small-hill-gebe; high-re-

gion-ramah is afraid; hill-gibeah of ask-saul is fled. lift up thy voice, o daughter of waves-roll-gallim: give it to be heard to kneading-laish, o poor replies-enatot. cursed-madmenah is removed; the settlers of backs-gibim gather themselves to flee. as yet will he standstay at grow-nob that day: he will shake his hand against the mountain of the daughter of mark-zion, the mountain of cast-complete-jerusalem. behold, the mister, vowel-consonants-ohyeah of armies, 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 build-white-lebanon will fall by a mighty one.

11

and there will emerge a rod out of the stem of safe-jesse, and a branch will grow out of his roots: and breathwind of vowelconsonants-ohyeah will rest upon him, breathwind of wisdom and between-understanding, breathwind of counsel and heroblokeness, breathwind of knowledge and of the respect of vowelconsonants-ohyeah; and will wind him in the respect of vowelconsonants-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 hit the land: with the branch of his mouth, and with the breathwind of his lips will he dead the big-shot. and being right will be the girdle of his loins, and hide-trainingfulness 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 break-visual nor swim-ruin in all my dedicated mountain: for the land will be full of the knowledge of vowelconsonants-ohyeah, as the waters cover the sea. and in that day there will be a root of safe-jesse, which will stand for an ensign of the withs; to it will the body-nations seek: and his rest will be heavyweighty. and it will come to pass in that day, that the mister will set his hand again the second time to recover the remnant of his with, which will be left, from pine-song-immersed-syria and from narrows-develop-egypt, and from father-patros, and from spindle-cush and from world-youth-elam, and from youth-shin'er, and from gourd-vessel-hamat, and from the islands of the sea. and he will set up an ensign for the nations, and will assemble the distanced of to-song-immersed-isra'al and gather together the shattered of vowel-knowledge-yeahodah from the four corners of the land. the envy also of gray-fruitful-afraim will turn aside, and narrower of vowel-knowledge-yeahodah will be cut off: gray-fruitful-afraim will not envy vowel-knowledge-yeahodah, and vowel-knowledge-yeahodah will not develop-narrow gray-fruitful-afraim. but they will fly upon the shoulders of the splash-in-palestinians toward the west; they will spoil them of the east together: they will send their hand upon man-red-adom and from-father-moab; and betweeners of with-ammon will hear them. and vowelconsonants-ohyeah will fishing-net-destroy the language-tongue of the narrows-develop-egyptian sea; and with his mighty breathwind

will he move-shake his hand over the river, and will hit it in the seven streams, and make men pass-cross over dryshod. and there will be an highway for the remnant of his with, which will be left, from pine-song-immersed-syria like as it was to to-song-immersed-isra'al in the day that he upped out of the land of narrows-develop-egypt.

12

and in that day thou will say, vowelconsonants-ohyeah, i will thank-acknowledge thee: though thou wast angry with me, thine nose-anger is turned away, and thou comfortedst me. behold, tohwards is my stick-safety; i will be sure, and not be afraid: for vowelconsonants-ohyeah ohyeah is my goatness and my song; he also is become my stick-safety. therefore with merriment will ye draw water out of the wells of stick-safety. and in that day will ye say, praise vowelconsonants-ohyeah, call upon his there-name, declare his doings among the withs, make remember that his there-name is exalted. prune to vowelconsonants-ohyeah; for he hath done swelling-pride things: this is known in all the land. cry out and shout, thou settler of mark-zion: for great is the dedicated one of to-song-immersed-isra'al in the near-inward of thee.

13

the burden of in-mix-fade-babel, which vowel-stick-safe-ishuayeaho betweener of courage-amoz did chest-envision. 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 generous. i have directed my dedicated ones, i have also called my heroblokes for mine nose-anger, even them that exult 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: vowelconsonants-ohyeah of armies accounts the army of the war. they come from a far land, from the end of namespaces, even vowelconsonants-ohyeah, and the tools of his indignation, to destroy the whole land. howl ye; for the day of vowelconsonants-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 vowelconsonants-ohyeah cometh, cruel both with being pass-cross and scorching nose-anger, to name-there 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 emerging, and the moon will not cause her light to shine. and i will account the world for their break-visual, 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 orange-gold of ashofir. therefore i will shake the namespaces, and the land will remove out of her place, in the being pass-cross of vowelconsonants-ohyeah of armies, and in the day of his scorching nose-anger. and it will be as the distanced gazelle, and as a sheep that no man gathers: 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 betweeners also will be dashed to pieces before their eyes; their houses will be spoiled, and their women ravished. behold, i will stir up the each-and-every-medes against them, which will not think of silver; and as for gold, they will not desire in it. their bows also will dash the young men to pieces; and they will have no pity on the fruit of the belly; their eyes will not spare betweeners. and in-mix-fade-babel, the gazzelling of kingdoms, the beauty of the as-breast-genies-kasidim' pride-swelling, will be as when tohwards overthrew splint-blood-sodom and sheaves-gomorrah. it will persistently not be settled, neither will it be dwelt in from generation to generation: neither will the evening-pleasant-arabian pitch tent there; neither will the watchers make their fold there, but animal of the fields of the desert will lie there; and their houses will be full of doleful creatures; and owls 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 vowelconsonants-ohyeah will womb heel-follow-jaqob, and will yet choose to-song-immersed-isra'al and let them rest in their own earth: and the strangers will be joined with them, and they will cleave to the house of heel-follow-jaqob. and the withs will take them, and bring them to their place: and the house of to-song-immersed-isra'al will possess them in the earth of vowelconsonants-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 vowelconsonants-ohyeah will give thee rest from thy sorrow, and from thy fear, and from the hard work wherein thou wast made to work that thou will take up this proverb-rule against the king of in-mix-fade-babel, and say, how hath the impelor settled! the golden city settled! vowelconsonants-ohyeah hath fractured the tilter of the big-shots, and the branch of the proverb-rulers. he who hit the withs in being pass-cross with a continual stroke, he that ruled the nations in nose-anger, is chased, 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 build-white-lebanon, saying, since thou art laid down, no feller is 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 viols: the worm is spread under thee, and the worms cover thee. how art thou fallen from namespaces, o lucifer, betweener of the black! how art thou hewn down to the land, which didst weaken the nations! for thou hast said in thine heart, i will up into the heights of the thick-clouds; i will be like the most upon. yet thou will be brought down to asking, to the sides of the pit. they that see thee will narrowly see upon thee, and see thee, saying, is this the man that made the

land to tremble, that did shake kingdoms; that made the world as a word-desert, and destructed the cities thereof; that opened not the house of his enchained? all the kings of the nations, even all of them, lie in heavy-weight, every one in his own house. but thou art flung 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 carcase trodden under feet. don't be joined with them in burial, because thou hast swim-ruined thy land, and killed thy with: the seed of break-visualdoers will to world not be read-called. prepare cook-slaughter for his betweeners 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 vowelconsonants-ohyeah of armies, and cut off from in-mix-fade-babel the there-name, and remnant, and son, and nephew, saith vowelconsonants-ohyeah. i will also make it a inheritance for the bitter, and pools of water: and i will sweep it with the besom of destruction, saith vowelconsonants-ohyeah of armies. vowelconsonants-ohyeah of armies 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 fracture the pine-song-immersed-syrian in my land, and upon my mountains tread him under foot: then will his upon-yoke turn aside from off them, and his burden turn aside from off their shoulders. this is the purpose that is purposed upon the whole land: and this is the hand that is tilt-stretched out upon all the nations. for vowelconsonants-ohyeah of armies hath purposed, and who will sever it? and his hand is tilt-stretched out, and who will turn it back? in the year that king hold-ahac died was this burden. be glad not thou, whole splash-in-palestine, because the branch of him that hit thee is fractured: for out of the serpent's root will emerge 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 dead thy remnant. howl, o gate; cry, o city; thou, whole splash-in-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 vowelconsonants-ohyeah hath founded mark-zion, and the poor of his with will trust in it.

15

the burden of from-father-moab. because in the night awake-er of from-father-moab is plundered, and still; because in the night wall-qir of from-father-moab is sword-parched, and still; he is gone up to house-bajit, and to slander-dibon, the in-whats, to weep: from-father-moab will howl over at-him-nebo, and over from-hand-come-medeba: on all their heads will be baldness, and every beard cut off. in their streets they will gird themselves with sackcloth: on the roofs, and in their streets, every one will howl, weeping abundantly. and score-supposition-heshbon will cry, and to-up-al'elah: their voice will be heard even to stress-jahaz: therefore the armed soldiers of from-father-moab will break-cry out; his person will be break-visual to him. my heart will cry out for from-father-moab; his fugitives will flee to grief-zo'er, an heifer of three years old: for by the mounting up of lubith with weeping will they up it; for in the way of holes-horonaim they will wake up a cry of fracturing. for the waters of leopards-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 lift away to the brook of the willows. for the cry is gone round about the borders of from-father-moab; the howling thereof to beading-aglain, and the howling thereof to well-of-rams-bar-ailim. for the waters of dimon will be full of blood: for i will bring more upon dimon, gather-lions upon him that eject-escapeth of from-father-moab, and upon the remnant of the earth.

16

send ye the lamb to the proverb-ruler of the land from sela to the word-desert, to the mountain of the daughter of mark-zion. for it will be, that, as a wandering bird sent out of the nest, so the betweenas of from-father-moab will be at the pass-cross-over-fords of pine-arnon. take counsel, do judgment; make thy shadow as the night in the midst of the noonday; hide the distanced; bewray not him that wandereth. let mine distanced dwell with thee, from-father-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 trammers 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 dude-david, critic, and seeking criterion and agiling being right. we have heard of the pride-swelling of from-father-moab; he is very proud-swelling: even of his swelling-pride, and his pride-swelling, and his being pass-cross; but his lies will not be so. therefore will from-father-moab howl for from-father-moab, every one will howl: for the foundations of wall-city-deaf-plow-qir-hareset will ye murmur; surely they are stricken. for the fields of score-supposition-heshbon languish, and the vine of stage-sibmah: the lords of the body-nations have broken down the principal plants thereof, they have even touched help-jecer, they wandered through the word-desert: her sendings are left, they are pass-crossed over the sea. therefore i will bewail with the weeping of help-jecer the vine of stage-sibmah: i will water thee with my tears, o score-supposition-heshbon, and to-up-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 way-treaders will way-tread out no wine in their presses; i have made their vintage shouting to settle. wherefore my bowels will be noisy like an violoin for from-father-moab, and mine near-inward parts for kirharesh. and it will come to pass, when it is seen that from-father-moab is weary on the high place, that he will come to his dedicated to self-crime; but he will not prevail. this is the word that vowelconsonants-ohyeah hath worded concerning from-father-moab since that time. but now vowelconsonants-ohyeah hath worded, saying, within three years, as the years of an waging, and the heavyweight of from-father-moab will be lightly esteemed, with all that great multitude; and the remnant will be very small and feeble.

17

the burden of quiet-bag-damasqus. behold, quiet-bag-damasqus is turned aside from being a city, and it will be a ruinous heap. the cities of juniper-object-eroer are forsaken: they will be for flocks, which will lie down, and none will make them afraid. the fortress

also will settle from gray-fruitful-afraim, and the kingdom from quiet-bag-damasqus, and the remnant of high-aram-syria they will be as the heavyweight of betweeners of to-song-immersed-isra'al saith vowelconsonants-ohyeah of armies. and in that day it will come to pass, that the heavyweight of heel-follow-jacob will be diluted, and the fatness of his immersed-flesh will wax lean. and it will be as when the harvestman gleaneth the corn, and reapeth the ears with his arm; and it will be as he that gleaneth ears in the valley of heal-refaim. yet gleanng 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 vowelconsonants-ohyeah tohwards of to-song-immersed-isra'al at that day will a earthing sticky-notice his maker, and his eyes will respect the dedicated one of to-song-immersed-isra'al and he will not sticky-notice the butcher-places, the doing of his hands, neither will respect that which his fingers have made, either the prosperity-fortuna-asherahs, or the conceive-sunflowers. in that day will his goatness cities be as a forsaken bough, and an uppermost branch, which they left because of betweeners of to-song-immersed-isra'al and there will be name-desolation. because thou hast forgotten the tohwards 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 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 enourmous waters! the mum-withs will rush like the rushing of many waters: but tohwards 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 eventide faderror; and before the morning he is not. this is the part 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 cush-spindle-ethiopia: that sendeth ambassadors by the sea, in tools of bulrushes upon the waters, saying, go, ye swift messengers, to a nation scattered and peeled, to a with terrible 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 vowelconsonants-ohyeah said to me, i will take my rest, and i will look 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 perfect, and the sour grape is ripening in the flower, he will both cut off the sprigs with pruning hooks, and turn aside 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 vowelconsonants-ohyeah of armies 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 there-name of vowelconsonants-ohyeah of armies, the mountain mark-zion.

19

the burden of narrows-develop-egypt. behold, vowelconsonants-ohyeah rideth upon a swift thick-cloud, and will come into narrows-develop-egypt: and the ideal-idols of narrows-develop-egypt will be moved at his presence, and the heart of narrows-develop-egypt will melt in the near-inward of it. and i will cover the narrows-develop-egyptians against the narrows-develop-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 narrows-develop-egypt will be poured out in the near-inward thereof; and i will swallow 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 narrows-develop-egyptians will i give over into the hand of a cruel mister; and a goatness king will proverb-rule over them, saith the mister, vowelconsonants-ohyeah of armies. 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 abandon-far-away; and the brooks of defence will be diluted 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 fling angle into the brooks will lament, and they that spread nets upon the waters will languish. moreover they that work in fine flax, and they that weave networks, will be ashamed. and they will be depressed in the purposes thereof, all that give sluices and ponds for fish. surely the immersed-princes of take-down-zoen are fools, the counsel of the wise counsellors of big-house-fuhreroth is become brutish: how say ye to big-house-fuhreroth i am betweener of the wise, betweener of ancient kings? where are they? where are thy wise men? and let them tell thee now, and let them know what vowelconsonants-ohyeah of armies hath purposed upon narrows-develop-egypt. the immersed-princes of take-down-zoen are become fools, the immersed-princes of viewnof are deceived; they have also seduced narrows-develop-egypt, even they that are the stay of the branch thereof. vowelconsonants-ohyeah hath blended a crazy breathwind in the near-inward thereof: and they have quarrelled narrows-develop-egypt to err in every doing thereof, as a drunken man staggereth in his vomit. neither will there be any doing for narrows-develop-egypt, which the head or tail, branch or rush, may do. in that day will narrows-develop-egypt be like to women: and it will be afraid and fear because of the shaking of the hand of vowelconsonants-ohyeah of armies, which he shaketh over it. and the earth of vowel-acknowledge-yeahodah will be a horror to narrows-develop-egypt, every one that maketh remember thereof will be afraid in himself, because of the counsel of vowelconsonants-ohyeah of armies, which he hath determined against it. in that day will five cities in the land of narrows-develop-egypt word the language of nest-buykanaan and seven-swear to vowelconsonants-ohyeah of armies; one will be called, the city of destruction. in that day will there be an butcher-place to vowelconsonants-ohyeah in the midst of the land of narrows-develop-egypt, and a status-post at the border thereof to vowelconsonants-ohyeah. and it will be for a sign

and for a witness to vowelconsonants-ohyeah of armies in the land of narrows-develop-egypt: for they will shout to vowelconsonants-ohyeah because of the pressurers, and he will send them a saviour, and a great one, and he will snatch them. and vowelconsonants-ohyeah will be known to narrows-develop-egypt, and the narrows-develop-egyptians will know vowelconsonants-ohyeah in that day, and will do butcher and rester; yea, they will vow a vow to vowelconsonants-ohyeah, and complete it, and vowelconsonants-ohyeah will injure narrows-develop-egypt: he will injure and heal it: and they will reset even to vowelconsonants-ohyeah, and he will be intreated of them, and will heal them. in that day will there be a highway out of narrows-develop-egypt to pine-song-immersed-syria and the pine-song-immersed-syrian will come into narrows-develop-egypt, and the narrows-develop-egyptian into pine-song-immersed-syria and the narrows-develop-egyptians will work with the pine-song-immersed-syrians. in that day will to-song-immersed-isra'al be the third with narrows-develop-egypt and with pine-song-immersed-syria even a first-pooling in the near-inward of the land: whom vowelconsonants-ohyeah of armies will first-pool, saying, first-pooled be narrows-develop-egypt my with, and pine-song-immersed-syria the doing of my hands, and to-song-immersed-isra'al mine inheritance.

20

in the year that explore-tartan came to fire-plunder-ashdod, (when sargon the king of pine-song-immersed-syria sent him,) and fought against fire-plunder-ashdod, and captered it; at the same time would vowelconsonants-ohyeah by vowel-stick-safe-ishuayeaho betweener of courage-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 vowelconsonants-ohyeah said, like as my worker vowel-stick-safe-ishuayeaho hath walked skin-naked and barefoot three years for a sign and wonder upon narrows-develop-egypt and upon cush-spindle-ethiopia; so will the king of pine-song-immersed-syria lead away the narrows-develop-egyptians prisoners, and the cush-spindle-ethiopians sit-captives, young and old, skin-naked and barefoot, even with their buttocks uncovered, to the shame of narrows-develop-egypt. and they will be afraid and ashamed of cush-spindle-ethiopia their expectation, and of narrows-develop-egypt their glory. and the settler of this isle will say in that day, behold, such is our expectation, where we flee for help to be snatched from the king of pine-song-immersed-syria and how will we escape?

21

the burden of the word-desert of the sea. as whirlwinds in the south pass through; so it cometh from the word-desert, from a terrible land. a grievous chest-vision is declared to me; the betrayer betrays, and the plunderer plundereth. up, o world-youth-klam: 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 twist-distorted at the hearing of it; i was alarm-hastened at the chest-envisioning of it. my heart panted, fearfulness affrighted me: the night of my pleasure hath he name-theered into fear to me. array the

send-table watch in the watchtower, eat, drink: stand up, ye immersed-princes, and swim the shield. for thus hath vowelconsonants-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 read-called, a gather-lion: my mister, i stand continually upon the watchtower in the daytime, and i am name-there in my ward whole nights: and behold, here cometh a chariot of men, with a couple of horsemen. and he answered and said, in-mix-fade-babel is fallen, is fallen; and all the chisel-sculptures of her tohwards he hath fractured to the land. o my threshing, and the corn of my floor: that which i have heard of vowelconsonants-ohyeah of armies, the tohwards of to-song-immersed-isra'al have i declared to you. the burden of similar-dumah, he calleth to me out of hair-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 evening-pleasant-arabia. in the forest in evening-pleasant-arabia will ye lodge, o ye travelling companies of breast-discussedanim. the settlers of the land of right-tema brought water to him that was thirsty, they prevented with their bread him that fled. for they fled from the swords, from the left sword, and from the way-bent bow, and from the heavyweightyness of war. for thus hath vowelconsonants-ohyeah said to me, within a year, according to the years of an waging, and all the heavyweight of dark-mourning-qedar will fail: and the residue of the count of archers, the heroblokes of betweeners of dark-mourning-qedar, will be diminished: for vowelconsonants-ohyeah tohwards of to-song-immersed-isra'al hath worded it.

22

the burden of the valley of chest-vision. what aileth thee now, that thou art wholly gone up to the house-tops? thou that art full of stirs, a noisy city, joyous city: thy voided men are not voided with the sword, nor dead in war. all thy rulers are fled together, they are chained by the archers: all that are found in thee are chained together, which have fled from far. therefore said i, sticky-notice away from me; i will weep bitterly, labour not to comfort me, because of the plunder of the daughter of my with. for it is a day of trouble, and of treading down, and of perplexity by the mister tohwards of armies in the valley of chest-vision, breaking down the walls, and of crying to the mountains. and world-youth-elam bare the quiver with chariots of men and horsemen, and wall-qir uncovered the shield. and it will come to pass, that thy choicest valleys will be full of chariots, and the horsemen will name-there themselves in array at the gate. and he uncovered the covering of vowel-acknowledge-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 dude-david, that they are many: and ye gathered together the waters of the lower pool. and ye have numbered the houses of cast-complete-jerusalem, and the houses have ye demolished to fortify the wall. ye developd also a ditch between the two walls for the water of the old pool: but ye have not saw to the developr thereof, neither had respect to him that developd it long ago. and in that day did the mister tohwards of armies call to weeping, and to mourning, and to baldness, and to girding with sackcloth: and behold merriment and gladness, killing

cattle, and slaughtering sheep, eating immersed-flesh and drinking wine: let us eat and drink; for to morrow we will die. and it was uncovered in mine ears by vowelconsonants-ohyeah of armies, surely this cloudy will not be out-of-towned from you till ye die, saith the mister tohwards of armies. thus saith the mister tohwards of armies, go, get thee to this treasurer, even to sit-build-shebna, which is over the house, and say, what hast thou here? and whom hast thou here, that thou hast mineed thee out a sepulchre here, as he that mineeth him out a sepulchre on high, and that graveth an habitation for himself in a rock? behold, vowelconsonants-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 heavy-weight will be the shame of thy mister's house. and i will drive thee from thy station, and from thy state will he destruct thee. and it will come to pass in that day, that i will call my worker my-to-get-up-aliqim between of vowel-part-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 cast-complete-jerusalem, and to the house of vowel-acknowledge-yeahodah. and the key of the house of dude-david will i give upon his shoulder; so he will open, and none will closed; and he will close, 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 emerge-offspring and the offshoot, all tools of small quantity, from the tools of cups, even to all the tools of flagons. in that day, saith vowelconsonants-ohyeah of armies, will the nail that is fastened in the sure place be removed, and be hewn down, and fall; and the burden that was upon it will be cut off: for vowelconsonants-ohyeah hath worded it.

23

the burden of narrow-develop-zur. howl, ye ships of cypress-cedar-tarshish; for it is sword-parched, so that there is no house, no coming in: from the land of stains-kittim it is uncovered to them. be still, ye settlers of the isle; thou whom the merchants of side-by-side-zidon, that pass-cross over the sea, have replenished. and by great waters the seed of black-seek-sihor, the harvest of the river, is her revenue; and she is a mart of nations. be thou ashamed, o side-by-side-zidon: for the sea hath spoken, even the goatness of the sea, saying, i travail not, nor bring forth children, neither do i nourish up young men, nor up virgins. as at the report concerning narrow-develop-egypt, so will they be sorely stratagemed at the report of narrow-develop-zur. pass-cross ye over to cypress-cedar-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 narrow-develop-zur, the crowning city, whose buy-guys are immersed-princes, whose traffickers are the heavyweightable of the land? vowelconsonants-ohyeah of armies hath purposed it, to stain the pride of all gazelling, and to bring into contempt all the heavy-weightable of the land. pass-cross through thy land as a river, o daughter of cypress-cedar-tarshish: there is no more strength. he tilt-stretched out his hand over the sea, he shook the kingdoms: vowelconsonants-ohyeah hath given a directment against the buy-guy city, to

destroy the goatness holds thereof. and he said, thou wilt no more exult, o thou exploited virgin, daughter of side-by-side-zidon: stand up, pass-cross over to stains-kittim; there also will thou have no rest. behold the land of the as-genies-kasdimms; this with was not, till the pine-song-immersed-syrian founded it for them that dwell in the word-desert: they name-there up the towers thereof, they raised up the palaces thereof; and he brought it to ruin. howl, ye ships of cypress-cedar-tarshish: for your goatness is sword-parched. and it will come to pass in that day, that narrow-develop-zur will be forgotten seventy years, according to the days of one king: after the end of seventy years will narrow-develop-zur sing as an harlot. take an violin, go about the city, thou harlot that hast been forgotten; make good playing, sing many songs, that thou mayest be remembered. and it will come to pass after the end of seventy years, that vowelconsonants-ohyeah will account narrow-develop-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 dedication to vowelconsonants-ohyeah: it will not be stored nor laid up; for her merchandise will be for them that dwell before vowelconsonants-ohyeah, to eat seven-sufficiently, and for generation-durable clothing.

24

behold, vowelconsonants-ohyeah pours out the land, and devastates, and twist-distorts 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 mister; as with the maid, so with her her-obloke-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 pour-out poured out, and utterly spoiled: for vowelconsonants-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 pass-crossed over the drops-of-teaching-tora changed the imitate-statute, severed the world alignment. therefore hath the curse eaten the land, and they that dwell therein are faulty: therefore the settlers of the land are scorched, 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 exult endeth, the joy of the violin setteth. they will not drink wine with a immersed-song strong drink will be bitter to them that drink it. the city of empty-nothing is fractured down: every house is closed 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 gleaming grapes when the vintage is done. they will lift up their voice, they will sing for the pride-swelling of vowelconsonants-ohyeah, they will cry aloud from the sea. wherefore heavyweigh ye vowelconsonants-ohyeah in the fires, even the there-name of vowelconsonants-ohyeah tohwards of to-song-immersed-isra'al in the isles of the sea. from the uttermost part of the land have we heard songs, even gazelling to the right. but i said, my leanness, my leanness, woe to me! the betrayers have betrayed; yea, the betrayers have betray-

ingly betrayed. 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 ups 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 look-dividing break-visuald, the land is severely severed, the land is moved exceedingly, the land will move moving 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 vowelconsonants-ohyeah will account the army of the high ones that are on high, and the kings of the earth upon the earth. and they will be added together, as enchained are added in the pit, and will be closed up in the prison, and after many days will they be accounted. then the moon will be abashed, and the sun ashamed, when vowelconsonants-ohyeah of armies will king in mountain mark-zion, and in cast-complete-jerusalem, and before his ancients heavyweightily.

25

o lord, thou art my tohwards; i will high thee, i will thank-acknowledge thy there-name; for thou hast done wonderful things; thy counsels of old are hide-trainingfulness 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 between-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 downpour, a shadow from the parch-heat, when the blast of the terrible ones is as a downpour 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 vowelconsonants-ohyeah of armies make 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 swallow in this mountain the face-turnings of the blend-blanket cast over all withs, and the blend that is spread over all nations. he will swallow up death persistently; and the mister tohwards will wipe away tears from off all face-turnings; and the wintering of his with will he turn aside from off all the land: for vowelconsonants-ohyeah hath worded it. and it will be said in that day, lo, this is our tohwards; we have endured for him, and he will stick-safe us: this is vowelconsonants-ohyeah; we have endured for him, we will gibe glad and be glad in his stick-safety. for in this mountain will the hand of vowelconsonants-ohyeah rest, and from-father-moab will be trodden down under him, even as straw is trodden down for the dunghill. and he will spread forth his hands in the 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 crouch down, lay low-tide and bring to the land, even to the dust.

26

in that day will this immersed-song be sung in the land of vowel-acknowledge-yeahodah; we have a goatness city; stick-safety will tohwards appoint for walls and

bulwarks. open ye the gates, that the right nation which keepeth the truth may come in. thou wilt develop him in complete completeness, whose mind is stayed on thee: because he be sureth in thee. be sure ye in vowelconsonants-ohyeah world: for in vowelconsonants-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 path of the right is turgor-immersedness: thou, most turgor-immersed, dost weigh the path of the right. yea, in the path of thy criteria, vowelconsonants-ohyeah, have we endured for thee; the person of our person is to thy there-name, and to the remembrance of thee. with my person have i person thee in the night; yea, with my breathwind in near-inwards me will i seek thee black-early: for when thy criteria 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 see the swelling-pride of vowelconsonants-ohyeah. vowelconsonants-ohyeah, when thy hand is lifted up, they will not chest-envision: but they will chest-envision, and be humiliated for their envy at the with; yea, the fire of thine narrowers will eat them. vowelconsonants-ohyeah, thou wilt ordain completeness for us: for thou also hast achieved all our doings in us. vowelconsonants-ohyeah our tohwards, other misters beside thee have had dominion over us: but by thee only will we remember thy there-name. they are dead, they will not live; they are deceased, they will not stand: therefore hast thou accounted and lost them, and made all their memory to get lost. thou hast increased the nation, vowelconsonants-ohyeah, thou hast increased the nation: thou art given heavyweight: thou hadst removed it far to all the ends of the land. vowelconsonants-ohyeah, in narrowes have they accounted thee, they poured out a prayer when thy chastening was upon them. like as a woman with child, that draweth near the time of her delivery, is in stratagem, and crieth out in her pangs; so have we been in thy sight, vowelconsonants-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, come thou into thy chambers, and close thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. for, behold, vowelconsonants-ohyeah emerges of his place to account the settlers of the land for their cloudy: the land also will uncover her blood, and will no more cover her killed.

27

in that day vowelconsonants-ohyeah with his strong and great and strong sword will account 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 vowelconsonants-ohyeah do keep it; i will let drink it every moment: lest any account it, i will keep it night and day. wall-wrath is not in me: who would name-there 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 make completeness with me; and he will make completeness with me. he will cause them that come of heel-follow-jaqob to take root: to-song-immersed-isra'al will blossom and bud, and fill the face-turnings of the world with fruit. hath he hit him, as he hit those that hit him? or is he killed according to the killing of them that are killed by him? in measure, when it sends , thou wilt debate with it: he stayeth his rough breathwind in the day of the east breathwind. by this therefore will the cloudy of heel-follow-jaqob be out-of-towned; and this is all the fruit to turn aside his miss when he maketh all the stones of the butcher-place as chalkstones that are shattered, the prosperity-fortuna-asherahs and conceive-sunflowers will not stand up. yet the defenced city will be trouble, and the habitation sent, and left like a word-desert: 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 fractured off: the women come, and lighten them: for it is a with of no between-understanding: therefore he that developd 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 vowelconsonants-ohyeah will beat off from the channel of the river to the stream of narrowes-develop-egypt, and ye will be gleaned one by one, o ye betweeners of to-song-immersed-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 pine-song-immersed-syria and the distanced in the land of narrowes-develop-egypt, and will bow vowelconsonants-ohyeah in the dedicated mountain at cast-complete-jerusalem.

28

woe to the crown of swelling-pride, to the drunkards of gray-fruitful-afraim, whose gazelling beauty is a fading flower, which are on the head of the fat valleys of them that are bang-shocked with wine! chest-envision, the mister hath a strong and courageous one, which as a downpour of ruin-eil and a destroying shudder-storm, as a downpour of enourmous waters washing over, will let rest to the land with the hand. the crown of swelling-pride, the drunkards of gray-fruitful-afraim, will be trodden under feet: and the gazelling beauty, which is on the head of the fat valley, will be a fading flower, and as the firstfruit before the summer; which when he that seeth upon it seeth, while it is yet in his hand he swallows it. in that day will vowelconsonants-ohyeah of armies be for a crown of gazelling, and for a diadem of beauty, to the residue of his with, and for a breathwind of criterion to him that sitteth in criterion and for heroblokeness 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 totter in judgment. for all tables are full of vomit and excrement, so that there is no place clean. whom will he teach knowledge? and whom will he make to between-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 word to this with. to whom he said, this is the rest wherewith ye may cause the weary to rest; and this is the

refreshing: yet they would not hear. but word vowelconsonants-ohyeah 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 fractured, and snared, and captured. wherefore hear word vowelconsonants-ohyeah, ye scornful men, that proverb-rule this with which is in cast-complete-jerusalem. because ye have said, we have cut a alignment with death, and with asking are we at agreement; when the overflowing scourge will pass-cross through, it will not come to us: for we have cut lies our refuge, and under falsehood have we hid ourselves: therefore thus saith the mister tohwads, behold, i lay in mark-zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that hide-trainth will not make haste. criterion also will i name-there to the line, and being right to the differentiate-stone: and the ruin-eil will sweep away the refuge of lies, and the let drinks will wash over the hiding place. and your alignment with death will be disannulled, and your agreement with asking will not stand; when the washing over scourge will pass-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 pass-cross over, by day and by night: and it will be a vexation only to between-understand the report. for the bed is shorter than that a man can stretch himself on it: and the blend-blanket narrower than that he can wrap himself in it. for vowelconsonants-ohyeah will stand up as in mountain breaks-perazim, he will be wroth as in the valley of small-hill-gibeon, that he may do his doing, his strange-substantial doing; and bring to pass his act, his strange-substantial act. now therefore be ye not mockers, lest your bands be made strong: for i have heard from the mister tohwads of armies 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 has equaled the face-turnings thereof, doth he not shatter-scatter the fitches, and scatter the cummin, and cast in the principal wheat and the name-thereed barley and the rie in their place? for his tohwads doth instruct him to criterion, 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 persistently be threshing it, nor break it with the wheel of his cart, nor bruise it with his horsemen. this also emerges from vowelconsonants-ohyeah of armies, which is wonderful in counsel, and excellent in working.

29

woe to to-lion-ari'al, to to-lion-ari'al, the city where dude-david dwelt! add ye year to year; let them kill sacrifices. yet i will distress to-lion-ari'al, and there will be heaviness and sorrow: and it will be to me as to-lion-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 will be low-tided, and will word out of the land, and thy speech will crouch 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 chirp 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 pass-crosseth

away: yea, it will be at an instant suddenly. thou will be accounted of vowelconsonants-ohyeah of armies with thunder, and with earthquake, and great voice, with storm and downpour, and the flame of eating fire. and the multitude of all the nations that fight against to-lion-ari'al, even all that fight against her and her munition, and that distress her, will be as a dream of a night chest-vision. it will even be as when an hungry man dreameth, and behold, he eateth; but he awaketh, and his person is empty: or as when a thirsty man dreameth, and behold, he drinketh; but he awaketh, and behold, he is faint, and his person hath appetite-person: so will the multitude of all the nations be, that fight against mountain mark-zion. stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they move, but not with strong drink. for vowelconsonants-ohyeah hath poured out upon you breathwind of deep sleep, and hath closed your eyes: the come-bringers and your rulers, the chest-envisioners hath he blended. and the chest-vision of all is become to you as the words of a recount-scroll that is sign-sealed, which men give to one that is learned, saying, read-call this, i pray thee: and he saith, i cannot; for it is sign-sealed: and the recount-scroll is gave to him that is not learned, saying, read-call this, i pray thee: and he saith, i am not learned. wherefore the mister 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 learned 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 between-understanding of their prudent men will be hid. woe to them that seek deep to hide their counsel from vowelconsonants-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 thought as the developer's clay: for will the doing say of him that developd it, he developd me not? or will the thing developd say of him that developd it, he had no between-understanding? is it not yet a very little while, and build-white-lebanon will be turned into a fruitful field, and the fruitful field will be thought 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 vowelconsonants-ohyeah, and the poor among men will be glad in the dedicated one of to-song-immersed-isra'al for the terrible one is brought to nought, and the scorner is consumed, and all that almond for power are cut off: that make a earthling an offender for a word, and lay a snare for him that reproveh in the gate, and tilt the right for a word of nought. therefore thus saith vowelconsonants-ohyeah, who redeemed their wing-organ-abraham, concerning the house of heel-follow-jacob, heel-follow-jacob will not now be ashamed, neither will his face-turnings now wax pale. but when he seeth his children, the doing of mine hands, in the near-inward of him, they will dedicated my there-name, and dedicated the dedicated one of heel-follow-jacob, and will fear the tohwads of to-song-immersed-isra'al they also that erred in breathwind will come to between-understanding, and they that murmured will learn learning.

woe to the aside-turners betweeners, saith vowelconsonants-ohyeah, that take counsel, but not of me; and that blend with a blend-blanket, but not of my breathwind, that they may add miss to miss that walk to go down into narrows-develop-egypt, and have not asked at my mouth; to goat themselves in the goatness of big-house-fuhreroth and to trust in the shadow of narrows-develop-egypt! therefore will the goatness of big-house-fuhreroth be your humiliation, and the trust in the shadow of narrows-develop-egypt your humiliation. for his immersed-princes were at take-down-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 wintering. the burden of the in-them animals of the south: into the land of narrows and anguish, from whence come the lbia_olisyoung and old lion, the viper and fiery flying serpent, they will lift 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 narrows-develop-egyptians will help for vapor, 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 betweeners, betweeners that will not hear the drops-of-teaching-tora of vowelconsonants-ohyeah: which say to the chest-envisionrs, chest-envision not; and to the come-bringers, chest-envision not to us right words, word to us part-smooth words, chest-envision deceits: turn aside you out of the way, tilt out of the path, cause the dedicated one of to-song-immersed-isra'al to settle from before us. therefore thus saith the dedicated one of to-song-immersed-isra'al because ye be fed up with this word, and be sure in exploitation and lazy-perverse-ness, and stay thereon: therefore this cloudy will be to you as a fracture ready to fall, swelling out in a tall wall, whose fractureing cometh suddenly at an instant. and he will fracture it as the fractureing of the developers' vessel that is fractured in pieces; he will not pity: 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 mister tohwards, the dedicated one of to-song-immersed-isra'al in reseting 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 chase 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 vowelconsonants-ohyeah wait, that he may be camping to you, and therefore will he be highed, that he may womb upon you: for vowelconsonants-ohyeah is a tohwards of criterion happy are all they that wait for him. for the with will dwell in mark-zion at cast-complete-jerusalem: thou will weep no more: he will be very camping to thee at the voice of thy cry; when he will hear it, he will answer thee. and though the mister 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 chisel-sculptures of

silver, and the efod of thy blendeds of gold: thou will cast them away as a menstruous cloth; thou will say to it, emerge. then will he give the rain of thy seed, that thou will sow the earth withal; and bread of the increase of the earth, and it will be fat and plenteous: in that day will thy cattle watch-feed in large look-after-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 killing, 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 vowelconsonants-ohyeah bindeth up the fracture of his with, and healeth the stroke of their wound. behold, the there-name of vowelconsonants-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 washing over 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 immersed-song as in the night when a dedicated solemnity is kept; and gladness of heart, as when one goeth with a void-pipe to come into the mountain of vowelconsonants-ohyeah, to the mighty one of to-song-immersed-isra'al and vowelconsonants-ohyeah will cause his glorious voice to be heard, and will let be seen 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 ruin-eilstones. for through the voice of vowelconsonants-ohyeah will the pine-song-immersed-syrian be beaten down, which hit with a branch. and in every place where the grounded tilter will pass-cross, which vowelconsonants-ohyeah will let rest upon him, it will be with tabrets and harps: and in wars of shaking will he fight with it. for bait-tofet is ordained of old; yea, for the king it is arrayed; he hath made it deep and large: the pile thereof is fire and much wood; the breathing of vowelconsonants-ohyeah, like a stream of brimstone, doth kindle it.

31

woe to them that go down to narrows-develop-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-notice not to the dedicated one of to-song-immersed-isra'al neither seek vowelconsonants-ohyeah! yet he also is wise, and will bring break-visual, and will not turn aside his words: but will stand up against the house of the break-visualdoers, and against the help of them that achievement power. now the narrows-develop-egyptians are men, and not tohwards; and their horses immersed-flesh and not breathwind. when vowelconsonants-ohyeah will tilt-stretch out his hand, both he that helpeth will fall, and he that is holpen will fall down, and they all will fail together. for thus hath vowelconsonants-ohyeah spoken to me, like as the gather-lion and the out-of-town-lion murmuring on his tear, when a multitude of watchers is called forth against him, he will not be afraid of their voice, nor torment himself for the voice of them: so will vowelconsonants-ohyeah of armies come down to fight for mountain mark-zion, and for the mountain thereof. as birds flying, so will vowelconsonants-ohyeah of armies defend cast-complete-

jerusalem; defending also he will snatch it; and stop-skiping over he will escape it. turn ye to him from whom betweeners of to-song-immersed-isra'el have deeply revolted. for in that day every man will be fed up with his ideal-idols of silver, and his ideal-idols of gold, which your own hands have made to you for a miss then will the pine-song-immersed-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 pass-cross over to his strong hold for strange-terror, and his immersed-princes will be afraid of the ensign, saith vowelconsonants-ohyeah, whose fire is in mark-zion, and his furnace in cast-complete-jerusalem.

32

behold, a king will king in being right, and immersed-princes will rule in criterion 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 between-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 person will word villany, and his heart will work power, to practise hypocrisy, and to utter error against vowelconsonants-ohyeah, to make empty the person of the hungry, and he will word the drink of the thirsty to lack. the tools also of the tool-churl are break-visual: he deviseth wicked devices to destroy the poor with lying sayings, even when the needy wordeth criterion. 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 betweenas; give ear to my speech. many days and years will ye be narrowwd, 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 earth of my with will up thorns and briers; yea, upon all the houses of joy in the joyous city: because the palaces will be left; the multitude of the city will be left; the forts and towers will be for dens world, a joy of wild asses, a look-after-pasture of flocks; until breathwind be poured upon us from on high, and the word-desert be a fruitful field, and the fruitful field be thought of as a forest. then criterion will dwell in the word-desert, and being right remain in the fruitful field. and the doing of being right will be completeness; and the effect of being right quietness and being sure world. and my with will dwell in a completenessable settlement, and in sure dwellings, and in quiet resting places; when it will ruin-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 betray, and they didn't betray thee! when thou wilt cease to plunder, thou wilt be plundered; and when thou wilt make an end to betray, they will betray thee. vowelconsonants-ohyeah, be camping to us; we

have endured for thee: be thou their arm every morning, our stick-safety also in the time of narrows. at the voice of the tumult the withs fled; at the lifting up of thyself the nations were shatter-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. vowelconsonants-ohyeah is highed; for he dwelleth on high: he hath filled mark-zion with criterion and being right. and wisdom and knowledge will be the stability of thy times, and strength of stick-safety: the respect of vowelconsonants-ohyeah is his treasure. behold, their valiant ones will shout without: the ambassadors of completeness will weep bitterly. the highways lie waste, the wayfaring man setteth: he hath severed the alignment, he was fed up with the cities, he thinks of no man. the land mourneth and languisheth: build-white-lebanon is abashed and hewn down: sing-watch-sharon is like a word-desert; and at-tooth-bashan and damp-unripe-grain-karmel move-shake off their fruits. now will i stand, saith vowelconsonants-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 mark-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 is fed up with the gain of exploitations, that move-shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing break-visual; he will dwell on high: his place of defence will be the munitions of rocks: bread will be given him; his waters will be sure. thine eyes will chest-envision the king in his beauty: they will chest-envision 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? don't see a goatness with, a with of a deeper speech than thou canst perceive; of a stammering language-tongue, that thou canst not between-understand. chest-envision mark-zion, the city of our solemnities: thine eyes will chest-envision cast-complete-jerusalem a quiet habitation, a tent that will not be taken down; not one of the stakes thereof will persistently be journeyed, neither will any of the cords thereof be broken. but there the glorious vowelconsonants-ohyeah will be to us a place of broad rivers and streams; wherein will go no galley with oars, neither will gallant ship pass-cross thereby. for vowelconsonants-ohyeah is our critical, vowelconsonants-ohyeah is our imitate-statuter, vowelconsonants-ohyeah is our king; he will stick-safe us. thy tacklings are left; 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 emerge of it. for the foaming of vowelconsonants-ohyeah is upon all nations, and his wall-wrath upon all their armies: he hath fishing-net-destroyed them, he hath gave them to the cook-

slaughter. their voided also will be flung out, and their stink will up out of their carcasses, and the mountains will be melted with their blood. and all the army of namespaces will be dissolved, and the namespaces will be recount-scrolled together as a scroll: and all their army will fall down, as the up-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 red-aidumea, and upon the with of my curse, to criterion the sword of vowelconsonants-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 vowelconsonants-ohyeah hath a butcher in in-trouble-bozrah, and a great cook-slaughter in the earth of red-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 vowelconsonants-ohyeah's vengeance, and the year of completes for the quarrel of mark-zion, and the streams thereof will be turned into pitch, and the dust thereof into brimstone, and the land thereof will become burning pitch. it will not be quenched night nor day; the smoke thereof will up to world: from generation to generation it will lie sword-parched; none will pass-cross through it persistently and persisting, but the pelican and the bittern will inherit it; the owl also and the raven will dwell in it: and he will tilt-stretch out upon it the line of empty-nothing, and the stones of bewilder-void. they will call the nobles thereof to the kingdom, but none will be there, and all her immersed-princes will be nothing, and thorns will 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 read-call 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 escape-lay, and hatch, and gather under her shadow: there will the vultures also be gathered, every one with her mate. seek ye out of the recount-scroll of vowelconsonants-ohyeah, and read-call: no one of these will fail, none will account her mate: for my mouth it hath directed, and his breath-wind it hath gathered them. and he hath cast the lot for them, and his hand hath parted it to them by line: they will inherit it world, from generation to generation will they dwell therein.

35

the word-desert and the solitary place will be merry for them; and the word-desert will roll-rejoice, and blossom as the rose. it will blossom abundantly, and roll-rejoice even with joy and joy-singing: the heavyweight of build-white-lebanon will be given to it, the splendor of damp-unripe-grain-karmel and sing-watch-sharon, they will see the heavyweight of vowelconsonants-ohyeah, and the splendor of our towards. strengthen ye the weak hands, and stronghold the feeble pool-knees. say to them that are of a respectful heart, be strong, respect not: chest-envision, your towards will come with vengeance, even towards 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 ram, and the language-tongue of the dumb sing: for in the word-desert will waters hatch out, and streams in the word-desert. 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 pass-cross over it; but it will be for those: the wayfaring men, though fools, will not err therein. no gather-lion will be there, nor any ravenous animal will up thereon, it will not be found there; but the freed will walk there: and the redeemed of vowelconsonants-ohyeah will reset, and come to mark-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 vowel-strong-heceqyeaho, that scorching-senaheerib king of pine-song-immersed-syria upped against all the defenced cities of vowel-knowledge-yeahodah, and took them. and the king of pine-song-immersed-syria sent many-silent-rab-shaqeh from strike-lakish to cast-complete-jerusalem to king vowel-strong-heceqyeaho with a heavyweighty stratagem. and he stood by the conduit of the upper pool in the highway of the completer's field. then emerged to him my-to-get-up-aliaqim, vowel-part-hilqyeaho's betweenier which was over the house, and sit-build-shebna the scroll-recounters, and brother-io-joah, add-collect-asaf's betweenier the recorder. and many-silent-rab-shaqeh said to them, say ye now to vowel-strong-heceqyeaho, thus saith the great king, the king of pine-song-immersed-syria what being sure is this wherein thou be sureest? 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 bitterest against me? lo, thou be sureest in the staff of this crushed reed, on narrows-develop-egypt; whereon if a man support, it will go into his hand, and pierce it: so is big-house-fuhreroh king of narrows-develop-egypt to all that be sure in him. but if thou say to me, we be sure in vowelconsonants-ohyeah our towards: is it not he, whose inwhats and whose butcher-places vowel-strong-heceqyeaho hath turned aside, and said to vowel-knowledge-yeahodah and to cast-complete-jerusalem, ye will bow before this butcher-place? now therefore guarantee, i pray thee, to my mister the king of pine-song-immersed-syria and i will give thee two thousand horses, if thou be able on thy part to set riders upon them. how then wilt thou turn away the face-turnings of one captain of the least of my mister's workers, and name-there thy be sure on narrows-develop-egypt for chariots and for horsemen? and am i now up without vowelconsonants-ohyeah against this land to swim-ruin it? vowelconsonants-ohyeah said to me, up against this land, and swim-ruin it. then said my-to-get-up-aliaqim and sit-build-shebna and brother-io-joah to many-silent-rab-shaqeh, word, i pray thee, to thy workers in the high-aram-syrian language; for we between-understand it: and word not to us in the vowel-knowledge-yeahodim language, in the ears of the with that are on the wall. but many-silent-rab-shaqeh said, hath my mister sent me to thy mister 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 excrement, and drink their own piss with you? then many-silent-rab-shaqeh stood, and read-called with a loud voice in the vowel-knowledge-yeahodim language, and said, hear ye the words of the great king, the king of

pine-song-immersed-syria thus saith the king, let not vowel-strong-heceqyeahe deceive you: for he will not be able to snatch you. neither let vowel-strong-heceqyeahe give you be sure in vowelconsonants-ohyeah, saying, vowelconsonants-ohyeah will surely snatch us: this city will not be given into the hand of the king of pine-song-immersed-syria hearken not to vowel-strong-heceqyeahe: for thus saith the king of pine-song-immersed-syria make an agreement with me by a present, and emerged 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 vowel-strong-heceqyeahe persuade you, saying, vowelconsonants-ohyeah will snatch us. hath any of the tohwards of the nations snatched his land out of the hand of the king of pine-song-immersed-syria where are the tohwards of gourd-vessel-hamat and envelop-arfad? where are the tohwards of recount-sefarvaim? and have they snatched keep-samaria out of my hand? who are they among all the tohwards of these lands, that have snatched their land out of my hand, that vowelconsonants-ohyeah should snatch cast-complete-jerusalem out of my hand? but they held their peace, and answered him not a word: for the king's directive was, saying, answer him not. then came my-to-get-up-aliaqim, betweeneer of vowel-part-hilqyeahe, that was over the household, and sit-build-shebna the scroll-recounters, and brother-io-joah, betweeneer of add-collect-asaf, the recorder, to vowel-strong-heceqyeahe with their clothes rent, and recounted him the words of many-silent-rab-shaqeh.

37

and it came to pass, when king vowel-strong-heceqyeahe heard it, that he rent his clothes, and covered himself with sackcloth, and went into the alpha-beit-house of vowelconsonants-ohyeah. and he sent my-to-get-up-aliaqim, who was over the household, and sit-build-shebna the scroll-recounters, and the elders of the darkener covered with sackcloth, to vowel-stick-safe-ishuayeahe the come-bringer betweeneer of courage-amoz. and they said to him, thus saith vowel-strong-heceqyeahe, this day is a day of narrows, and of reprove, and of blasphemy: for betweeneers are come to the birth, and there is not energy to bring forth. it may be vowelconsonants-ohyeah thy tohwards will hear the words of many-silent-rab-shaqeh, whom the king of pine-song-immersed-syria his mister hath sent to reprove the living tohwards, and will reprove the words which vowelconsonants-ohyeah thy tohwards hath heard: wherefore lift up thy criming for the remnant that is left. so the workers of king vowel-strong-heceqyeahe came to vowel-stick-safe-ishuayeahe. and vowel-stick-safe-ishuayeahe said to them, thus will ye say to your mister, thus saith vowelconsonants-ohyeah, be not afraid of the words that thou hast heard, wherewith the youths of the king of pine-song-immersed-syria have abused me. behold, i will give a blast upon him, and he will hear a rumour, and reset to his own land; and i will quarrel him to fall by the sword in his own land. so many-silent-rab-shaqeh resetted, and found the king of pine-song-immersed-syria warring against white-build-libnah: for he had heard that he was journeyed from strike-lakish. and he heard say concerning stay-away-tirhaqah king of cush-spindle-ethiopia, he is emerge to make war with thee.

and when he heard it, he sent messengers to vowel-strong-heceqyeahe, saying, thus will ye speak to vowel-strong-heceqyeahe king of vowel-acknowledge-yea-hodah, saying, let not thy tohwards, in whom thou be surest, deceive thee, saying, cast-complete-jerusalem will not be given into the hand of the king of pine-song-immersed-syria behold, thou hast heard what the kings of pine-song-immersed-syria have done to all lands by destroying them utterly; and will thou be snatched? have the tohwards of the nations snatched them which my fathers have swim-ruined, as fleece-pass-by-gocan, and scorch-hole-haran, and sequence-rezef, and betweeneers of delight-while-eden which were in mound-sing-telassar? where is the king of gourd-vessel-hamat, and the king of envelop-arfad, and the king of the city of recount-sefarvaim, movement-hene, and twist-evah? and vowel-strong-heceqyeahe received the recount-scroll from the hand of the messengers, and read-called it: and vowel-strong-heceqyeahe upped to the alpha-beit-house of vowelconsonants-ohyeah, and spread it before vowelconsonants-ohyeah. and vowel-strong-heceqyeahe self-crimed to vowelconsonants-ohyeah, saying, vowelconsonants-ohyeah of armies, tohwards of to-song-immersed-isra'al that dwellest between the near-inwarders, thou art the tohwards, even thou alone, of all the kingdoms of the land: thou hast made namespaces and land. incline thine ear, vowelconsonants-ohyeah, and hear; open thine eyes, vowelconsonants-ohyeah, and see: and hear all the words of scorching-senaherib, which hath sent to wintering the living tohwards. of a truth, vowelconsonants-ohyeah, the kings of pine-song-immersed-syria have sword-parched all the nations, and their countries, and have cast their tohwards into the fire: for they were no tohwards, but the doing of men's hands, wood and stone: therefore they have lost them. now therefore, vowelconsonants-ohyeah our tohwards, stick-safe us from his hand, that all the kingdoms of the land may know that thou art vowelconsonants-ohyeah, even thou only. then vowel-stick-safe-ishuayeahe betweeneer of courage-amoz sent to vowel-strong-heceqyeahe, saying, thus saith vowelconsonants-ohyeah tohwards of to-song-immersed-isra'al whereas thou hast self-crimed to me against scorching-senaherib king of pine-song-immersed-syria this is the word which vowelconsonants-ohyeah hath worded concerning him; the virgin, the daughter of mark-zion, hath despised thee, and laughed thee to scorn; the daughter of cast-complete-jerusalem hath move-shaken her head at thee. whom hast thou wintered and abused? and against whom hast thou highed thy voice, and lifted up thine eyes on high? even against the dedicated one of to-song-immersed-isra'al by thy workers hast thou wintered the mister, and hast said, by the multitude of my chariots am i up to the stand-up-height of the mountains, to the sides of build-white-lebanon; and i will cut down the tall cedars thereof, and the choice fir trees thereof: and i will come into the stand-up-height of his border, and the forest of his damp-unripe-grain-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 shouldst be to name-there waste defenced cities into drain-dispute heaps. therefore their settlers were of small power, they were dismayed and ashamed: they were as the grass of the field, and as the green grass, as the grass on the roofs, and as corn blasted before it be grown up. but

i know thy settling, and thy emerging, and thy coming in, and thy rage against me. because thy rage against me, and thy tumult, is up into mine ears, therefore will i name-thee 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 growth of itself; and the second year that which springeth of the same: and in the third year sow ye, and reap, and plant vineyards, and eat the fruit thereof. and the remnant that is eject-escaped of the house of vowel-acknowledge-yeahodah will again take root tilt-downward, and do fruit upward: for out of cast-complete-jerusalem will emerge a remnant, and they that eject-escape out of mountain mark-zion: the zeal of vowelconsonants-ohyeah of armies will do this. therefore thus saith vowelconsonants-ohyeah concerning the king of pine-song-immersed-syria he will not come into this city, nor shoot an arrow-half there, nor come before it with shields, nor spill a bank against it. by the way that he came, by the same will he reset, and will not come into this city, saith vowelconsonants-ohyeah. for i will defend this city to stick-safe it for mine own sake, and for my worker dude-david's sake. then the messenger of vowelconsonants-ohyeah emerged, and hit in the camp of the pine-song-immersed-syrians a hundred and fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses. so scorching-senaherib king of pine-song-immersed-syria journeyed, and went and resettled, and dwelt at fish-in-house-nineveh. and it came to pass, as he was bowping in the house of miracle-soft-nisrok his tohwards, that maple-king-adramelek and immersed-prince-collect-sharazer his betweeners hit him with the sword; and they escaped into the land of appeal-armenia-ararat: and banned-sharp-asar-hadon his betweener kinged in his stead.

38

in those days was vowel-strong-heceqyeaoh sick to death. and vowel-stick-safe-ishuayeaoh the come-bringer betweener of courage-amoz came to him, and said to him, thus saith vowelconsonants-ohyeah, set thine house in order: for thou wilt die, and not live. then vowel-strong-heceqyeaoh turned his face-turnings toward the wall, and self-crimed to vowelconsonants-ohyeah, and said, remember now, vowelconsonants-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 vowel-strong-heceqyeaoh wept greatly. then came word vowelconsonants-ohyeah to vowel-stick-safe-ishuayeaoh, saying, go, and say to vowel-strong-heceqyeaoh, thus saith vowelconsonants-ohyeah, the tohwards of dude-david thy father, i have heard thy criming, i have chest-envisioned thy tears: chest-envision, i will add to thy days fifteen years. and i will snatch thee and this city out of the hand of the king of pine-song-immersed-syria and i will defend this city. and this will be a sign to thee from vowelconsonants-ohyeah, that vowelconsonants-ohyeah will do this word that he hath worded; chest-envision, i will reset the shadow of the degrees, which is gone down in the sun dial of hold-ahac, ten degrees backward. so the sun resetted ten degrees, by which degrees it was gone down. the writing of vowel-strong-heceqyeaoh king of vowel-acknowledge-yeahodah, when he had been sick, and lived after his sickness: i said in the cutting off of my days, i will

go to the gates of the asking: i am account-deprived of the residue of my years. i said, i will not see vowelconsonants-ohyeah, even vowelconsonants-ohyeah, in the earth of the living: i will look at earthing no more with the settlers of the world. mine generation is journeyed, and is uncover-exiled from me as a watcher's tent: i have accounted like a weaver my life: he will slice me with pining sickness: from day even to night wilt thou complete me. i equaled till morning, that, as a gather-lion, so will he fracture all my bones: from day even to night wilt thou complete me. like a crane or a swallow, so did i chirp: i did murmur as a dove: mine eyes are diluted looking upward: vowelconsonants-ohyeah, i am exploited; guarantee for me. what will i say? he hath both worded to me, and himself hath done it: i will dadah all my years in the bitterness of my person. vowelconsonants-ohyeah, by these things men live, and in all these things is the life of my breathwind: so wilt thou live me, and make me to live. behold, for completeness i had great bitterness: but thou hast adored my person from the swim-ruin of wearing-out: for thou hast flung all my misses behind thy back: for the asking cannot thank-acknowledge thee, death can not cheer thee: they that go down into the pit cannot inspect for thy truth. the living, the living, he will praise thee, as i do this day: the father to betweeners will make known thy truth. vowelconsonants-ohyeah was ready to stick-safe me: therefore we will play instruments all the days of our life in the alpha-beit-house of vowelconsonants-ohyeah. for vowel-stick-safe-ishuayeaoh had said, let them take a cake of figs, and rub it upon the boil, and he will live. vowel-strong-heceqyeaoh also had said, what is the sign that i will up to the alpha-beit-house of vowelconsonants-ohyeah?

39

at that time bitter-lowly-merodakbaladan, betweener of window-sill-fade-baladan, king of in-mix-fade-babel, sent recount-scrolls and a comfort-present to vowel-strong-heceqyeaoh: for he had heard that he had been sick, and was strengthened. and vowel-strong-heceqyeaoh was glad of them, and let them chest-envision the house of his precious words, the silver, and the gold, and the scents, and the good oil, and all the house of his tools, and all that was found in his treasures: there was not a word in his house, nor in all his proverb-rule, that vowel-strong-heceqyeaoh let them chest-envision not. then came vowel-stick-safe-ishuayeaoh the come-bringer to king vowel-strong-heceqyeaoh, and said to him, what said these men? and from whence came they to thee? and vowel-strong-heceqyeaoh said, they are come from a far land to me, even from in-mix-fade-babel. then said he, what have they chest-envisioned in thine house? and vowel-strong-heceqyeaoh answered, all that is in mine house have they chest-envisioned: there is not a word among my treasures that i have not let them chest-envision. then said vowel-stick-safe-ishuayeaoh to vowel-strong-heceqyeaoh, hear word vowelconsonants-ohyeah of armies: behold, the days come, that all that is in thine house, and that which thy fathers have stored until this day, will be lifted to in-mix-fade-babel: not a word will be left, wordeth vowelconsonants-ohyeah. and of thy betweeners that will emerge from thee, which thou wilt beget, will they turn aside; and they will be eunuchs in the hall of the king of in-mix-fade-babel. then said vowel-strong-heceqyeaoh to vowel-stick-safe-ishuayeaoh, good is word vowelconsonants-ohyeah which thou hast worded. he

said moreover, for there will be completeness and truth in my days.

40

comfort ye, comfort ye my with, saith your tohwards. word ye upon the heart of cast-complete-jerusalem, and read-call to her, that her armying is accomplished, that her cloudy is want-placated: for she hath received of vowelconsonants-ohyeah's hand double for all her misses. the voice of him that read-calleth in the word-desert, prepare ye the way of vowelconsonants-ohyeah, make straight in the word-desert a highway for our tohwards. 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 vowelconsonants-ohyeah will be uncovered, and all immersed-flesh will see it together: for the mouth of vowelconsonants-ohyeah hath worded it. the voice said, read-call. and he said, what will i read-call? all immersed-flesh is grass, and all the kindness thereof is as the flower of the field: the grass dries, the flower withers: because breathwind of vowelconsonants-ohyeah bloweth upon it: surely the with is grass. the grass dries, the flower withers: but the word of our tohwards will stand up to world. o mark-zion, who informs, get thee up into the tall mountain; o cast-complete-jerusalem, who informs, lift up thy voice with energy; lift it up, don't respect; say to the cities of vowel-acknowledge-yeahodah, behold your tohwards! chest-envision, the mister tohwards will come with strong hand, and his arm will proverb-rule for him: chest-envision, his wage 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 lift them in his bosom, and will gently lead those that are with young. who hath measured the let drinks 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 vowelconsonants-ohyeah, or being his counsellor hath taught him? with whom took he counsel, and who instructed him, and learned him in the path of criterion and learned him knowledge, and shewed to him the way of between-understanding? behold, the nations are as a drop of a bucket, and are thought as the grind dust of the balance: behold, he bears the isles as a very little thing. and build-white-lebanon is not sufficient to burn, nor the animals thereof sufficient for a onup. all nations before him are as nothing; and they are thought of by him less than nothing, and vanity. to whom then will ye liken tohwards? or what likeness will ye array-compare to him? the workman melteth a chisel-sculpture, 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 chisel-sculpture, 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 tilt-stretcheth out the namespaces as a curtain, and spreadeth them out as a tent to settle in: that bringeth the princes to nothing; he giveth 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 see who hath created these things, that lets emerge their army by count: he calleth them all by there-names by the greatness of his might, for that he is strong in energy; not one faileth. why sayest thou, o heel-follow-jaqob, and wordlest, o to-song-immersed-isra'al my way is hid from vowelconsonants-ohyeah, and my criterion is pass-crossed over from my tohwards? hast thou not known? hast thou not heard, that the world tohwards, vowelconsonants-ohyeah, the creator of the ends of the land, fainteth not, neither is weary? there is no investigating of his between-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 endure upon vowelconsonants-ohyeah will renew their energy; they will 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 mull-withs renew their energy: let them come near; then let them word: let us come near together to criterion who raised up the right man from the east, called him to his foot, gave the nations before him, and gave him rule over kings? he gave them as the dust to his sword, and as driven stubble to his bow. he chased them, and pass-crossed safe-completely; even by the path that he had not gone with his feet. who hath achieved and achieve it, calling the generations from the heading? i vowelconsonants-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 strength. so the carpenter strenghtend the goldsmith, and he that part-smootheth with the hammer him that bang-shocked the anvil, saying, it is good for the sodering: and he fastened it with nails, that it should not be moved. but thou, to-song-immersed-isra'al art my worker, heel-follow-jaqob whom i have chosen, the seed of their-wing-organ-abraham my insight. thou whom i have stronged 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 i am not fed up with you. respect thou not; for i am with thee: be not dismayed; for i am thy tohwards: 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 ashamed and humiliated: they will be as nothing; and they that quarrel with thee will get lost. thou will seek them, and will not find them, even them that contended with thee: they that war against thee will be as nothing, and as a thing of nought. for i vowelconsonants-ohyeah thy tohwards will hold thy right hand, saying to thee, respect not; i will help thee. respect not, thou worm heel-follow-jaqob, and ye men of to-song-immersed-isra'al i will help thee, saith vowelconsonants-ohyeah, and thy freer, the dedicated one of to-song-immersed-isra'al behold, i will make thee a new sharp threshing instrument having teeth: thou will thresh the mountains, and beat them small, and will make the mountains as chaff. thou will fan them, and the breathwind will carry them away, and the storm will scatter them: and thou will roll-rejoice in vowelconsonants-

ohyeah, and will glory in the dedicated one of to-song-immersed-isra'al when the poor and needy seek water, and there is none, and their language-tongue faileth for thirst, i vowelconsonants-ohyeah will hear them, i the tohwards of to-song-immersed-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 word-desert a pool of water, and the dry land springs of water. i will plant in the word-desert the cedar, the shit-tah tree, and the myrtle, and the oil tree; i will name-them in the word-desert the fir tree, and the pine, and the box tree together: that they may see, and know, and name-there, and understand together, that the hand of vowelconsonants-ohyeah hath done this, and the dedicated one of to-song-immersed-isra'al hath created it. produce your quarrel, saith vowelconsonants-ohyeah; bring forth your strong reasons, saith the king of heel-follow-jaqob. let them bring them forth, and shew us what will happen: let them shew the former things, what they be, that we may see 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 tohwards: yea, do good, or do break-visual, 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 there-name: and he will come upon princes as upon mortar, 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 mark-zion, behold, behold them: and i will give to cast-complete-jerusalem one that informs. for i saw, 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 blendeds are breathwind and confusion.

42

behold my worker, whom i uphold; mine elect, whom my person wants; i have give my breathwind upon him: he will let emerge criterion to the body-nations. he will not shout, nor lift up, nor cause his voice to be heard in the street. a crushed reed will he not fracture, and the smoking flax will he not quench: he will let emerge criterion to truth. he will not fail nor be discouraged, till he have name-there criterion in the land: and the isles will wait for his drops-of-teaching-tora thus saith tohwards vowelconsonants-ohyeah, he that created the namespaces, and tilt-stretched them out; he that spread forth the land, and its emerge-off-spring; he that giveth breathwind to the with upon it, and breathwind to them that walk therein: i vowelconsonants-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 let emerge the en-chained from the prison, and them that sit in darkness out of the prison house. i am vowelconsonants-ohyeah: that is my there-name: and my heavyweight will i not give to another, neither my cheering to chisel-sculptures. 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 vowelconsonants-ohyeah a new immersed-song 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 word-desert and the cities thereof lift up their voice, the villages that dark-mourning-qedar doth settle: let the settlers of the rock sing, let them shout from the head of the mountains. let them name-there heavyweight to vowelconsonants-ohyeah, and declare his cheering in the islands. vowelconsonants-ohyeah will emerge as a her-obloke, he will stir up jealousy like a man of war: he will break-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 grasss; and i will make 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 lanes that they have not known: i will make 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 ashamed, that be sure in chisel-sculptures, that say to the blendeds, ye are our tohwards. hear, ye deaf; and see, 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 vowelconsonants-ohyeah's worker? seeing many things, but thou keepest not; opening the ears, but he heareth not. vowelconsonants-ohyeah is well pleased for his being right' sake; he will magnify the drops-of-teaching-tora 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 snatch-eth; for a spoil, and none saith, restore. who among you will give ear to this? who will hearken and hear for the time to come? who gave heel-follow-jaqob for a spoil, and to-song-immersed-isra'al to the robbers? did not vowelconsonants-ohyeah, he against whom we have missed? for they would not walk in his ways, neither were they hearing to his drops-of-teaching-tora therefore he hath spilled upon him the wall-wrath of his nose-anger, and the goatness of war: and it hath name-there 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 vowelconsonants-ohyeah that created thee, o heel-follow-jaqob, and he that developed thee, o to-song-immersed-isra'al respect not: for i have freed thee, i have called thee by thy there-name; thou art mine. when thou pass-crossest through the waters, i will be with thee; and through the rivers, they will not wash over thee: when thou walkest through the fire, don't be burned; neither will the flame kindle upon thee. for i am vowelconsonants-ohyeah thy tohwards, the dedicated one of to-song-immersed-isra'al thy saviour: i gave narrows-develop-egypt for thy out-of-town, cush-spindle-ethiopia and grandpa-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 person. 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 betweeners from far, and my betweenas from the ends of the land; even every one that is called by my there-name: for i have created him for my heavyweight, i have developed him; yea, i have de-

veloped him. let emerge 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 witnesses, that they may be rightified: or let them hear, and say, it is truth. ye are my witnesses, saith vowelconsonants-ohyeah, and my worker whom i have chosen: that ye may know and hide-train me, and between-understand that i am he: before me there was no tohwards formed, neither will there be after me. i, even i, am vowelconsonants-ohyeah; and beside me there is no saviour. i have declared, and have stick-safed, and i have shewed, when there was no strange tohwards among you: therefore ye are my witnesses, saith vowelconsonants-ohyeah, that i am tohwards. yea, before the day was i am he; and there is none that can snatch out of my hand: i will achievement, and who will let it? thus saith vowelconsonants-ohyeah, your freer, the dedicated one of to-song-immersed-isra'al for your sake i have sent to in-mix-fade-babel, and have brought down all their nobles, and the as-genies-kasdimns, whose cry is in the ships. i am vowelconsonants-ohyeah, your dedicated one, the creator of to-song-immersed-isra'al your king. thus saith vowelconsonants-ohyeah, which giveth a way in the sea, and a lane in the mighty waters; which lets emerge 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 see the things of old. behold, i will do a new word; now it will spring forth; will ye not know it? i will even make a way in the word-desert, and rivers in the word-desert. the animal of the field will heavyweight me, the crocodiles and the owls: because i give let drinks in the word-desert, and rivers in the word-desert, 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 heel-follow-jaqob; but thou hast been weary of me, o to-song-immersed-isra'al 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 with an rester, 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 gave me to work 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 voided the immersed-princes of the dedicated, and have given heel-follow-jaqob to the curse, and to-song-immersed-isra'al to reproaches.

44

yet now hear, o heel-follow-jaqob my worker; and to-song-immersed-isra'al whom i have chosen: thus saith vowelconsonants-ohyeah that developd thee, and developed thee from the belly, which will help thee; respect not, o heel-follow-jaqob, my worker; and thou, song-joy-jesurun, whom i have chosen. for i will pour water upon him that is thirsty, and floods upon the dry ground: i will pour my breathwind upon thy seed, and my first-pooling upon thine emerge-offspring: and they will spring up as among the grass, as willows by the water courses. one will say, i am vowelconsonants-

ohyeah's; and another will call himself by the there-name of heel-follow-jaqob; and another will subscribe with his hand to vowelconsonants-ohyeah, and surname himself by the there-name of to-song-immersed-isra'al thus saith vowelconsonants-ohyeah the king of to-song-immersed-isra'al and his freer vowelconsonants-ohyeah of armies; i am the first, and i am the last; and beside me there is no tohwards. and who, as i, will call, and will declare it, and arrayed it for me, since i name-thereed 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 tohwards beside me? yea, there is no tohwards; i know not any. they that develop a chisel-sculpture are all of them empty-nothing; and their delectable things will not profit; and they are their own witnesses; they see not, nor know; that they may be humiliated. who hath developed a tohwards, or molten a chisel-sculpture that is profitable for nothing? behold, all his fellows will be humiliated: 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 humiliated together. the smith with the tongs both achievementteth in the coals, and developeth it with hammers, and achievementteth it with the energy of his arms: yea, he is hungry, and his energy faileth: he drinketh no water, and is faint. the carpenter tilt-stretcheth out his rule; he figure-marketh it out with a line; he fitteth it with planes, and he figure-marketh it out with the compass, and maketh it after the figure of a earthing, according to the beauty of a earthing: 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 earthing to burn: for he will take thereof, and warm himself; yea, he kindleth it, and baketh bread; yea, he achieveth a tohwards, and bows it; he maketh it a chisel-sculpture, and falleth achievewn thereto. he burneth half thereof in the fire; with half thereof he eateth immersed-flesh 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 maketh a tohwards, even his chisel-sculpture: he falleth down to it, and bows it, and self-crimeth to it, and saith, snatch me; for thou art my tohwards. they have not known nor knew: for he hath shut their eyes, that they cannot see; and their hearts, that they cannot between-understand. and none considereth in his heart, neither is there knowledge nor between-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 immersed-flesh and eaten it: and will i make the residue thereof an taboo? will i fall down to the stock of a tree? he watch-feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his person, nor say, is there not a lie in my right hand? remember these, o heel-follow-jaqob and to-song-immersed-isra'al for thou art my worker: i have developed thee; thou art my worker: o to-song-immersed-isra'al don't 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 freed thee. joy-sing, o ye namespaces; for vowelconsonants-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 vowelconsonants-ohyeah hath freed heel-follow-jaqob, and glorified himself in to-song-immersed-isra'al thus saith vowelconsonants-

ohyeah, thy freer, and he that developed thee from the belly, i am vowelconsonants-ohyeah that developth all things; that tilt-stretcheth forth the namespaces alone; that spreadeth abroad the land by myself; that severs the tokens of the liars, and giveth magicians mad; that turneth wise men backward, and giveth their knowledge foolish; that confirmeth the word of his worker, and completes the counsel of his messengers; that saith to cast-complete-jerusalem, thou will be settled; and to the cities of vowel-acknowledge-yeahodah, ye will be between-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 belly-cyrus, he is my watcher, and will complete all my desire: even saying to cast-complete-jerusalem, thou will be between-built; and to the hall, thy foundation will be laid.

45

thus saith vowelconsonants-ohyeah to his swimming, to belly-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 close; i will go before thee, and give the fleeing places straight: i will fracture in pieces the gates of brass, and hew the bars of iron: and i will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that i, vowelconsonants-ohyeah, which call thee by thy there-name, am the tohwards of to-song-immersed-isra'al for heel-follow-jaqob my worker's sake, and to-song-immersed-isra'al mine elect, i have even called thee by thy there-name: i have surnamed thee, though thou hast not known me. i am vowelconsonants-ohyeah, and there is none else, there is no tohwards 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 vowelconsonants-ohyeah, and there is none else. i develop the light, and create darkness: i develop completeness, and create break-visual: i vowelconsonants-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 vowelconsonants-ohyeah have created it. woe to him that quarrelth with his developer! let the potsherd quarrel with the potsherds of the earth. will the clay say to him that developeth it, what developst 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 vowelconsonants-ohyeah, the dedicated one of to-song-immersed-isra'al and his achiever, ask me of things to come concerning my betweeners, and concerning the achievement of my hands direct ye me. i have made the land, and created earthling upon it: i, even my hands, have tilt-stretched out the namespaces, and all their army have i directed. i have raised him up in being right, and i will direct all his ways: he will between-build my city, and he will send my uncover-exiles, not for price nor reward, saith vowelconsonants-ohyeah of armies. thus saith vowelconsonants-ohyeah, the labour of narrows-develop-egypt, and merchandise of cush-spindle-ethiopia and of the that-come-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 self-crime to thee, saying, surely tohwards is in

thee; and there is none else, there is no tohwards. verily thou art a tohwards that hidest thyself, o tohwards of to-song-immersed-isra'al the saviour. they will be ashamed, and also humiliated, all of them: they will go to humiliation together that are makers of paint-developings. but to-song-immersed-isra'al will be stick-safed in vowelconsonants-ohyeah with a worlds stick-safety: ye will not be ashamed nor humiliated world without end. for thus saith vowelconsonants-ohyeah that created the namespaces; tohwards himself that developed the land and developd it; he hath established it, he created it not in empty-nothing, he developed it to be settled: i am vowelconsonants-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 heel-follow-jaqob, seek ye me in empty-nothing: i vowelconsonants-ohyeah word being right, i declare words that are turgor-immersed. gather yourselves and come; draw near together, ye that are eject-escaped of the nations: they have no knowledge that set up the wood of their chisel-sculpture, and self-crime to a tohwards 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 vowelconsonants-ohyeah? and there is no tohwards else beside me; a right tohwards 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 tohwards, and there is none else. i have seven-swear by myself, the word is emerged 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 vowelconsonants-ohyeah have i being right and goatness: even to him will men come; and all that are incensed against him will be ashamed. in vowelconsonants-ohyeah will all the seed of to-song-immersed-isra'al be rightified, and will glory.

46

fun-fade-bel boweth down, at-him-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 escape the burden, but themselves are gone into sit-captivity. hearken to me, o house of heel-follow-jaqob, and all the remnant of the house of to-song-immersed-isra'al which are borne by me from the belly, which are lifted from the belly: and even to your old age i am he; and even to hoar ruin-eirs will i carry you: i have made, and i will bear; even i will carry, and will escape you. to whom will ye liken me, and make me equal, and proverb-compare me, that we may be like? they cheapen gold out of the bag, and weigh silver in the balance, and wage a goldsmith; and he maketh it a tohwards: they fall down, yea, they bow. they lift him upon the shoulder, they lift him, and rest him in his place, and he standeth; from his place will he not remove: yea, one will shout to him, yet can he not answer, nor stick-safe him out of his 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 tohwards, and there is none else; i am tohwards, 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 desire: 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 plotted 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 mark-zion for to-song-immersed-isra'al my glory.

47

come down, and sit in the dust, o virgin daughter of in-mix-fade-babel, sit on the land: there is no throne, o daughter of the as-genies-kasdimms: for thou wilt no more be called tender and delicate. take the womb-millstones, and grind meal: uncover thy locks, make bare the leg, uncover the thigh, pass-cross over the rivers. thy skin-nakedness will be uncovered, yea, thy wintering will be seen: i will take vengeance, and i will not meet thee as a earthling. as for our freer, vowelconsonants-ohyeah is his there-name, the dedicated one of to-song-immersed-isra'al sit thou still, and get thee into darkness, o daughter of the as-genies-kasdimms: for thou wilt no more be called, the herobloke-lady of kingdoms. i was foaming with my with, i have voided mine inheritance, and given them into thine hand: thou didst shew them no wombing; upon the ancient hast thou very heavily laid thy upon-yoke. and thou saidst, i will be a herobloke-lady to world: so that thou didst not name-there 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 perfection for the multitude of thy sorceries, and for the great abundance of thine enchantments. for thou hast be sured in thy break-visual: 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 break-visual come upon thee; don't know its black: and break-visual will fall upon thee; don't be able to put it off: and disaster will come upon thee suddenly, which don't know. stand now with thine enchantments, and with the multitude of thy sorceries, wherein thou hast laboured from thy youth; if so be thou wilt 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 move every one to his quarter; none will stick-safe thee.

48

hear ye this, o house of heel-follow-jaqob, which are called by the there-name of to-song-immersed-isra'al and are emerge out of the waters of vowel-acknowledge-yeahodah, which seven-swear by the there-name of vowelconsonants-ohyeah, and remember the to-hwards of to-song-immersed-isra'al but not in truth, nor in being right. for they call themselves of the dedicated city, and support themselves upon the tohwards

of to-song-immersed-isra'al vowelconsonants-ohyeah of armies is his there-name. i have declared the former things from the heading; and they emerged out of my mouth, and i shewed them; i did them suddenly, and they came to pass. because i knew that thou art obstinate, and thy neck is an iron sinew, and thy brow brass; i have even from the beginning declared it to thee; before it came to pass i shewed it thee: lest thou shouldst say, mine fashion hath done them, and my chisel-sculpture, and my blended, hath directed them. thou hast heard, chest-envision all this; and will not ye declare it? i have shewed thee new things from this time, even hidden things, and thou didst not know them. they are created now, and not from the beginning; even before the day when thou heardest them not; lest thou shouldst say, behold, i knew them. yea, thou heardest not; yea, thou knewest not; yea, from that time that thine ear was not opened: for i knew that thou wouldest betrayingly betray, and was called a go-beyonder from the belly. for my there-name'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 poverty. 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 heel-follow-jaqob and to-song-immersed-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, gather yourselves, and hear; which among them hath declared these things? vowelconsonants-ohyeah hath loved him: he will do his desire on in-mix-fade-babel, and his arm will be on the as-genies-kasdimms. i, even i, have worded; yea, i have called him: i have brought him, and he will make his way successful. 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 mister tohwards, and his breathwind, hath sent me. thus saith vowelconsonants-ohyeah, thy freer, the dedicated one of to-song-immersed-isra'al i am vowelconsonants-ohyeah thy tohwards which learneth thee to profit, which leadeth thee by the way that thou shouldst go. o that thou hadst hearkened to my directives! then had thy completeness been as a river, and thy being right as the sieves of the sea: thy seed also had been as the sand, and the emerge-offspring of thy bowels like the gravel thereof; his there-name should not have been cut off nor destroyed from before me. emerge forth of in-mix-fade-babel, flee ye from the as-genies-kasdimms, with a voice of joy-singing declare ye, tell this, utter it even to the end of the land; say ye, vowelconsonants-ohyeah hath freed his worker heel-follow-jaqob. and they thirsted not when he led them through the deserts: he quarrelled the waters to flow out of the rock for them: he hatched the rock also, and the waters oozed out. there is no completeness, saith vowelconsonants-ohyeah, to the big-shot.

49

listen, o isles, to me; and hearken, ye mum-withs, from far; vowelconsonants-ohyeah hath called me from the belly; from the bowels of my mother hath he remembered my there-name. and he hath name-there 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 to-song-immersed-isra'al in whom i will be glorified. then i said, i have achieved in empty, i have spent my energy for nought, and for vapor: yet surely my criterion is with vowelconsonants-ohyeah, and my achievement with my tohwards. and now, saith vowelconsonants-ohyeah that developed me from the belly to be his worker, to bring heel-follow-jaqob again to him, though to-song-immersed-isra'al be not added, yet will i be heavyweighty in the eyes of vowelconsonants-ohyeah, and my tohwards will be my goatness. and he said, it is a light thing that thou shouldst be my worker to raise up the branch of heel-follow-jaqob, and to restore the preserved of to-song-immersed-isra'al i will also give thee for a light to the body-nations, that thou mayest be my stick-safety to the end of the land. thus saith vowelconsonants-ohyeah, the freer of to-song-immersed-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, immersed-princes also will bow, because of vowelconsonants-ohyeah that is hide-trainingful, and the dedicated one of to-song-immersed-isra'al and he will choose thee. thus saith vowelconsonants-ohyeah, in an acceptable time have i heard thee, and in a day of stick-safety have i helped 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 enchained, emerge; to them that are in darkness, shew yourselves. they will watch-feed in the ways, and their look-after-pastures will be in all in-whats. they will not hunger nor thirst; neither will the heat nor sun hit them: for he that wombs 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 vowelconsonants-ohyeah hath comforted his with, and will womb upon his poor. but mark-zion said, vowelconsonants-ohyeah hath forsaken me, and my mister hath forgotten me. can a woman forget her sucking betweener, that she should not have wombing on betweener of her belly? 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 betweeners will make haste; thy destructers and they that made thee sword-parched will emerge of thee. lift up thine eyes round about, and see: all these gather themselves together, and come to thee. as i live, saith vowelconsonants-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. betweeners which thou will have, after thou hast lost the other, will say again in thine ears, the place is too strait for me: give place to me that i may dwell. then will thou say in thine heart, who hath begotten me these, seeing i have lost my children, and am solitary, a captive, and turning aside? and who hath upped these? behold, i was left alone; these, where had they been? thus saith the mister tohwards, behold, i will lift up mine hand to the body-nations, and set up my standard to the withs: and they will bring thy betweeners in their arms, and thy betweenas will be lifted 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 vowelconsonants-ohyeah: for they will not be ashamed that endure for me. will the prey be taken from the herobloke, or the lawful sit-captive delivered? but thus saith vowelconsonants-ohyeah, even the sit-captives of the herobloke will be taken away, and the prey of the terrible will escape: for i will quarrel with him that quarreleth with thee, and i will stick-safe thy betweeners. and i will feed them that numerate thee with their own immersed-flesh and they will be drunken with their own blood, as with sweet wine: and all immersed-flesh will know that i vowelconsonants-ohyeah am thy saviour and thy freer, the mighty one of heel-follow-jaqob.

50

thus saith vowelconsonants-ohyeah, where is the re-count-scroll of your mother's divorcement, whom i have sent? 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 give away. wherefore, when i came, was there no man? when i called, was there none to answer? is my hand shortened at all, that it cannot redeem? or have i no energy to snatch? behold, at my reprove i sword-parched up the sea, i make the rivers a word-desert: their fish stinketh, because there is no water, and dieth for thirst. i clothe the namespaces with dark-mourningness, and i make sackcloth their covering. the mister tohwards 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 mister tohwards 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 ruin-eir: i hid not my face-turnings from humiliation and spitting. for the mister tohwards will help me; therefore will i not be humiliated: therefore have i name-there my face-turnings like a flint, and i know that i will not be ashamed. he is near that rightfifth me; who will critic with me? let us stand together: who is mine adversary? let him come near to me. behold, the mister tohwards will help me; who is he that will condemn me? lo, they all will wear out as a garment; the moth will eat them up. who is among you that respecteth vowelconsonants-ohyeah, that heareth the voice of his worker, that walketh in darkness, and hath no light? let him be sure in the there-name of vowelconsonants-ohyeah, and stay upon his tohwards. 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 chase after being right, ye that seek vowelconsonants-ohyeah: look to the rock whence ye are mined, and to the hole of the pit whence ye are mined. see to their-wing-organ-abraham your father, and to her-song-immersed-sarah that void-bare you: for i called him alone, and first-pooled him, and increased him. for vowelconsonants-ohyeah will comfort mark-zion: he will comfort all her sword-parched places; and he will make her word-desert like delight-while-eden, and her word-desert like the garden of

vowelconsonants-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-tora will emerge from me, and i will make my criterion to rest for a light of the withs. my being right is near; my stick-safety is emerged, and mine arms will critical the withs; the isles will endure upon me, and on mine arm will they wait. 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-tora respect ye not the wintering 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. skin-awake, skin-awake, put on goatness, o arm of vowelconsonants-ohyeah; skin-awake, as in the ancient days, in the generations of old. art thou not it that hath mined wide-rahah, and voided the crocodile? art thou not it which hath sword-parched the sea, the waters of the great deep; that hath name-thered the depths of the sea a way for the freed to pass-cross over? therefore the redeemed of vowelconsonants-ohyeah will reset, and come with joy-singing to mark-zion; and world gladness will be upon their head: they will obtain merriment 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 earthling that will die, and of betweener of earthling which will be given as grass; and forgettest vowelconsonants-ohyeah thy maker, that hath tilt-stretched forth the namespaces, and laid the foundations of the land; and hast feared continually every day because of the fury of the cliff-constrainer, as if he were ready to swim-ruin? and where is the fury of the cliff-constrainer? the captive exile hasteneth that he may be loosed, and that he should not die in the swim-ruin, nor that his bread should lack. but i am vowelconsonants-ohyeah thy towards, that divided the sea, whose sieves were noisy: vowelconsonants-ohyeah of armies is his there-name. and i have name-there my words in thy mouth, and i have covered thee in the shadow of mine hand, that i may plant the namespaces, and name-there the foundations of the land, and say to mark-zion, thou art my with. skin-awake, skin-awake, stand up, o cast-complete-jerusalem, which hast drunk at the hand of vowelconsonants-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 betweeners whom she hath brought forth; neither is there any that holds her by the hand of all the betweeners that she hath brought up. these two things are read-called to thee; who will be sorry for thee? plunder, and fracturing, and the famine, and the sword: by whom will i comfort thee? thy betweeners have fainted, they lie at the head of all the streets, as a wild bull in a net: they are full of the fury of vowelconsonants-ohyeah, the rebuke of thy towards. therefore hear now this, thou poor, and drunken, but not with wine: thus saith thy mister vowelconsonants-ohyeah, and thy towards that quarreleth the give 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 name-there it into the hand of them that grieve thee; which have said to thy

person, bow down, that we may pass-cross-cross over: and thou hast laid thy back as the land, and as the street, to them that pass-crossed over.

52

skin-awake, skin-awake; put on thy goatness, o mark-zion; put on thy beautiful clothing, o cast-complete-jerusalem, the dedicated city: for henceforth there will no more come into thee the foreskinned and the stained. move-shake thyself from the dust; stand up, and sit down, o cast-complete-jerusalem: loose thyself from the bands of thy neck, o sit-captive daughter of mark-zion. for thus saith vowelconsonants-ohyeah, ye have sold yourselves for nothing; and ye will be freed without money. for thus saith the mister tohwads, my with went down aforetime into narrows-develop-egypt to sojourn there; and the pine-song-immersed-syrian exploited them without cause. now therefore, what have i here, saith vowelconsonants-ohyeah, that my with is taken away for nothing? they that proverb-rule over them make them to howl, saith vowelconsonants-ohyeah; and my there-name continually every day is spurned. therefore my with will know my there-name: 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 informs, that publisheth completeness; that informs of good, that publisheth stick-safety; that saith to mark-zion, thy towards kingeth! thy watchmen will lift up the voice; with the voice together will they joy-sing: for they will see eye to eye, when vowelconsonants-ohyeah will bring again mark-zion. break forth into joy, joy-sing together, ye sword-parched places of cast-complete-jerusalem: for vowelconsonants-ohyeah hath comforted his with, he hath freed cast-complete-jerusalem. vowelconsonants-ohyeah hath made 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 tohwads. turn aside ye, turn aside ye, emerge out from there, touch no stained thing; emerge out of the midst of her; be ye corn-clean, that lift the tools of vowelconsonants-ohyeah. for ye will not emerge with haste, nor go by flight: for vowelconsonants-ohyeah will go before you; and the tohwads of to-song-immersed-isra'el will be your rereward. behold, my worker will deal prudently, he will be tall and extolled, and be very tall. as earthling were astoned at thee; his visage was so swim-ruined more than any earthling, and his figure more than the betweeners 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 between-consider.

53

who hath hide-trained our report? and to whom is the arm of vowelconsonants-ohyeah revealed? for he will up before him as a tender plant, and as a root out of a dry land: he hath no figure 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 thought of him not. surely he hath borne our griefs, and lifted our sorrows: yet we thought of him as touched, hit of tohwads, and tormented. but he was voided for our go-beyonds, he was depressed for

our cloudies: the chastisement of our completeness 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 vowelconsonants-ohyeah hath laid on him the cloudy of us all. he was impeled, and he was tormented, 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 criterion 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 touched. and he gave 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 vowelconsonants-ohyeah persond to depress him; he hath name-there him to fault: when thou will make his person a offering for fault he will see his seed, he will prolong his days, and the desire of vowelconsonants-ohyeah will succeed in his hand. he will see of the labour of his person, 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 part with the great, and he will part the spoil with the strong; because he hath poured out his person 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 betweneer: for more are betweeners of the name-desolate than betweeners of the married woman, saith vowelconsonants-ohyeah. enlarge the place of thy tent, and let them stretch forth the break-visual-curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou will 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 don't be ashamed: neither be thou humiliated; for don't be abashed: for thou will forget the shame of thy youth, and will not remember the wintering of thy widowhood any more. for thy maker is thine husband; vowelconsonants-ohyeah of armies is his there-name; and thy freer the dedicated one of to-song-immersed-isra'al the tohwards of the whole land will be called. for vowelconsonants-ohyeah hath called thee as a woman forsaken and grieved in breathwind, and a woman of youth, when thou wast been fed up with, saith thy tohwards. for a small moment have i forsaken thee; but with great wombings will i gather thee. in a little foaming i hid my face-turnings from thee for a moment; but with world kindness will i womb thee, saith vowelconsonants-ohyeah thy freer. for this is as the waters of rest-noah to me: for as i have seven-swear that the waters of rest-noah should no more pass-cross-cross over the land; so have i seven-swear that i would not be foaming 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 completeness be removed, saith vowelconsonants-ohyeah that wombs thee. o thou poor, 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 desirable stones. and all thy betweeners will be learned of vowel-

consonants-ohyeah; and great will be the completeness of thy betweeners. in being right will thou be established: thou will be far from exploitation; for don't 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 lets emerge an tool for his doing; and i have created the swim-ruiner to swim-ruin. no tool that is developed against thee will succeed; and every language-tongue that will stand against thee in criterion thou will condemn. this is the heritage of the workers of vowelconsonants-ohyeah, and their being right is of me, saith vowelconsonants-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. wherefore 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 person delight itself in fatness. incline your ear, and come to me: hear, and your person will live; and i will make a world alignment with you, even the sure kindnesses of dude-david. behold, i have given him for a witness to the mum-withs, a leader and director to the mum-withs. behold, thou will call a nation that thou knowest not, and nations that knew not thee will run to thee because of vowelconsonants-ohyeah thy tohwards, and for the dedicated one of to-song-immersed-isra'al for he hath glorified thee. seek ye vowelconsonants-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 vowelconsonants-ohyeah, and he will womb upon him; and to our tohwards, for he will abundantly forgive. for my thoughts are not your thoughts, neither are your ways my ways, saith vowelconsonants-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 name-there, but watereth the land, and giveth it bring forth and bud, that it may give seed to the sower, and bread to the eater: so will my word be that goes forth out of my mouth: it will not reset to me empty, but it will accomplish that which i desire, and it will stand up whereto i sent it. for ye will emerge with gladness, and be led forth with completeness: 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 up the fir tree, and instead of the brier will up the myrtle tree: and it will be to vowelconsonants-ohyeah for a there-name, for a world sign that will not be cut off.

56

thus saith vowelconsonants-ohyeah, keep ye criterion and do being right: for my stick-safety is near to come, and my being right to be uncovered. happy is the earthling that doeth this, and betweneer of earthling that name-thereeth hold on it; that keepeth the settling from voiding it, and keepeth his hand from doing any break-visual. neither let betweneer of the stranger, that hath joined himself to vowelconsonants-ohyeah, speak, saying, vowelconsonants-ohyeah hath utterly differenti-

ated me from his with: neither let the eunuch say, behold, i am a dry tree. for thus saith vowelconsonants-ohyeah to the eunuchs that keep my settlings, and choose the things that i desire, and take hold of my alignment; even to them will i give in mine house and within my walls a place and a there-name better than of betweeners and of betweenas: i will give them a world there-name, that will not be cut off. also the betweeners of the stranger, that join themselves to vowelconsonants-ohyeah, to work him, and to love the there-name of vowelconsonants-ohyeah, to be his workers, every one that keepeth the settling from voiding it, and taketh hold of my alignment; even them will i bring to my dedicated mountain, and make them gladnessful in my house of criming: their onups and their butchers will be accepted upon mine butcher-place; for mine house will be called an house of criming for all withs. the mister tohwards, which gathereth the distanced of to-song-immersed-isra'al 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 between-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 name-thereeth it to heart: and kind men are taken away, none between-understanding that the right is taken away from the break-visual to come. he will come into completeness: they will rest in their beds, each one walking in his uprightness. but draw near hither, ye betweeners of the sorceress, the seed of the adulterer and the whore. against whom do ye sport yourselves? against whom give 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, slaughtering betweenerren in the valleys under the cliffs of the rocks? among the part-smooth stones of the stream is thy part; they, they are thy lot: even to them hast thou spilled a spilling, thou hast onuped a rester. should i part-receive comfort in these? upon a tall and tall mountain hast thou name-there thy bed: even name-there wenterst thou up to butcher butcher. behind the doors also and the posts hast thou name-there up thy remembrance: for thou hast uncovered thyself to another than me, and art gone up; thou hast enlarged thy bed, and cut thee a covenant with them; thou lovestest their bed where thou chest-envisionedest it. and thou wenterst 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 gather-companies deliver thee; but the breathwind will lift them all away; vapor 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 there-name is dedicated; i dwell in the high and dedicated place, with him also that is of a contrite and humble breathwind, to live breathwind of the humble, and to live the heart of the depressed ones. for i will not quarrel to world, neither will i be persistently foaming: for breathwind should fail before me, and the souls which i have made. for the cloudy of his covetousness was i foaming, and hit him: i hid me, and was foaming, 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; completeness, completeness to him that is far off, and to him that is near, saith vowelconsonants-ohyeah; and i will heal him. but the big-shot are like the troubled sea, when it cannot rest, whose let drinks cast up mire and dirt. there is no completeness, saith my tohwards, to the big-shot.

58

read-call aloud, spare not, lift up thy voice like a mouth-piece-horn and shew my with their go-beyond, and the house of heel-follow-jaqob their misses. yet they seek me daily, and desire to know my ways, as a nation that did being right, and forsook not the criterion of their tohwards: they ask of me the criterions of being right; they take desire in approaching to tohwards. wherefore have we fasted, say they, and thou seest not? wherefore have we poor our person, and thou takest no knowledge? behold, in the day of your fast ye find desire, and exact all your labours. behold, ye fast for quarrel and drain-dispute, and to hit with the fist of big-shot: 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 earthling to torment his person? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to vowelconsonants-ohyeah? is not this the fast that i have chosen? to loose the bands of big-shot, to undo the heavy burdens, and to send the crushed 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 roaming to thy house? when thou seest the skin-naked, that thou cover him; and that thou hide not thyself from thine own immersed-flesh then will thy light hatch forth as the morning-black, and thine health will spring forth quickly: and thy being right will go before thee; the heavyweight of vowelconsonants-ohyeah will be thy rereward. then will thou call, and vowelconsonants-ohyeah will answer; thou will cry, and he will say, here i am. if thou turn aside from the midst of thee the tilt-yoke, the sending of the finger, and wording power; and if thou draw out thy person to the hungry, and seven-satisfy the tormented person; then will thy light rise in obscurity, and thy darkness be as the noon day: and vowelconsonants-ohyeah will guide thee continually, and seven-satisfy thy person in drought, and make fat thy bones: and thou will be like a watered garden, and like a spring of water, whose waters fail not. and they that will be of thee will between-build the old sword-parched places: thou will raise up the foundations of many generations; and thou will be called, the enfencer of the breach, the restorer of lanes to settle in. if thou turn away thy foot from the set-

tling, from doing thy desire on my dedicated day; and call the settling a desire, the dedicated of vowelconsonants-ohyeah, heavyweightable; and will heavyweight him, not doing thine own ways, nor finding thine own desire, nor wording thine own words: then will thou delight thyself in vowelconsonants-ohyeah; and i will word thee to ride upon the in-whats of the land, and feed thee with the heritage of heel-follow-jaqob thy father: for the mouth of vowelconsonants-ohyeah hath worded it.

59

behold, vowelconsonants-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 tohwads, and your misses have hid his face-turnings from you, that he will not hear. for your hands are free-stained with blood, and your fingers with cloudy; your lips have worded lies, your language-tongue hath murmured upping. none calleth for being right, nor any criticeth for truth: they be sure in empty-nothing, and word vanity; 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 break-visual, and they make haste to spill innocent blood: their thoughts are thoughts of power; wasting and fracturing are in their paths. the way of completeness they know not; and there is no criterion in their goings: they have made them adamant lanes: whosoever goeth therein will not know completeness. therefore is criterion far from us, neither doth being right overtake us: we endure 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 are noisy all like bears, and murmuring murmur like doves: we endure for criterion 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 vowelconsonants-ohyeah, and turn asideing away from our tohwads, wording exploitation and go-beyond, conceiving and murmuring from the heart words of falsehood. and criterion is turned away backward, and being right standeth afar off: for truth is fallen in the street, and equity cannot come. yea, truth faileth; and he that turn asideeth from break-visual maketh himself a prey: and vowelconsonants-ohyeah saw it, and it displeased him that there was no criterion 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 supported him. for he put on being right as a hastener, and an helmet of stick-safety upon his head; and he put on the clothing of vengeance for clothing, and was clad with zeal as a cloak. according to their deeds, accordingly he will repay, wall-wrath to his narrower, complete to his enemies; to the islands he will repay complete. so will they respect the there-name of vowelconsonants-ohyeah from the west, and his heavyweight from the rising of the sun. when narrower will come in like a river, breathwind of vowelconsonants-ohyeah will lift

up a standard against him. and the freer will come to mark-zion, and to them that turn from go-beyond in heel-follow-jaqob, saith vowelconsonants-ohyeah. as for me, this is my alignment with them, saith vowelconsonants-ohyeah; my breathwind that is upon thee, and my words which i have name-there 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 vowelconsonants-ohyeah, from henceforth and world.

60

stand up, shine; for thy light is come, and the heavyweight of vowelconsonants-ohyeah is standn upon thee. for, behold, the darkness will cover the land, and gross darkness the mum-withs: but vowelconsonants-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 betweeners will come from far, and thy betweenas will be nursed at thy side. then thou will see, and flow together, and thine heart will fear, and be enlarged; because the abundance of the sea will be converted to thee, the stratagems of the body-nations will come to thee. the multitude of camels will cover thee, the dromedaries of discuss-court-midian and tired-efah; all they from coming-sheba will come: they will bring gold and incense; and they will inform about the cheerings of vowelconsonants-ohyeah. all the sheeps of dark-mourning-qedar will be gathered together to thee, the rams of come-bringings-nebaioth will immerse to thee: they will 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 endure for me, and the ships of cypress-cedar-tarshish first, to bring thy betweeners from far, their silver and their gold with them, to the there-name of vowelconsonants-ohyeah thy tohwads, and to the dedicated one of to-song-immersed-isra'al because he hath glorified thee. and the betweeners of strangers will between-build up thy walls, and their kings will immerse to thee: for in my foaming i hit thee, but in my favour have i had wombing on thee. therefore thy gates will be open continually; they will not be closed 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 thee will get lost; yea, those nations will be sword-parch parched. the heavyweight of build-white-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 betweeners also of them that poor thee will come crouching to thee; and all they that spurned thee will bow themselves down at the soles of thy feet; and they will call thee; the city of vowelconsonants-ohyeah, the mark-zion of the dedicated one of to-song-immersed-isra'al whereas thou has been forsaken and hated, so that no man pass-crossed through thee, i will make thee an world pride-swelling, 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 vowelconsonants-ohyeah am thy saviour and thy freer, the mighty one of heel-follow-jaqob. 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 completeness, and thine exactors being right. damage will no more

be heard in thy land, wasting nor fracturing 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 shine to thee: but vowelconsonants-ohyeah will be to thee a world light, and thy tohwards thy glory. thy sun will no more go down; neither will thy moon withdraw itself: for vowelconsonants-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 vowelconsonants-ohyeah will hasten it in his time.

61

breathwind of the mister vowelconsonants-ohyeah is upon me; because vowelconsonants-ohyeah hath swimming me to inform the meek; he hath sent me to chain up the fracturedhearted, to read-call liberty to the sit-captives, and the opening of the prison to them that are chained; to read-call the acceptable year of vowelconsonants-ohyeah, and the day of vengeance of our tohwards; to comfort all that mourn; to name-there to them that mourn in mark-zion, to give to them beauty for ashes, the oil of merriment for mourning, the garment of praise for breathwind of heaviness; that they might be called ram-trees of being right, the planting of vowelconsonants-ohyeah, that he might be glorified. and they will between-build the world-old 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 sheep, and the betweeners of the alien will be your plowmen and your vinedressers. but ye will be named the darkener of vowelconsonants-ohyeah: men will call you the immersers of our tohwards: ye will eat the stratagem of the body-nations, and in their heavyweight will ye heavyweight-boast yourselves. for your humiliation ye will have double; and for humiliation they will be glad in their part: therefore in their land they will inherit the double: world gladness will be to them. for i vowelconsonants-ohyeah love criterion i hate robbery for onup; and i will direct their achievement in truth, and i will give a world alignment with them. and their seed will be known among the body-nations, and their emerge-offspring among the withs: all that see them will acknowledge them, that they are the seed which vowelconsonants-ohyeah hath first-pooled. i will greatly roll-rejoice in vowelconsonants-ohyeah, my person will be joyful in my tohwards; for he hath clothed me with the clothing 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 tools. for as the land lets emerge her bud, and as the garden causeth the things that are sown in it to spring forth; so the mister tohwards will cause being right and praise to spring forth before all the nations.

62

for mark-zion's sake will i not hold my completeness, and for cast-complete-jerusalem's sake i will not rest, until the being right thereof emerge 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 there-

name, which the mouth of vowelconsonants-ohyeah will there-name. thou will also be a crown of glory in the hand of vowelconsonants-ohyeah, and a royal diadem in the hand of thy tohwards. thou will no more be termed forsaken; neither will thy land any more be termed name-desolate: but thou will be called my-delight-in-her-hefzi-bahh, and thy land possessor-beulah: for vowelconsonants-ohyeah desireeth in thee, and thy land will be married. for as a young possessor marieth a virgin, so will thy betweeners marry thee: and as the bridegroom rejoiceth over the bride, so will thy tohwards rejoice over thee. i have account watchmen upon thy walls, o cast-complete-jerusalem, which will never hold their completeness day nor night: ye that remember vowelconsonants-ohyeah, keep not stillness, and give him no rest, till he establish, and till he named-cast-complete-jerusalem a praise in the land. vowelconsonants-ohyeah hath seven-swear by his right hand, and by the arm of his goatsness, surely i will no more give thy corn to be meat for thine enemies; and the betweeners of the stranger will not drink thy wine, for the which thou hast laboured: but they that have added it will eat it, and cheer vowelconsonants-ohyeah; and they that have brought it together will drink it in the courtyards of my dedication. 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, vowelconsonants-ohyeah hath proclaimed to the end of the world, say ye to the daughter of mark-zion, behold, thy stick-safety cometh; behold, his wage is with him, and his achievement before him. and they will call them, the dedicated with, the freed of vowelconsonants-ohyeah: and thou will be called, sought out, a city not forsaken.

63

who is this that cometh from man-red-Adam, with dyed clothing from in-trouble-bozrah? this that is glorious in his clothing, travelling in the greatness of his energy? i that word in being right, mighty to stick-safe. wherefore art thou red in thine clothing, and thy clothing like him that way-treadeth in the wine-fat? i have way-trodden the winepress alone; and of the withs there was none with me: for i will way-tread them in mine nose-anger, and trample them in my fury; and their blood will be sprinkled upon my clothing, and i will free-stain all my raiment. for the day of vengeance is in mine heart, and the year of my freed is come. and i looked, and there was none to help; and i wondered that there was none to support: 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 remember the kindnesses of vowelconsonants-ohyeah, and the cheerings of vowelconsonants-ohyeah, according to all that vowelconsonants-ohyeah hath bestowed on us, and the great goodness toward the house of to-song-immersed-isra'el which he hath bestowed on them according to his wombings, and according to the multitude of his kindnesses. for he said, surely they are my with, betweeners that will not lie: so he was their saviour. in all their narrows he was afflicted, and the messenger of his presence stick-safed them: in his love and in his pity he freed them; and he bare them, and lifted them all the days of old. but they bittered, 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, extract-mose, and his with, saying, where is he that near-inward them up out of the sea with the watcher of sheep of his sheep? where is he that name-there his dedicated breathwind in near-inwards him? that led them by the right hand of extract-mose with his glorious arm, dividing the water before them, to make himself a world there-name? that led them through the deep, as an horse in the word-desert, that they should not stumble? as a in-them animal goeth down into the hatch-plain, breathwind of vowelconsonants-ohyeah caused him to rest: so didst thou lead thy with, to make thyself a glorious there-name. see down from namespaces, and see from the habitation of thy dedication and of thy glory: where is thy zeal and thy strength, the sounding of thy bowels and of thy wombings toward me? are they restrained? doubtless thou art our father, though their wing-organ-abraham be ignorant of us, and to-song-immersed-isra'al acknowledge us not: thou, vowelconsonants-ohyeah, art our father, our freer; thy there-name is from world. vowelconsonants-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 trodden down thy dedicated. we are thine: thou never barest proverb-rule over them; they were not called by thy there-name.

64

oh that thou wouldest rend the namespaces, that thou wouldest come down, that the mountains might flow down at thy presence, as when the melting fire burneth, the fire causeth the waters to boil, to make thy there-name known to thine narrower, that the nations may tremble at thy presence! when thou didst terrible things which we saw 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 tohwards, 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 foaming; 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 up-leaf; and our cloudies, like the breathwind, have taken us away. and there is none that calleth upon thy there-name, that stirreth up himself to take hold of thee: for thou hast hid thy face-turnings from us, and hast ended us, because of our cloudies. but now, vowelconsonants-ohyeah, thou art our father; we are the clay, and thou our developer; and we all are the doing of thy hand. be not foaming very sore, vowelconsonants-ohyeah, neither remember cloudy to until: behold, look, we beseech thee, we are all thy with. thy dedicated cities are a word-desert, mark-zion is a word-desert, cast-complete-jerusalem a name-desolation. our dedicated and our beautiful house, where our fathers cheerd thee, is scorched up with fire: and all our pleasant things are sword-parched. wilt thou refrain thyself for these things, vowelconsonants-ohyeah? wilt thou hold thy peace, and torment 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 there-name. i have spread out my hands all the day to a aside-turners 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 butcherth in gardens, and burneth incense upon altars of brick; which lodge among the graves, and lodge in the monuments, which eat swine's immersed-flesh and broth of abominable things is in their tools; which say, stand by thyself, come not near to me; for i am holier than thou. these are a smoke in my nose, a fire that burneth all the day. behold, it is written before me: i will not keep silence, but will complete, even complete into their bosom, your cloudies, and the cloudies of your fathers together, saith vowelconsonants-ohyeah, which have scorched incense upon the mountains, and wintered me upon the mountains: therefore will i measure their former achievement into their bosom. thus saith vowelconsonants-ohyeah, as the new wine is found in the cluster, and one saith, swim-ruin it not; for a first-pooling is in it: so will i do for my workers' sakes, that i may not swim-ruin them all. and i will let emerge a seed out of heel-follow-jaqob, and out of vowel-acknowledge-yeahodah an inheritor of my mountains: and mine elect will inherit it, and my workers will dwell there. and sing-watch-sharon will be a fold of sheeps, and the valley of muddy-cloudy-ekor a place for the cattles to lie down in, for my with that have sought me. but ye are they that forsake vowelconsonants-ohyeah, that forget my dedicated mountain, that array 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: because when i called, ye did not answer; when i worded, ye did not hear; but did break-visual before mine eyes, and did choose that wherein i desired not. therefore thus saith the mister tohwards, 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 goodness of heart, but ye will shout for sorrow of heart, and will howl for vexation of breathwind. and ye will let your there-name rest for a seven-curse to my chosen: for the mister tohwards will dead thee, and call his workers by another there-name: that he who first-pooled himself in the land will first-pool himself in the tohwards of truth; and he that seven-swearth in the land will seven-swear by the tohwards of truth; because the former narrowws 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 merry and roll-rejoice forever in that which i create: for, behold, i create cast-complete-jerusalem a roll-rejoicing, and her with a merriment. and i will rejoice in cast-complete-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 there an infant of days, nor an old man that hath not filled his days: for between-er will die an hundred years old; but the misser being an hundred years old will be accursed. and they will between-build houses, and settle them; and they will plant vineyards, and eat the fruit of them. they will not between-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 wear out the doing of their hands. they will not labour in empty, nor let emerge for fadetererror; for they are the seed of the first-pooled of vowelconsonants-ohyeah, and their

emerge-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 swim-ruin in all my dedicated mountain, saith vowelconsonants-ohyeah.

66

thus saith vowelconsonants-ohyeah, the namespaces is my throne, and the land is my footstool: where is the house that ye between-build to me? and where is the place of my rest? for all those words hath mine hand made, and all those words have been, saith vowelconsonants-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 hit a man; he that butchereth a lamb, as if he cut off a dog's neck; he that onupeth an rester, 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 person desireeth in their abominations. i also will choose their delusions, and will bring their strange-terrors upon them; because when i called, none did answer; when i worded, they did not hear: but they did break-visual before mine eyes, and chose that in which i desired not. hear word vowelconsonants-ohyeah, ye that tremble at his word; your brethren that hated you, that cast you out for my there-name's word-sake, said, let vowelconsonants-ohyeah be given heavyweight: but he will appear to your gladness, and they will be ashamed. a voice of voice from the city, a voice from the hall, a voice of vowelconsonants-ohyeah that completeeth complete to his enemies. before she travailed, she brought forth; before her stratagem came, she was escaped of a man child. who hath heard such a thing? who hath seen such things? will the land be made to bring forth in one day? or will a nation be born at once? for as soon as mark-zion travailed, she brought forth her betweeners. will i bring to the birth, and not cause to bring forth? saith vowelconsonants-ohyeah: will i cause to bring forth, and shut the womb? saith thy tohwards. be glad ye with cast-complete-jerusalem, and be merry 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 vowelconsonants-ohyeah, behold, i will extend completeness to her like a river, and the heavyweight of the body-nations like a washing 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 cast-complete-jerusalem. and when ye see this, your heart will rejoice, and your bones will flourish like an herb: and the hand of vowelconsonants-ohyeah will be known toward his workers, and his denouncing toward his enemies. for, behold, vowelconsonants-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 vowelconsonants-ohyeah critic with all immersed-flesh and the voided of vowelconsonants-ohyeah will be many. they that dedicated themselves, and purify themselves in the gardens behind one tree in the midst, eating swine's immersed-flesh and the abomination, and the mouse, will

be eaten together, saith vowelconsonants-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 name-there a sign among them, and i will send those that eject-escape of them to the nations, to cypruss-cedar-tarshish, bean-fall-pul and frozen-hail-lud, that draw the bow, to world-tubal, and mud-dove-ionic-greece, to the isles afar off, that have not heard my there-name, neither have seen my heavyweight; and they will declare my heavyweight among the body-nations. and they will bring all your brethren for an rester to vowelconsonants-ohyeah out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my dedicated mountain cast-complete-jerusalem, saith vowelconsonants-ohyeah, as betweeners of to-song-immersed-isra'al bring an rester in a top-bright tool into the alpha-beit-house of vowelconsonants-ohyeah. and i will also take of them for darkener and for borrow-join-levites, saith vowelconsonants-ohyeah. for as the new namespaces and the new land, which i will make, will standstay before me, saith vowelconsonants-ohyeah, so will your seed and your there-name standstay. and it will come to pass, that from one new moon to another, and from one settling to another, will all immersed-flesh come to bow before me, saith vowelconsonants-ohyeah. and they will emerge, and see 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 aversion to all immersed-flesh

vowel-high-yirmeyeaho

1

the words of vowel-high-jeremyeaho between of vowel-part-hilqyehao, of the darkener that were in replies-enatot in the land of righthand-child-benjamin: to whom word vowelconsonants-ohyeh came in the days of vowel-fire-josyehao between of hide-train-amon king of vowel-acknowledge-yeahodah, in the thirteenth year of his king. it came also in the days of get-up-vowel-yeahojaqim between of vowel-fire-josyehao king of vowel-acknowledge-yeahodah, to the end of the eleventh year of vowel-right-zedeqyehao between of vowel-fire-josyehao king of vowel-acknowledge-yeahodah, to the uncover-exiling of cast-complete-jerusalem captive in the fifth month. then word vowelconsonants-ohyeh came to me, saying, before i formed thee in the belly i knew thee; and before thou emerged from the belly i dedicated thee, and i ordained thee a come-bringer to the nations. then said i, ah, mister tohwards! behold, i cannot word: for i am a youth. but vowelconsonants-ohyeh said to me, say not, i am a youth: 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 snatch thee, saith vowelconsonants-ohyeh. then vowelconsonants-ohyeh sent his hand, and touched my mouth. and vowelconsonants-ohyeh said to me, behold, i have give my words in thy mouth. see, i have this day account thee over the nations and over the kingdoms, to root out, and to demolish, and to make lost, and to destruct, to between-build, and to plant. more-over word vowelconsonants-ohyeh came to me, saying, vowel-high-jeremyeaho, what seest thou? and i said, i see a rod of an youth-elmound tree. then said vowelconsonants-ohyeh to me, thou hast well seen: for i will almond my word to perform it. and word vowelconsonants-ohyeh 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 vowelconsonants-ohyeh said to me, out of the north an break-visual 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 vowelconsonants-ohyeh; and they will come, and they will set every one his throne at the coming of the gates of cast-complete-jerusalem, and against all the walls thereof round about, and against all the gates of vowel-acknowledge-yeahodah. and i will word my criteria against them touching all their break-visual, who have forsaken me, and have scorched incense to other tohwards, 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 gave thee this day a defenced city, and an iron standstay, and brasen walls against the whole land, against the kings of vowel-acknowledge-yeahodah, against the immersed-princes 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 vowelconsonants-ohyeh, to snatch thee.

2

moreover word vowelconsonants-ohyeh came to me, saying, go and read-call in the ears of cast-complete-

jerusalem, saying, thus saith vowelconsonants-ohyeh; i remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the word-desert, in a land that was not sown. to-song-immersed-isra'al was dedication to vowelconsonants-ohyeh, and the firstfruits of his increase: all that eat him will fault; break-visual will come upon them, saith vowelconsonants-ohyeh. hear ye word vowelconsonants-ohyeh, o house of heel-follow-jaqob, and all the families of the house of to-song-immersed-isra'al thus saith vowelconsonants-ohyeh, what upping have your fathers found in me, that they are gone far from me, and have walked after vapor, and are become vapor? neither said they, where is vowelconsonants-ohyeh that pass-crossed us up out of the earth of narrows-develop-egypt, that led us through the word-desert, through a earth of word-deserts and of pits, through a earth of drought, and of the shadow of death, through a earth that no earthing pass-crossed through, and where no earthing dwelt? and i brought you into a plentiful land, to eat the fruit thereof and the goodness thereof; but when ye came, ye ceased my land, and made mine heritage an taboo. the darkener said not, where is vowelconsonants-ohyeh? and they that handle the drops-of-teaching-tora 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 quarrel with you, saith vowelconsonants-ohyeh, and with your betweeners's betweeners will i quarrel. for pass-cross over the isles of stains-kittim, and see; and send to dark-mourning-qedar, and between-consider diligently, and see if there be such a thing. hath a nation changed their tohwards, which are yet no tohwards? but my with have changed their heavyweight for that which doth not profit. be name-thered, o ye namespaces, at this, and be shudder shuddering, be ye very sword-parched, saith vowelconsonants-ohyeh. for my with have committed two break-visuals; they have forsaken me the fountain of living waters, and mined them out cisterns, fractured cisterns, that can hold no water. is to-song-immersed-isra'al a worker? is he a homeborn slave? why is he spoiled? the out-of-town-lions roared upon him, and gave voice, and they made his land waste: his cities are burned without settler. also betweeners of view-nof and you'll-be-caught-tahapanes have broken the crown of thy head. hast thou not procured this to thyself, in that thou hast forsaken vowelconsonants-ohyeh thy tohwards, when he led thee by the way? and now what hast thou to do in the way of narrows-develop-egypt, to drink the waters of black-seek-sihor? or what hast thou to do in the way of pine-song-immersed-syria to drink the waters of the river? thine own break-visual will reprove thee, and thy backslidings will reprove thee: know therefore and see that it is an break-visual thing and bitter, that thou hast forsaken vowelconsonants-ohyeh thy tohwards, and that my fear is not in thee, saith the mister tohwards of armies. for of old time i have fractured thy upon-yoke, and burst thy bands; and thou saidst, i will not pass-cross over; when upon every tall hill and under every green tree thou wanderest, playing the 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 mister tohwards. how canst thou say, i am not polluted, i have not gone after possessors-belim? see thy way in the valley, know what thou

hast done: thou art a swift dromedary traversing her ways; a wild bullcown learned from the word-desert, 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 to-song-immersed-isra'al ashamed; they, their kings, their immersed-princes, 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 neck to me, and not their face-turnings: but in the time of their break-visual they will say, stand up, and stick-safe us, but where are thy towards that thou hast made 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 towards, o vowel-acknowledge-yeahodah. wherefore will ye quarrel with me? ye all have went-beyond against me, saith vowelconsonants-ohyeah. in vain have i hit your betweeners; they received no correction: your own sword hath eaten your come-bringers, like a swim-ruining gather-lion. o generation, see ye word vowelconsonants-ohyeah. have i been a word-desert to to-song-immersed-isra'al a land of darkness? wherefore say my with, we are roaming; 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 learned the wicked ones thy ways. also in thy skirts is found the blood of the persons 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 narrow-develop-egypt, as thou wast ashamed of pine-song-immersed-syria yea, thou will emerge from him, and thine hands upon thine head: for vowelconsonants-ohyeah is fed up with thy being sures, and don't succeed in them.

3

they say, if a man send 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 harlot with many break-visuals; yet reset again to me, saith vowelconsonants-ohyeah. lift up thine eyes to the in-whats, and see where thou hast not been lien with. in the ways hast thou sat for them, as the evening-pleasant-arabian in the word-desert; and thou hast polluted the land with thy feed-whoredoms and with thy break-visual. therefore the showers have been withholden, and there hath been no latter rain; and thou hadst a whore's forehead, thou refusedst to be humiliated. wilt thou not from this time read-call to me, my father, thou art the guide of my youth? will he monitor to world? will he monitor it persistently? behold, thou hast worded and done break-visual words as thou couldst. vowelconsonants-ohyeah said also to me in the days of vowel-fire-josyeaho the king, hast thou seen that which tall-backsliding to-song-immersed-isra'al hath done? she is gone up upon every tall mountain and under every green tree, and there hath played the harlot. and

i said after she had done all these things, turn thou to me. but she resetted not. and her betraying sister vowel-acknowledge-yeahodah saw it. and i saw, when for all the gives whereby backsliding to-song-immersed-isra'al committed adultery i had sent her away, and given her a recount-scroll of divorce; yet her betraying sister vowel-acknowledge-yeahodah respected not, but went and played the 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 betraying sister vowel-acknowledge-yeahodah hath not turned to me with her whole heart, but feignedly, saith vowelconsonants-ohyeah. and vowelconsonants-ohyeah said to me, the backsliding to-song-immersed-isra'al hath rightified herself more than betraying vowel-acknowledge-yeahodah. go and read-call these words toward the north, and say, reset, thou backsliding to-song-immersed-isra'al saith vowelconsonants-ohyeah; and i will not word mine nose-anger to fall upon you: for i am merciful, saith vowelconsonants-ohyeah, and i will not monitor to world. only acknowledge thine cloudy, that thou hast went-beyond against vowelconsonants-ohyeah thy towards, and hast scattered thy ways to the strangers under every green tree, and ye have not heard my voice, saith vowelconsonants-ohyeah. turn, o backsliding betweeners, saith vowelconsonants-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 mark-zion: and i will give you watchers according to mine heart, which will watch-feed you with knowledge and fine-tuning. and it will come to pass, when ye be multiplied and increased in the land, in those days, saith vowelconsonants-ohyeah, they will say no more, the gather-cabinet of the alignment of vowelconsonants-ohyeah: neither will it up upon the heart: neither will they remember it; neither will they account it; neither will that be done any more. at that time they will call cast-complete-jerusalem the throne of vowelconsonants-ohyeah; and all the nations will be endured to it, to the there-name of vowelconsonants-ohyeah, to cast-complete-jerusalem: neither will they walk any more after the immerse-imagination of their break-visual heart. in those days the house of vowel-acknowledge-yeahodah will walk with the house of to-song-immersed-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 betweeners, and give thee a pleasant land, a gazelling heritage of the armies of nations? and i said, thou will call me, my father; and will not turn away from me. surely as a woman betrays from her husband, so have ye betrayed me, o house of to-song-immersed-isra'al saith vowelconsonants-ohyeah. a voice was heard upon the in-whats, weeping and supplications of betweeners of to-song-immersed-isra'al for they have twist-distorted their way, and they have forgotten vowelconsonants-ohyeah their towards. reset, ye backsliding betweeners, and i will heal your backslidings. behold, we come to thee; for thou art vowelconsonants-ohyeah our towards. truly in false is stick-safety hoped for from the mountains, and from the multitude of mountains: truly in vowelconsonants-ohyeah our towards is the stick-safety of to-song-immersed-isra'al for shame hath eaten the labour of our fathers from our youth; their sheeps and their cattles, their betweeners and their betweenas. we lie down in our humiliation, and our humiliation covereth us: for we have missed against vowelconsonants-ohyeah our

tohowards, we and our fathers, from our youth even to this day, and have not heard the voice of vowelconsonants-ohyeah our tohowards.

4

if thou wilt reset, o to-song-immersed-isra'al saith vowelconsonants-ohyeah, reset to me: and if thou wilt turn aside thine abominations out of my sight, then will thou not turn aside. and thou wilt seven-swear, vowelconsonants-ohyeah liveth, in truth, in criterion and in being right; and the nations will first-pool themselves in him, and in him will they glory. for thus saith vowelconsonants-ohyeah to the men of vowel-acknowledge-yeahodah and cast-complete-jerusalem, break up your fallow ground, and sow not among thorns. write-circumcise yourselves to vowelconsonants-ohyeah, and turn aside the foreskins of your heart, ye men of vowel-acknowledge-yeahodah and settlers of cast-complete-jerusalem: lest my fury emerge like fire, and burn that none can quench it, because of the break-visual of your doings. declare ye in vowel-acknowledge-yeahodah, and publish in cast-complete-jerusalem; and say, blow ye the mouthpiece-horn in the land: read-call, gather together, and say, assemble yourselves, and let us go into the defended cities. set up the standard toward mark-zion: retire, standstay not: for i will bring break-visual from the north, and a great fracturing. the gather-lion is up from his thicket, and the swim-ruiner of the body-nations is journeying; he is emerged from his place to make thy land name-desolate; and thy cities will be drain-disputed, without an settler. for this gird you with sackcloth, lament and howl: for the scorching nose-anger of vowelconsonants-ohyeah is not turned back from us. and it will come to pass at that day, saith vowelconsonants-ohyeah, that the heart of the king will get lost, and the heart of the immersed-princes; and the darkener will be astonished, and the come-bringers will wonder. then said i, ah, mister tohowards! surely thou hast greatly deceived this with and cast-complete-jerusalem, saying, ye will have completeness; whereas the sword touches the person. at that time will it be said to this with and to cast-complete-jerusalem, a dry breathwind of the in-whats in the word-desert in the way of the daughter of my with, not to fan, nor to cleanse, even a full breathwind from those places will come to me: now also will i dbrgive criterion against them. behold, he will 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 cast-complete-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 discuss-court-dan and publisheth power from mountain gray-fruitful-afraim. give ye remember to the nations; behold, publish against cast-complete-jerusalem, that watchers come from a far land, and give out their voice against the cities of vowel-acknowledge-yeahodah. as keepers of a field, are they against her round about; because she hath been bitter against me, saith vowelconsonants-ohyeah. thy way and thy doings have procured these things to thee; this is thy break-visual, because it is bitter, because it touches thine heart. my bowels, my bowels! i am stratagemed at my very heart; my heart maketh a voice in me; i cannot hold my peace, because thou hast heard, o my person, the voice of the mouthpiece-horn the alarm of war. fracturing upon fracturing is break-cried; for the whole land is plundered: suddenly are my tents plundered, and my break-

visual-curtains in a moment. how long will i see the standard, and hear the voice of the mouthpiece-horn for my with is foolish, they have not known me; they are sottish betweeners, and they have none between-understanding: they are wise to do break-visual, but to do good they have no knowledge. i saw the land, and, lo, it was empty-nothing, and bewilder-void; and the namespaces, and they had no light. i saw the mountains, and, lo, they trembled, and all the mountains moved lightly. i saw, and, lo, there was no earthing, and all the birds of the namespaces were fled. i saw, and, lo, the fruitful place was a word-desert, and all the cities thereof were demolished at the presence of vowelconsonants-ohyeah, and by his scorching nose-anger. for thus hath vowelconsonants-ohyeah said, the whole land will be name-desolate; yet will i not make a full end. for this will the land mourn, and the namespaces on be dark-mourning; because 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 give thyself beautiful; thy lovers will be fed up with thee, they will seek thy person. for i have heard a voice as of a woman in travail, and the anguish as of her that bringeth forth her first child, the voice of the daughter of mark-zion, that bewailth herself, that spreadeth her hands, saying, woe is me now! for my person is wearied because of killers.

5

run ye to and fro through the streets of cast-complete-jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that doth criterion that seeketh the truth; and i will forgive it. and though they say, vowelconsonants-ohyeah liveth; surely they seven-swear falsely. vowelconsonants-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 vowelconsonants-ohyeah, nor the criterion of their tohowards. i will get me to the great men, and will word to them; for they have known the way of vowelconsonants-ohyeah, and the criterion of their tohowards: but these have altogether fractured the upon-yoke, 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 almond over their cities: every one that emerges thence will be torn in torns: because their go-beyonds are many, and their backslidings are increased. how will i forgive thee for this? thy betweeners have forsaken me, and seven-swear by them that are no tohowards: when i had fed them to the seven-full, they then committed adultery, and assembled themselves by troops in the harlots' houses. they were as fed horses in the morning: every one neighed after his in-sight's woman. will i not account for these things? saith vowelconsonants-ohyeah: and will not my person be stood up on such a nation as this? go ye up upon her walls, and swim-ruin; but make not a full end: turn aside her battle-

ments; for they are not vowelconsonants-ohyeah's. for the house of to-song-immersed-isra'al and the house of vowel-acknowledge-yeahodah have betrayingly betrayed me, saith vowelconsonants-ohyeah. they have belied vowelconsonants-ohyeah, and said, it is not he; neither will break-visual 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 vowelconsonants-ohyeah tohwards of armies, because ye word this word, behold, i will give 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 to-song-immersed-isra'al saith vowelconsonants-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 betweeners and thy betweenas 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 vowelconsonants-ohyeah, i will not make a full end with you. and it will come to pass, when ye will say, wherefore doeth vowelconsonants-ohyeah our tohwards all these things to us? then will thou answer them, like as ye have forsaken me, and worked strange-substantial tohwards in your land, so will ye work strangers in a land that is not your's. declare this in the house of heel-follow-jaqob, and publish it in vowel-acknowledge-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 vowelconsonants-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 pass-cross it: and though the sieves thereof toss themselves, yet can they not prevail; though they are noisy, yet can they not pass-cross over it? but this with hath a aside-turning and a bitter heart; they turn aside and are gone. neither say they in their heart, let us now respect vowelconsonants-ohyeah our tohwards, that giveth rain, both the former and the latter, in his season: he reserveth to us the name-theered 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 name-there wait, as he that name-thereteth snares; they name-there a swim-ruin, they capture men. as a cage is full of birds, so are their houses full of high-deceit: therefore they are become great, and waxen rich. they are waxen fat, they shine: yea, they overpass the words of the break-visual: they criterion not the word, the word of the fatherless, yet they succeed; and the criterion of the needy do they not criterion. will i not account for these things? saith vowelconsonants-ohyeah: will not my person 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 betweeners of righthand-child-benjamin, gather yourselves to flee out of the near-inward of cast-complete-jerusalem, and blow the mouthpiece-horn in stuck-teqoe, and lift a lifting in wineryard-house-bet-

hakerem: for break-visual reflects out of the north, and great fracturing. i have likened the daughter of mark-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 up at noon. woe to us! for the day goeth away, for the shadows of the evening are tilt-stretched out. stand up, and let us go by night, and let us swim-ruin her palaces. for thus hath vowelconsonants-ohyeah of armies said, hew ye down trees, and spill a mount against cast-complete-jerusalem: this is the city to be accounted; she is wholly exploitation in the near-inward of her. as a fountain casteth out her waters, so she casteth out her break-visual: damage and plunder is heard in her; before me continually is grief and hits. be thou instructed, o cast-complete-jerusalem, lest my person turn aside from thee; lest i make thee name-desolate, cut-off land. thus saith vowelconsonants-ohyeah of armies, they will thoroughly glean the remnant of to-song-immersed-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, word vowelconsonants-ohyeah is to them a wintering; they have no desire in it. therefore i am full of the fury of vowelconsonants-ohyeah; i am weary with holding in: i will spill 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-stretch out my hand upon the settlers of the land, saith vowelconsonants-ohyeah. for from the least of them even to the greatest of them every one is slicing profit-slice; and from the come-bringer even to the darkener every one doeth falsely. they have healed also the fracturing of the daughter of my with slightly, saying, completeness, completeness; when there is no completeness. were they ashamed when they had committed taboo? nay, they were not at all ashamed, neither could they humiliate: therefore they will fall among them that fall: at the time that i account them they will be cast down, saith vowelconsonants-ohyeah. thus saith vowelconsonants-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 persons. but they said, we will not walk therein. also i set watchmen over you, saying, hearken to the voice 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 break-visual upon this with, even the fruit of their thoughts, because they have not hearkened to my words, nor to my drops-of-teaching-tora but were fed up with it. to what purpose cometh there to me incense from coming-sheba, and the good cane from a far land? your onups are not acceptable, nor your butchers sweet to me. therefore thus saith vowelconsonants-ohyeah, behold, i will lay stumblingblocks before this with, and the fathers and the betweeners together will fall upon them; the in-sight and his in-sight will get lost. thus saith vowelconsonants-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 is noisy like the sea; and they ride upon horses, array as men for war against thee, o daughter of mark-zion. we have heard the there-name thereof: our hands wax fee-

ble: anguish hath taken hold of us, and stratagem, as of a woman in travail. emerge not into the field, nor walk by the way; for the sword of the enemy and strange-terror is on every side. o daughter of my with, gird thee with sackcloth, and splash-wallow thyself in ashes: make 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 turn-aside aside-turners, walking with gossipers: they are brass and iron; they are all swim-ruiners, the bel-lows are scorched, the lead is consumed of the fire; the founder melteth in vain: for the wicked are not plucked away. fed up with silver will men call them, because vowelconsonants-ohyeah is fed up with them.

7

the word that came to vowel-high-jeremyeaho from vowelconsonants-ohyeah, saying, stand in the gate of vowelconsonants-ohyeah's house, and read-call there this word, and say, hear word vowelconsonants-ohyeah, all ye of vowel-acknowledge-yeahodah, that come in at these gates to bow vowelconsonants-ohyeah. thus saith vowelconsonants-ohyeah of armies, the tohwards of to-song-immersed-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 vowelconsonants-ohyeah, the hall of vowelconsonants-ohyeah, the hall of vowelconsonants-ohyeah, are these. for if ye thoroughly amend your ways and your doings; if ye thoroughly do criterion between a man and his in-sight; if ye exploit not the stranger, the fatherless, and the widow, and spill not innocent blood in this place, neither walk after other tohwards to your hurt: then will i give 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 tohwards whom ye know not; and come and stand before me in this house, which is called by my there-name, and say, we are snatched to do all these taboos? is this house, which is called by my there-name, become a den of robbers in your eyes? behold, even i have seen it, saith vowelconsonants-ohyeah. but go ye now to my place which was in pull-out-shiloh, where i name-there my there-name at the first, and see what i did to it for the break-visual of my with to-song-immersed-isra'al and now, because ye have done all these doings, saith vowelconsonants-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 there-name, wherein ye be sure, and to the place which i gave to you and to your fathers, as i have done to pull-out-shiloh. and i will fling you out of my sight, as i have flung out all your brethren, even the whole seed of gray-fruitful-afraim. therefore self-crime not thou for this with, neither lift up cry nor criming for them, neither give intercession to me: for i will not hear thee. seest thou not what they do in the cities of vowel-acknowledge-yeahodah and in the streets of cast-complete-jerusalem? betweeners glean wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of namespaces, and to pour out pourings to other tohwards, that they may provoke me to anger. do they provoke me to anger? saith vowelconsonants-ohyeah: do they not provoke themselves to the shame of their

own face-turnings? therefore thus saith the mister tohwards; 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 vowelconsonants-ohyeah of armies, the tohwards of to-song-immersed-isra'al put your onups to your butchers, and eat immersed-flesh for i worded not to your fathers, nor directed them in the day that i let them emerge from the land of narrows-develop-egypt, concerning onups or butchers: but this word directed i them, saying, hear my voice, and i will be your tohwards, 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 break-visual heart, and went backward, and not forward. since the day that your fathers emerged out of the land of narrows-develop-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 break-visual 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 vowelconsonants-ohyeah their tohwards, nor receiveth correction: truth is lost, and is cut off from their mouth. cut off thine ruin-eir, o cast-complete-jerusalem, and fling it away, and take up a lamentation on in-whats; for vowelconsonants-ohyeah is fed up with and has left the generation of his being pass-cross. for betweeners of vowel-acknowledge-yeahodah have done break-visual in my eyes, saith vowelconsonants-ohyeah: they have name-there their abominations in the house which is called by my there-name, to pollute it. and they have between-built the in-whats of bait-tofet, which is in the valley of betweener of doze-hinnom, to burn their betweeners and their betweenas in the fire; which i directed them not, neither came it into my heart. therefore, behold, the days come, saith vowelconsonants-ohyeah, that it will no more be called bait-tofet, nor the valley of betweener of doze-hinnom, but the valley of killing: for they will bury in bait-tofet, 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 quarrel to settle from the cities of vowel-acknowledge-yeahodah, and from the streets of cast-complete-jerusalem, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride: for the land will be sword-parched.

8

at that time, saith vowelconsonants-ohyeah, they will let emerge the bones of the kings of vowel-acknowledge-yeahodah, and the bones of his immersed-princes, and the bones of the darker, and the bones of the come-bringers, and the bones of the settlers of cast-complete-jerusalem, out of their graves: and they will spread them before the sun, and the moon, and all the army of namespaces, whom they have loved, and whom they have worked, and after whom they have walked, and whom they have sought, and whom they have 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 break-visual family, which remain in all the places where i have distanced them, saith vowelconsonants-ohyeah of armies. moreover thou will say to them, thus saith vowelconsonants-ohyeah; will they fall, and not stand up? will he turn away, and not reset? why then is this with of cast-complete-jerusalem slidden back by a persisting backsliding? they hold fast deceit, they refuse to reset. i hearkened and heard, but they worded not aright: no man repented him of his break-visual, saying, what have i done? every one turned to his course, as the horse washes into the war. yea, the stork in the namespaces knoweth her meeting-times; and the turtle and the crane and the swallow keep the time of their coming; but my with know not the criterion of vowelconsonants-ohyeah. where-how do ye say, we are wise, and the drops-of-teaching-tora of vowelconsonants-ohyeah is with us? lo, certainly in false made he it; the pen of the scroll-recounterss is in false. the wise men are ashamed, they are dismayed and captured: lo, they are fed up with word vowelconsonants-ohyeah; 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 slicing profit-slice, from the come-bringer even to the darkener every one doeth falsely, for they have healed the fracturing of the daughter of my with slightly, saying, completeness, completeness; when there is no completeness. were they humiliated when they had committed taboo? nay, they were not at all humiliated, neither could they humiliate: therefore will they fall among them that fall: in the time of their accountation they will be cast down, saith vowelconsonants-ohyeah. i will surely consume them, saith vowelconsonants-ohyeah: there will be no grapes on the vine, nor figs on the fig tree, and the up-leaf will fade; and the things that i have given them will pass-cross away from them. why do we sit still? assemble yourselves, and let us come into the defenced cities, and let us be still there: for vowelconsonants-ohyeah our tohwards hath name-there us to stillness, and given us let drink of poison to drink, because we have missed against vowelconsonants-ohyeah. we endured for completeness, but no good came; and for a time of complete, and behold trouble! the snorting of his horses was heard from discuss-court-dan the whole land trembled at the voice 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 vowelconsonants-ohyeah. when i would comfort myself against sorrow, my heart is faint in me. behold the voice of the stick-cry of the daughter of my with because of them that dwell in a far land: is not vowelconsonants-ohyeah in mark-zion? is not her king in her? why have they bittered me to anger with their chisel-sculptures, and with strange-substantial vapors? the harvest is past, the summer is ended, and we are not stick-safed. for the fracturing of the daughter of my with am i fracturing; i am dark-mourning; name-thereing hath taken hold on me. is there no balm in roll-until-gil'ed; is there no physician there? why then is not the health of the 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

voided of the daughter of my with! oh that i had in the word-desert a lodging place of wayfaring men; that i might leave my with, and go from them! for they be all adulterers, an assembly of betrayers. and they way-bend their language-tongues like their bow for lies: but they are not herobloke for the truth upon the land; for they emerge from break-visual to break-visual, and they know not me, saith vowelconsonants-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 learned their language-tongue to word lies, and weary themselves to twist-distorts. thine settlement is in the midst of high-deceit; through high-deceit they refuse to know me, saith vowelconsonants-ohyeah. therefore thus saith vowelconsonants-ohyeah of armies, behold, i will melt them, and try them; for how will i do for the daughter of my with? their language-tongue is as an arrow-halfer shot out; it wordeth high-deceit: one wordeth completenessably to his in-sight with his mouth, but in heart he name-thereth his wait. will i not account them for these things? saith vowelconsonants-ohyeah: will not my person 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 word-desert a lamentation, because they are burned up, so that none can pass-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 give cast-complete-jerusalem heaps, and a den of crocodiles; and i will give the cities of vowelacknowledge-yeahodah name-desolate, without an settler. who is the wise man, that may between-understand this? and who is he to whom the mouth of vowelconsonants-ohyeah hath worded, that he may declare it, for what the land get losteth and is burned up like a word-desert, that none pass-crosseth through? and vowelconsonants-ohyeah saith, because they have forsaken my drops-of-teaching-tora which i name-there before them, and have not heard my voice, neither walked therein; but have walked after the immersion-imagination of their own heart, and after possessors-belim, which their fathers learned them: therefore thus saith vowelconsonants-ohyeah of armies, the tohwards of to-song-immersed-isra'el behold, i will watch-feed them, even this with, with wormwood, and give them let drink of poison 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 vowelconsonants-ohyeah of armies, between-consider ye, and call for the mourning women, that they may come; and send for cunning women, that they may come: and let them make haste, and take up a wailing for us, that our eyes may run down with tears, and our eyelids gush out with waters. for a voice of wailing is heard out of mark-zion, how are we plundered! we are greatly ashamed, because we have forsaken the land, because our dwellings have flung us out. yet hear word vowelconsonants-ohyeah, o ye women, and let your ear receive the word of his mouth, and learn your betweenas wailing, and every one her in-sight lamentation. for death is up into our windows, and is came into our palaces, to cut off children from without, and the young men from the streets. word, thus saith vowelconsonants-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 vowelconsonants-ohyeah, let not the wise man glory in his wisdom, neither let the herobloke glory in his heroblokeness, let not the rich man glory in his riches: but let him that cheereth cheering in this, that he understandeth and knoweth me, that i am vowelconsonants-ohyeah which exercise kindness, criterion and being right, in the land: for in these things i desire, saith vowelconsonants-ohyeah. behold, the days come, saith vowelconsonants-ohyeah, that i will account all them which are write-circumcised with the foreskinned; narrows-develop-egypt, and vowel-acknowledge-yeahodah, and man-red-Adam, and betweeners of with-ammon, and from-father-moab, and all that are in the utmost corners, that dwell in the word-desert: for all these nations are foreskinned, and all the house of to-song-immersed-isra'al are foreskinned in the heart.

10

hear ye the word which vowelconsonants-ohyeah wordeth to you, o house of to-song-immersed-isra'al thus saith vowelconsonants-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 vapor: for one cutteth a tree out of the forest, the doing of the hands of the doingman, with the axe. they beautify it with silver and with gold; they fasten it with nails and with hammers, that it totter not. they are upright as the palm tree, but word not: they must needs be borne, because they cannot go. be not afraid of them; for they cannot do break-visual, neither also is it in them to do good. forasmuch as there is none like to thee, vowelconsonants-ohyeah; thou art heroblokeic, and thy there-name 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 vapors. silver spread into plates is brought from cypress-cedar-tarshish, and gold from golden-ufac, 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 vowelconsonants-ohyeah is the true towards, he is the living towards, and a world king: at his foaming the land will tremble, and the nations will not be able to abide his indignation. thus will ye say to them, the towards that have not made the namespaces and the earth, even they will get lost from the earth, and from under these namespaces. he hath made the land by his energy, he hath established the world by his wisdom, and hath tilt-stretched out the namespaces by his discretion. when he uttereth his voice, there is a multitude of waters in the namespaces, and he giveth the vapours to up from the ends of the land; he giveth lightnings with rain, and lets emerge the breathwind out of his treasures. every earthing is brutish in his knowledge: every founder is confounded by the chisel-sculpture: for his blended is falsehood, and there is no breathwind in them. they are vapor, and the doing of errors: in the time of their accusation they will get lost. the part of heel-follow-jaqob is not like them: for he is the developer of all things; and to-song-immersed-isra'al is the branch of his inheritance: vowelconsonants-ohyeah of armies is his there-name. gather up thy wares out of the land, o settler of the fortress. for thus saith vowelconsonants-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 fracturing! 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 betweeners are emerged of me, and they are not: there is none to tilt-stretch forth my tent any more, and to set up my break-visual-curtains. for the watchers are become brutish, and have not sought vowelconsonants-ohyeah: therefore they will not prosper, and all their flocks will be shatter-scattered. behold, the voice of the bruit is come, and a great commotion out of the north land, to make the cities of vowel-acknowledge-yeahodah name-desolate, and a den of crocodiles. vowelconsonants-ohyeah, i know that the way of earthing is not in himself: it is not in earthing that walketh to direct his steps. vowelconsonants-ohyeah, correct me, but with criterion not in thine nose-anger, lest thou bring me to nothing. spill out thy fury upon the body-nations that know thee not, and upon the families that call not on thy there-name: for they have eaten up heel-follow-jaqob, and eaten him, and eaten him, and have made his habitation name-desolate.

11

the word that came to vowel-high-jeremyeaho from vowelconsonants-ohyeah saying, hear ye the words of this alignment, and word to the men of vowel-acknowledge-yeahodah, and to the settlers of cast-complete-jerusalem; and say thou to them, thus saith vowelconsonants-ohyeah towards of to-song-immersed-isra'al cursed be the man that heareth not the words of this alignment, which i directed your fathers in the day that i let them emerge out of the land of narrows-develop-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 towards: that i may perform the seven-oath which i have seven-swear to your fathers, to give them a land oozing with milk and honey, as it is this day. then answered i, and said, so be it, vowelconsonants-ohyeah. then vowelconsonants-ohyeah said to me, read-call all these words in the cities of vowel-acknowledge-yeahodah, and in the streets of cast-complete-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 narrows-develop-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 break-visual 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 vowelconsonants-ohyeah said to me, a conspiracy is found among the men of vowel-acknowledge-yeahodah, and among the settlers of cast-complete-jerusalem. they are turned back to the cloudies of their forefathers, which refused to hear my words; and they went after other towards to work them: the house of to-song-immersed-isra'al and the house of vowel-acknowledge-yeahodah have severed my alignment which i cut with their fathers. therefore thus saith vowelconsonants-ohyeah, behold, i will let emerge break-visual 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 vowel-acknowledge-yeahodah and settlers of cast-complete-jerusalem go, and cry to the towards to whom they high incense: but they will not stick-safe them at all in the time of their break-visual. for according to the count of thy

cities were thy tohwards, o vowel-acknowledge-yeahodah; and according to the count of the streets of cast-complete-jerusalem have ye name-there up butcher-places to that shameful thing, even butcher-places to burn incense to possessor therefore self-crime not thou for this with, neither lift up a cry or criming for them: for i will not hear them in the time that they read-call to me for their break-visual. what hath my beloved to do in mine house, seeing she hath wrought lewdness with many, and the dedicated immersed-flesh is pass-crossed from thee? when thou doest break-visual, then thou exult. vowelconsonants-ohyeah called thy there-name, a green olive tree, beautiful, and of figurely fruit: with the voice of a great tumult he hath kindled fire upon it, and the branches of it are break-visual. for vowelconsonants-ohyeah of armies, that planted thee, hath wordd break-visual against thee, for the break-visual of the house of to-song-immersed-isra'al and of the house of vowel-acknowledge-yeahodah, which they have done against themselves to provoke me to anger in smoking to possessor and vowelconsonants-ohyeah hath given me knowledge of it, and i know it: then thou let me see 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 thought out thoughts against me, saying, let us swim-ruin the tree with the fruit thereof, and let us cut him off from the land of the living, that his there-name may be no more remembered. but, vowelconsonants-ohyeah of armies, that criticalst rightly, that triest the kindeys and the heart, let me see thy vengeance on them: for to thee have i uncovered my quarrel. therefore thus saith vowelconsonants-ohyeah of the men of replies-enatot, that seek thy person, saying, bring not in the there-name of vowelconsonants-ohyeah, that thou die not by our hand: therefore thus saith vowelconsonants-ohyeah of armies, behold, i will account them: the young men will die by the sword; their betweeners and their betweenas will die by famine: and there will be no remnant of them: for i will bring break-visual upon the men of replies-enatot, even the year of their accountation.

12

right art thou, vowelconsonants-ohyeah, when i plead with thee: yet let me word with thee of thy criteria: wherefore doth the way of the big-shots succeed? wherefore are all they happy that betrayingly betray? thou hast planted them, yea, they have taken root: they grow, yea, they bring forth fruit: thou art near in their mouth, and far from their kindeys. but thou, vowelconsonants-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 killing. how long will the field mourn, and the grasss of every field dry, for the break-visual 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 completeness, wherein thou be suredest, they wearied thee, then how wilt thou do in the pride-swalling of its-going-down-jordan? for even thy brethren, and the house of thy father, even they have betrayed thee; yea, they have called a multitude after thee: hide-train them not, though they word good words to thee, i have forsaken mine house, i have left mine heritage; i have given the dearly beloved of my person into the hand of her enemies. mine her-

itage is to me as a gather-lion in the forest; it 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 swim-ruined my vineyard, they have trodden my part under foot, they have gave my pleasant part as a name-desolate word-desert. they have made it name-desolate, and being name-desolate it mourneth to me; the whole land is made name-desolate, because no man name-thereeth it to heart. the plunderers are come upon all in-whats through the word-desert: for the sword of vowelconsonants-ohyeah will eat from the one end of the land even to the other end of the land: no immersed-flesh will have completeness. they have sown wheat, but will reap thorns: they have put themselves to pain, but will not profit: and they will be ashamed of your revenues because of the scorching nose-anger of vowelconsonants-ohyeah. thus saith vowelconsonants-ohyeah against all mine break-visual in-sights, that touch the inheritance which i have caused my with to-song-immersed-isra'al to inherit; behold, i will pluck them out of their earth, and pluck out the house of vowel-acknowledge-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 there-name, vowelconsonants-ohyeah liveth; as they learned my with to seven-swear by possessor then will they be between-built in the midst of my with. but if they will not hear, i will utterly pluck up and make lost that nation, saith vowelconsonants-ohyeah.

13

thus saith vowelconsonants-ohyeah to me, go and get thee a linen girdle, and name-there it upon thy loins, and name-there it not in water. so i got a girdle according to word vowelconsonants-ohyeah, and name-there it on my loins. and word vowelconsonants-ohyeah came to me the second time, saying, take the girdle that thou hast got, which is upon thy loins, and stand up, go to fruit-cow-euphrates, and hide it there in a hole of the rock. so i went, and hid it by fruit-cow-euphrates, as vowelconsonants-ohyeah directed me. and it came to pass after many days, that vowelconsonants-ohyeah said to me, stand up, go to fruit-cow-euphrates, and take the girdle from there, which i directed thee to hide there. then i went to fruit-cow-euphrates, and digged, and took the girdle from the place where i had hid it: and, behold, the girdle was swim-ruined, it was profitable for nothing. then word vowelconsonants-ohyeah came to me, saying, thus saith vowelconsonants-ohyeah, after this manner will i swim-ruin the pride of vowel-acknowledge-yeahodah, and the great pride of cast-complete-jerusalem. this break-visual with, which refuse to hear my words, which walk in the immerse-imagination of their heart, and walk after other tohwards, to work them, and to bow them, will even be as this girdle, which doesn't succeed at all. for as the girdle clingth to the loins of a man, so have i caused to cling to me the whole house of to-song-immersed-isra'al and the whole house of vowel-acknowledge-yeahodah, saith vowelconsonants-ohyeah; that they might be to me for a with, and for a there-name, and for a thank-acknowledge, and for a acknowledgement: but they would not hear. therefore thou wilt word to

them this word; thus saith vowelconsonants-ohyeah tohwards of to-song-immersed-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 vowelconsonants-ohyeah, behold, i will fill all the settlers of this land, even the kings that sit upon dude-david's throne, and the darkener, and the come-bringers, and all the settlers of cast-complete-jerusalem, with drunkenness. and i will shatter them one against his in-sight, even the fathers and the betweeners together, saith vowelconsonants-ohyeah: i will not swim-ruiny, nor pity, nor womb, but swim-ruin them. hear ye, and give ear; be not tall: for vowelconsonants-ohyeah hath worded. give heavyweight to vowelconsonants-ohyeah your tohwards, before he cause darkness, and before your feet be injured upon the dark mountains, and, while ye endure for light, he name-there it into the shadow of death, and give it gross darkness. but if ye will not hear it, my person will weep in strsetrec places for your pride; and mine eye will weep sore, and run down with tears, because vowelconsonants-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 closed up, and none will open them: vowel-acknowledge-yeahodah will be uncover-exiled captive all of it, it will be completely uncover-exiled captive. lift up your eyes, and see them that come from the north: where is the sheep that was given thee, thy beautiful sheep? what wilt thou say when he will account thee? for thou hast learned 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, therefore read-call these things upon me? for the greatness of thine cloudy are thy skirts uncovered, and thy heels made damaged. can the cush-spindle-ethiopian change his visual-break-skin, or the leopard his spots? then may ye also do good, that are learned to do break-visual. therefore will i scatter them as the stubble that pass-crosseth away by the breathwind of the word-desert. this is thy lot, the portion of thy measures from me, saith vowelconsonants-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 cast-complete-jerusalem! wilt thou not be made top-bright? when will it once be?

14

word vowelconsonants-ohyeah that came to vowel-high-jeremyeaho concerning the dearth. vowel-acknowledge-yeahodah mourneth, and the gates thereof languish; they are dark-mourning to the land; and the cry of cast-complete-jerusalem is gone up. and their nobles have sent their little ones to the waters: they came to the pits, and found no water; they resetted with their tools empty; they were ashamed and humiliated, 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. vowelconsonants-ohyeah, though our cloudies testify against us, do

thou it for thy there-name's sake: for our backslidings are many; we have missed against thee. o the enduring of to-song-immersed-isra'al the saviour thereof in time of narrows, why shouldest thou be as a stranger in the land, and as a wayfaring man that turneth aside to tarry for a night? why shouldest thou be as a man astonished, as a herobloke that cannot stick-safe? yet thou, vowelconsonants-ohyeah, art in the near-inward of us, and we are called by thy there-name; let us not rest. thus saith vowelconsonants-ohyeah to this with, thus have they loved to move, they have not refrained their feet, therefore vowelconsonants-ohyeah doth not want them; he will now remember their cloudy, and account their misses. then said vowelconsonants-ohyeah to me, self-crime not for this with for their good. when they fast, i will not hear their cry; and when they onup onup and an rester, i will not want them: but i will consume them by the sword, and by the famine, and by the word. then said i, ah, mister tohwards! behold, the come-bringers say to them, ye will not see the sword, neither will ye have famine; but i will give you assured completeness in this place. then vowelconsonants-ohyeah said to me, the come-bringers bring lies in my there-name: i sent them not, neither have i directed them, neither worded to them: they bring to you a false chest-vision and magic, and a word of nought, and the deceit of their heart. therefore thus saith vowelconsonants-ohyeah concerning the come-bringers that bring in my there-name, 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 flung out in the streets of cast-complete-jerusalem because of the famine and the sword; and they will have none to bury them, them, their women, nor their betweeners, nor their betweenas: for i will spill their break-visual upon them. therefore thou wilt say this word to them; let mine eyes run down with tears night and day, and let them not be still: for the virgin daughter of my with is fractured with a great fracture, with a very grievous hit. if i emerge into the field, then behold the voided with the sword! and if i come 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. are you fed-up fed-up vowel-acknowledge-yeahodah? hath thy person lothed mark-zion? why hast thou hit us, and there is no healing for us? we endured for completeness, and there is no good; and for the time of healing, and behold trouble! we acknowledge, vowelconsonants-ohyeah, our big-shot, and the cloudy of our fathers: for we have missed against thee. do not spurn us, for thy there-name's sake, do not discamping the throne of thy heavyweight: remember, sever not thy alignment with us. are there any among the vapors of the body-nations that can quarrel rain? or can the namespaces give showers? art not thou he, vowelconsonants-ohyeah our tohwards? therefore we will endure upon thee: for thou hast gave all these things.

15

then said vowelconsonants-ohyeah to me, though extract-mose and to-his-namethere-samu'al stood before me, yet my person could not be toward this with: send them out of my sight, and let them emerge. and it will come to pass, if they say to thee, whither will we emerge? then thou wilt tell them, thus saith vowelconsonants-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 name-there over them four kinds, saith vowelconsonants-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 swim-ruin. and i will give them to be removed into all kingdoms of the land, because of sleep-change-man-asseh betweener of vowel-strong-heceqyeah king of vowel-acknowledge-yeahodah, for that which he did in cast-complete-jerusalem. for who will have pity upon thee, o cast-complete-jerusalem? or who will bemoan thee? or who will turn aside to ask how thou doest? thou hast left me, saith vowelconsonants-ohyeah, thou art gone backward: therefore will i tilt-stretch out my hand against thee, and swim-ruin 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 abashed: and the residue of them will i deliver to the sword before their enemies, saith vowelconsonants-ohyeah. woe is me, my mother, that thou hast borne me a man of quarrel 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 lighten-curse me. vowelconsonants-ohyeah said, verily it will be well with thy remnant; verily i will cause the enemy to entreat thee well in the time of break-visual and in the time of narrows. will iron break-visual 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 pass-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. vowelconsonants-ohyeah, thou knowest: remember me, and account me, and revenge me of my chasers; take me not away in thy longsuffering: know that for thy sake i have suffered wintering, 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 there-name, vowelconsonants-ohyeah towards of armies. i sat not in the assembly of the play-grinders, nor exulted; i sat alone because of thy hand: for thou hast filled me with indignation. why is my pain persisting, 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 vowelconsonants-ohyeah, if thou reset, then will i let emerge thee again, and thou wilt stand before me: and if thou take forth the precious from the vile, thou wilt be as my mouth: let them reset to thee; but reset not thou to them. and i will give 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 snatch thee, saith vowelconsonants-ohyeah. and i will snatch thee out of the hand of the break-visual, and i will redeem thee out of the hand of the despots.

16

word vowelconsonants-ohyeah came also to me, saying, don't take thee a woman, neither wilt thou have betweeners or betweenas in this place. for thus saith vow-

elconsonants-ohyeah concerning the betweeners and concerning the betweenas that are born in this place, and concerning their mothers that bare them, and concerning their fathers that begat them in this land; they will die of grievous deaths; they will not be lamented; neither will they be buried; but they will be as dung upon the face-turnings of the land: and they will be 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 vowelconsonants-ohyeah, come not into the house of mourning, neither go to lament nor bemoan them: for i have taken away my completeness from this with, saith vowelconsonants-ohyeah, even kindness and wombings. 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. don't also go into the house of feasting, to sit with them to eat and to drink. for thus saith vowelconsonants-ohyeah of armies, the tohwards of to-song-immersed-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 vowelconsonants-ohyeah pronounced all this great break-visual against us? or what is our cloudy? or what is our miss that we have missed against vowelconsonants-ohyeah our tohwards? then will thou say to them, because your fathers have forsaken me, saith vowelconsonants-ohyeah, and have walked after other tohwards, and have worked them, and have bowed them, and have forsaken me, and have not kept my drops-of-teaching-tora and ye have done worse than your fathers; for, behold, ye walk every one after the immerse-imagination of his break-visual 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 other tohwards day and night; where i will not shew you camping. therefore, behold, the days come, saith vowelconsonants-ohyeah, that it will no more be said, vowelconsonants-ohyeah liveth, that upped betweeners of to-song-immersed-isra'al out of the land of narrows-develop-egypt; but, vowelconsonants-ohyeah liveth, that upped betweeners of to-song-immersed-isra'al from the earth of the north, and from all the earths where he had distanced them: and i will settle them again into their earth that i gave to their fathers. behold, i will send for many fishers, saith vowelconsonants-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 abominable and taboo things. vowelconsonants-ohyeah, my goatness, and my fortress, and my refuge in the day of narrows, the body-nations will come to thee from the ends of the land, and will say, surely our fathers have inherited lies, vapor, and things wherein there is no profit. will a earthly make tohwards to himself, and they are no tohwards? 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 there-name is vowelconsonants-ohyeah.

17

the miss of vowel-acknowledge-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 betweeners remember their butcher-places and their prosperity-fortuna-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 give thee to work 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 vowelconsonants-ohyeah; cursed be the herobloke that be sureth in earthing, and name-theredth immersed-flesh his arm, and whose heart turn asideeth from vowelconsonants-ohyeah. for he will be like the heath in the word-desert, and will not see when good cometh; but will settle the parched places in the word-desert, in a salt land and not settled. first-pooled is the herobloke that be sureth in vowelconsonants-ohyeah, and whose sure vowelconsonants-ohyeah is. for he will be as a tree planted by the waters, and that sends out her roots by the river, and will not see when heat cometh, but her up-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 vowelconsonants-ohyeah investigate the heart, i try the kindeys, even to give every man according to his ways, and according to the fruit of his doings. as the read-call-partridge sitteth on eggs, and hatcheth them not; so he that getteth riches, and not by criterion, will leave them in the half of his days, and at his end will be a fool. a heavy-weighty stand-up-high throne from the heading is the place of our dedicated. vowelconsonants-ohyeah, the enduring of to-song-immersed-isra'al all that forsake thee will be ashamed, and they that turn aside from me will be written in the land, because they have forsaken vowelconsonants-ohyeah, the fountain of living waters. heal me, vowelconsonants-ohyeah, and i will be healed; stick-safe me, and i will be stick-safed: for thou art my cheering. behold, they say to me, where is word vowelconsonants-ohyeah? 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 emerged of my lips was right before thee. be not a wiping to me: thou art my hope in the day of break-visual. let them be ashamed that chase me, but let not me be ashamed: let them be dismayed, but let not me be dismayed: bring upon them the day of break-visual, and fracture them with double fracturing. thus said vowelconsonants-ohyeah to me; go and stand in the gate of betweeners of the with, whereby the kings of vowel-acknowledge-yeahodah come in, and by the which they emerge, and in all the gates of cast-complete-jerusalem; and say to them, hear ye word vowelconsonants-ohyeah, ye kings of vowel-acknowledge-yeahodah, and all vowel-acknowledge-yeahodah, and all the settlers of cast-complete-jerusalem, that come in by these gates: thus saith vowelconsonants-ohyeah; take heed to yourselves, and bear no burden on the settling day, nor bring it in by the gates of cast-com-

plete-jerusalem; neither let emerge a burden out of your houses on the settling day, neither do ye any work, but dedicated ye the settling 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 vowelconsonants-ohyeah, to bring in no burden through the gates of this city on the settling day, but dedicated the settling day, to do no work therein; then will there come into the gates of this city kings and immersed-princes sitting upon the throne of dude-david, riding in chariots and on horses, they, and their immersed-princes, the men of vowel-acknowledge-yeahodah, and the settlers of cast-complete-jerusalem: and this city will remain to world. and they will come from the cities of vowel-acknowledge-yeahodah, and from the places about cast-complete-jerusalem, and from the land of righthand-child-ben-jamin, and from the low-land, and from the mountains, and from the south, bringing onups, and butchers, and resters, and incense, and bringing thanks, to the alphabet-house of vowelconsonants-ohyeah. but if ye will not hearken to me to dedicated the settling day, and not to bear a burden, even coming in at the gates of cast-complete-jerusalem on the settling day; then will i kindle a fire in the gates thereof, and it will eat the palaces of cast-complete-jerusalem, and it will not be quenched.

18

the word which came to vowel-high-jeremyeaho from vowelconsonants-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 tool that he developd of clay was swim-ruined in the hand of the developer: so he developd it again his in-sight tool, as seemed good to the developer to develop it. then word vowelconsonants-ohyeah came to me, saying, o house of to-song-immersed-isra'al cannot i do with you as this developer? saith vowelconsonants-ohyeah. behold, as the clay is in the developer's hand, so are ye in mine hand, o house of to-song-immersed-isra'al at what instant i will word concerning a nation, and concerning a kingdom, to pluck up, and to demolish, and to make lost it; if that nation, against whom i have wordd, turn from their break-visual, i will repent of the break-visual that i thought to do to them. and at what instant i will word concerning a nation, and concerning a kingdom, to between-build and to plant it; if it do break-visual in my eyes, that it hear not my voice, then i will repent of the good, wherewith i said i would benefit them. now therefore go to, speak to the men of vowel-acknowledge-yeahodah, and to the settlers of cast-complete-jerusalem, saying, thus saith vowelconsonants-ohyeah; behold, i develop break-visual against you, and think of a thought against you: reset ye now every one from his break-visual 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 break-visual heart. therefore thus saith vowelconsonants-ohyeah; ask ye now among the body-nations, who hath heard such things: the virgin of to-song-immersed-isra'al hath done a very hair-horrible thing. will a man leave the snow of build-white-lebanon which cometh from the rock of the field? or will the cold flowing wa-

ters that come from his in-sight place be forsaken? because my with hath forgotten me, they have burned incense to vanity, and they have caused them to stumble in their ways from the ancient lanes, to walk in lanes, in a way not cast up; to make their land name-desolate, and a world whistling; every one that pass-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 neck, and not the face-turnings, in the day of their calamity. then said they, come and let us think of thoughts against vowel-high-jeremyeaho; for the drops-of-teaching-tora will not get lost from the darkener nor counsel from the wise, nor the word from the come-bringer. come, and let us hit him with the language-tongue, and let us not give heed to any of his words. give heed to me, vowelconsonants-ohyeah, and hearken to the voice of them that quarrel with me. will break-visual be completed for good? for they have digged a pit for my person. remember that i stood before thee to word good for them, and to turn away thy wrath from them. therefore deliver up their betweeners to the famine, and liquify their blood by the force of the sword; and let their women be bereaved of their betweeners, and be widows; and let their men be killed; let their young men be deaded by the sword in war. let a cry be heard from their houses, when thou will bring a troop suddenly upon them: for they have digged a pit to capture me, and hid snares for my feet. yet, vowelconsonants-ohyeah, thou knowest all their counsel against me to dead 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 vowelconsonants-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 emerge to the valley of betweener of doze-hinnom, which is by the entry of the east gate, and read-call there the words that i will tell thee, and say, hear ye word vowelconsonants-ohyeah, o kings of vowel-acknowledge-yeahodah, and settlers of cast-complete-jerusalem; thus saith vowelconsonants-ohyeah of armies, the tohwards of to-song-immersed-isra'al behold, i will bring break-visual upon this place, the which whosoever heareth, his ears will tingle. because they have forsaken me, and have estranged this place, and have scorched incense in it to other tohwards, whom neither they nor their fathers have known, nor the kings of vowel-acknowledge-yeahodah, and have filled this place with the blood of innocents; they have between-built also the in-whats of possessor to burn their betweeners 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 vowelconsonants-ohyeah, that this place will no more be called bait-tofet, nor the valley of betweener of doze-hinnom, but the valley of killing. and i will pour out the counsel of vowel-acknowledge-yeahodah and cast-complete-jerusalem in this place; and i will give them to fall by the sword before their enemies, and by the hands of them that seek their persons: and their carcasses 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 whistling; every one that pass-crosseth thereby will be astonished and whistle because of all the plagues thereof. and i will cause them

to eat the immersed-flesh of their betweeners and the immersed-flesh of their betweenas, and they will eat every one the immersed-flesh of his in-sight in the siege and straitness, wherewith their enemies, and they that seek their persons, will cliff-constrain them. then will thou fracture the bottle in the eyes of the men that go with thee, and will say to them, thus saith vowelconsonants-ohyeah of armies; even so will i fracture this with and this city, as one fractures a developer's tool, that cannot be developd whole again: and they will bury them in bait-tofet, till there be no place to bury. thus will i do to this place, saith vowelconsonants-ohyeah, and to the settlers thereof, and even give this city as bait-tofet; and the houses of cast-complete-jerusalem, and the houses of the kings of vowel-acknowledge-yeahodah, will be ceased as the place of bait-tofet, because of all the houses upon whose roofs they have scorched incense to all the army of namespaces, and have poured out pourings to other tohwards. then came vowel-high-jeremyeaho from bait-tofet, where vowelconsonants-ohyeah had sent him to bring; and he stood in the courtyard of vowelconsonants-ohyeah's house; and said to all the with, thus saith vowelconsonants-ohyeah of armies, the tohwards of to-song-immersed-isra'al behold, i will bring upon this city and upon all her towns all the break-visual that i have pronounced against it, because they have hardened their necks, that they might not hear my words.

20

now break-pashur betweener of saying-aimer the darkener who was also chief governor in the alpha-beit-house of vowelconsonants-ohyeah, heard that vowel-high-jeremyeaho brought these words. then break-pashur hit vowel-high-jeremyeaho the come-bringer, and gave him in the stocks that were in the high gate of righthand-child-benjamin, which was by the alpha-beit-house of vowelconsonants-ohyeah. and it came to pass on the morrow, that break-pashur let emerge vowel-high-jeremyeaho out of the stocks. then said vowel-high-jeremyeaho to him, vowelconsonants-ohyeah hath not called thy there-name break-pashur, but strange-terror-all-around-magor-misabib. for thus saith vowelconsonants-ohyeah, behold, i will give 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 see it: and i will give all vowel-acknowledge-yeahodah into the hand of the king of in-mix-fade-babel, and he will carry them captive into in-mix-fade-babel, and will hit them with the sword. moreover i will give 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 vowel-acknowledge-yeahodah will i give into the hand of their enemies, which will spoil them, and take them, and carry them to in-mix-fade-babel. and thou, break-pashur, and all that dwell in thine house will go into sit-captivity: and thou will come to in-mix-fade-babel, and there thou will die, and will be buried there, thou, and all thy in-sights, to whom thou hast brought lies. vowelconsonants-ohyeah, thou hast deceived me, and i was deceived; thou art stronger than i, and hast was strong: 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; because word vowelconsonants-ohyeah was made a wintering to me, and a derision, daily. then i said, i will not remember him, nor word any more in his there-name. 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 vowelconsonants-ohyeah is with me as a herobloke terrible one: therefore my chasers will stumble, and they will not herobloke: they will be heroblokeically humiliated; for they will not prosper: their world humiliation will never be forgotten. but, vowelconsonants-ohyeah of armies, that triest the right, and seest the kindeys and the heart, let me see thy vengeance on them: for to thee have i uncovered my quarrel. sing to vowelconsonants-ohyeah, hell yeah: for he hath snatched the person of the poor from the hand of break-visualdoers. cursed be the day wherein i was born: let not the day wherein my mother bare me be first-pooled. cursed be the man who informed my father, saying, a man betweener is born to thee; making him very glad. and let that man be as the cities which vowelconsonants-ohyeah overthrew, and repented not: and let him hear the cry in the morning, and the shouting at noontide; because he deaded me not from the womb; or that my mother might have been my grave, and her womb to be always great with me. wherefore emerged i from the womb to see labour and labour, that my days should be consumed with shame?

21

the word which came to vowel-high-jeremyeaho from vowelconsonants-ohyeah, when king vowel-right-zedeqyeaho sent to him break-pashur betweener of melchiah, and vowel-observe-cover-zefanyeaho betweener of vowel-do-ma'eseyeaho the darkener saying, enquire, i pray thee, of vowelconsonants-ohyeah for us; for bring-jug-collect-nebuchadrezzar king of in-mix-fade-babel maketh war against us; if so be that vowelconsonants-ohyeah will do with us according to all his wondrous works, that he may up from us. then said vowel-high-jeremyeaho to them, thus will ye say to vowel-right-zedeqyeaho: thus saith vowelconsonants-ohyeah tohwards of to-song-immersed-isra'el behold, i will turn back the tools of war that are in your hands, wherewith ye fight against the king of in-mix-fade-babel, and against the as-genies-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 tilt-outstretched hand and with a strong arm, in nose-anger, and in wall-wrath, and in great foaming. and i will hit the settlers of this city, both earthling and in-them animal: they will die of a great word. and afterward, saith vowelconsonants-ohyeah, i will deliver vowel-right-zedeqyeaho king of vowel-acknowledge-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 bring-jug-collect-nebuchadrezzar king of in-mix-fade-babel, and into the hand of their enemies, and into the hand of those that seek their person: and he will hit them with the mouth of the sword; he will not pity them, neither have pity, nor womb. and to this with thou wilt say, thus saith vowelconsonants-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 emerges, and falleth to the as-genies-kasdimns that besiege you, he will live, and his person will be to him for a prey. for i have name-

there my face-turnings against this city for break-visual, and not for good, saith vowelconsonants-ohyeah: it will be given into the hand of the king of in-mix-fade-babel, and he will burn it with fire. and touching the house of the king of vowel-acknowledge-yeahodah, say, hear ye word vowelconsonants-ohyeah; o house of dude-david, thus saith vowelconsonants-ohyeah; do criterion in the morning, and snatch him that is robbed out of the hand of the exploitor, lest my fury emerge like fire, and burn that none can quench it, because of the break-visual of your doings. behold, i am against thee, o settler of the valley, and rock of the plain, saith vowelconsonants-ohyeah; which say, who will come down against us? or who will come into our settlements? but i will account you according to the fruit of your doings, saith vowelconsonants-ohyeah: and i will kindle a fire in the forest thereof, and it will eat all things round about it.

22

thus saith vowelconsonants-ohyeah; go down to the house of the king of vowel-acknowledge-yeahodah, and word there this word, and say, hear word vowelconsonants-ohyeah, o king of vowel-acknowledge-yeahodah, that sittest upon the throne of dude-david, thou, and thy workers, and thy with that come in by these gates: thus saith vowelconsonants-ohyeah; do ye criterion and being right, and snatch 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 spill innocent blood in this place. for if ye do this word indeed, then will there come in by the gates of this house kings sitting upon the throne of dude-david, 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 vowelconsonants-ohyeah, that this house will become a sword-parching. for thus saith vowelconsonants-ohyeah to the king's house of vowel-acknowledge-yeahodah; thou art roll-until-gil'ed to me, and the head of build-white-lebanon: yet surely i will make thee a word-desert, and cities which are not settled. and i will prepare swim-ruiners against thee, every one with his tools: and they will cut down thy choice cedars, and cast them into the fire. and many nations will pass-cross by this city, and they will say every man to his in-sight, wherefore hath vowelconsonants-ohyeah done thus to this great city? then they will answer, because they have forsaken the alignment of vowelconsonants-ohyeah their tohwards, and bowed other tohwards, 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 vowelconsonants-ohyeah touching complete-shallum betweener of vowel-fire-josyehao king of vowel-acknowledge-yeahodah, which kinged instead of vowel-fire-josyehao his father, which emerged out of this place; he will not reset name-there any more: but he will die in the place where they have led him captive, and will see this land no more. woe to him that between-buildeth his house by unrighteousness, and his chambers by wrong; that useth his in-sight's work for nothing, and giveth him not for his achievement; that saith, i will between-build me a wide house and large chambers, and cutteth him out breathwindows; and it is ciled with cedar, and painted with vermilion. wilt thou king, because thou closest thyself in cedar? did not thy father eat and drink, and do criterion 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 vowelconsonants-ohyeah. but thine eyes and thine heart are not but for thy covetousness, and for to spill innocent blood, and for exploitation, and for exploitation, to do it. therefore thus saith vowelconsonants-ohyeah concerning get-up-vowel-yeahojaqim betweener of vowel-fire-josyeaho king of vowel-acknowledge-yeahodah; they will not lament for him, saying, ah my brother! or, ah sister! they will not lament for him, saying, ah mister! or, ah his acknowledgement! he will be buried with the burial of an ass, drawn and fling forth beyond the gates of cast-complete-jerusalem. up to build-white-lebanon, and shout; and lift up thy voice in at-tooth-bashan and shout from the pass-cross-overs: for all thy lovers are fractured. i worded to thee in thy prosperity; but thou saidst, i will not hear. this hath been thy way from thy youth, that thou hearest not my voice. the breathwind will eat up all thy watchers, and thy lovers will go into captivity: surely then will thou be ashamed and humiliated for all thy break-visual. o settler of build-white-lebanon, that maketh 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 vowelconsonants-ohyeah, though vowel-pad-konyeaho betweener of get-up-vowel-yeahojaqim king of vowel-acknowledge-yeahodah were the sign-seal upon my right hand, yet would i pluck thee there; and i will give thee into the hand of them that seek thy person, and into the hand of them whose face-turnings thou fearest, into the hand of bring-jug-collect-nebuchadrezzar king of in-mix-fade-babel, and into the hand of the as-genies-kasdimns. and i will cast thee out, and thy mother that bare thee, into his in-sight land, where ye were not born; and there will ye die. but to the land whereunto they person to reset, name-there will they not reset. is this man vowel-pad-konyeaho a despised shattered fashion? is he a tool wherein is no desire? wherefore are they flung out, he and his seed, and are flung into a land which they know not? o land, land, land, hear word vowelconsonants-ohyeah. thus saith vowelconsonants-ohyeah, write ye this man childless, a herobloke that will not succeed in his days: for no man of his seed will succeed, sitting upon the throne of dude-david, and proverb-ruling any more in vowel-acknowledge-yeahodah.

23

woe be to the watchers that make lost and smash the sheep of my look-after-pasture! saith vowelconsonants-ohyeah. therefore thus saith vowelconsonants-ohyeah towards of to-song-immersed-isra'al against the watchers that watch-feed my with; ye have scattered my sheep, and distanced them, and have not accounted them: behold, i will account upon you the break-visual of your doings, saith vowelconsonants-ohyeah. and i will gather the remnant of my sheep out of all countries where i have distanced 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 account-lacking, saith vowelconsonants-ohyeah. behold, the days come, saith vowelconsonants-ohyeah, that i will raise to dude-david a right branch, and a king will king and prosper, and will do criterion and being right in the land. in his days vowel-acknowledge-

yeahodah will be stick-safed, and to-song-immersed-isra'al will dwell for sure: and this is his there-name whereby he will be called, vowelconsonants-ohyeah our being right. therefore, behold, the days come, saith vowelconsonants-ohyeah, that they will no more say, vowelconsonants-ohyeah liveth, which upped betweeners of to-song-immersed-isra'al out of the land of narrows-develop-egypt; but, vowelconsonants-ohyeah liveth, which upped and which led the seed of the house of to-song-immersed-isra'al out of the north land, and from all countries where i had distanced them; and they will dwell in their own earth. mine heart in near-inwards me is fractured because of the come-bringers; all my bones shake; i am like a drunken man, and like a herobloke whom wine hath overcome, because of vowelconsonants-ohyeah, and because of the words of his dedication. for the land is full of adulterers; for because of swearing the land mourneth; the pleasant places of the word-desert are diluted, and their course is break-visual, and their force is not right. for both come-bringer and darkener are profane; yea, in my house have i found their break-visual, saith vowelconsonants-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 break-visual upon them, even the year of their accountation, saith vowelconsonants-ohyeah. and i have seen folly in the come-bringers of keep-samarita; they brought in possessor and caused my with to-song-immersed-isra'al to err. i have chest-envisioned also in the come-bringers of cast-complete-jerusalem an hair-horrible thing: they commit adultery, and walk in lies: they strengthen also the hands of break-visualdoers, that none doth reset from his break-visual; they are all of them to me as splint-blood-sodom, and the settlers thereof as sheaves-gomorrah. therefore thus saith vowelconsonants-ohyeah of armies concerning the come-bringers; behold, i will watch-feed them with wormwood, and make them drink the let drink of poison: for from the come-bringers of cast-complete-jerusalem is profane-ness emerged into all the land. thus saith vowelconsonants-ohyeah of armies, hearken not to the words of the come-bringers that bring to you: they make you vapor: they word a chest-vision of their own heart, and not out of the mouth of vowelconsonants-ohyeah. they say still to them that spurn me, vowelconsonants-ohyeah hath worded, ye will have completeness; and they say to every one that walketh after the immerse-imagination of his own heart, no break-visual will come upon you. for who hath stood in the counsel of vowelconsonants-ohyeah, and hath seen and heard his word? who hath marked his word, and heard it? behold, a storm of vowelconsonants-ohyeah is emerged in wall-wrath, even a void-grievous storm: it will fall void-grievously upon the head of the big-shots. the nose-anger of vowelconsonants-ohyeah will not reset, until he have done, and till he have performed the thoughts of his heart: in the latter days ye will consider it perfectly. 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 wordd my with to hear my words, then they should have turned them from their break-visual way, and from the break-visual of their doings. am i a towards at hand, saith vowelconsonants-ohyeah, and not a towards afar off? can any hide himself in strsecret places that i will not see him? saith vowelconsonants-ohyeah. do not i fill namespaces and land? saith vowelconsonants-ohyeah. i have heard what the come-bringers said, that bring

lies in my there-name, 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 there-name by their dreams which they recount every possessor to his in-sight, as their fathers have forgotten my there-name 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 hide-trainingfully. what is the chaff to the corn? saith vowelconsonants-ohyeah. is not my word like as a fire? saith vowelconsonants-ohyeah; and like a hammer that shatter-scatters the rock? therefore, behold, i am against the come-bringers, saith vowelconsonants-ohyeah, that steal my words every one from his in-sight. behold, i am against the come-bringers, saith vowelconsonants-ohyeah, that use their language-tongues, and say, he saith. chest-envision, i am against them that bring false dreams, saith vowelconsonants-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 vowelconsonants-ohyeah. and when this with, or the come-bringer, or a darkener will ask thee, saying, what is the burden of vowelconsonants-ohyeah? thou wilt then say to them, what burden? i will even leave you, saith vowelconsonants-ohyeah. and as for the come-bringer, and the darkener and the with, that will say, the burden of vowelconsonants-ohyeah, i will even account that man and his house. thus will ye say every one to his in-sight, and every one to his brother, what hath vowelconsonants-ohyeah answered? and, what hath vowelconsonants-ohyeah worded? and the burden of vowelconsonants-ohyeah will ye remember no more: forevery man's word will be his burden; for ye have perverted the words of the living tohwards, of vowelconsonants-ohyeah of armies our tohwards. thus will thou say to the come-bringer, what hath vowelconsonants-ohyeah answered thee? and, what hath vowelconsonants-ohyeah worded? but since ye say, the burden of vowelconsonants-ohyeah; therefore thus saith vowelconsonants-ohyeah; because ye say this word, the burden of vowelconsonants-ohyeah, and i have sent to you, saying, ye will not say, the burden of vowelconsonants-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 humiliation, which will not be forgotten.

24

vowelconsonants-ohyeah let me see, and, behold, two baskets of figs were set before the hall of vowelconsonants-ohyeah, after that bring-jug-collect-nebuchadrezzar king of in-mix-fade-babel had uncovered-captive vowel-beat-jekoniyeah between of get-up-vowel-yeahojaqim king of vowel-acknowledge-yeahodah, and the immersed-princes of vowel-acknowledge-yeahodah, with the carpenters and smiths, from cast-complete-jerusalem, and had brought them to in-mix-fade-babel. 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 break-visual then said vowelconsonants-ohyeah to me, what seest thou, vowel-high-jeremyeah? and i said, figs; the good figs, very good; and the break-visual, very break-visual, that cannot be eaten, they are so break-visual. again word vow-

elconsonants-ohyeah came to me, saying, thus saith vowelconsonants-ohyeah, the tohwards of to-song-immersed-isra'al like these good figs, so will i acknowledge them that are uncover-exiled captive of vowel-acknowledge-yeahodah, whom i have sent out of this place into the land of the as-genies-kasdimns for their good. for i will name-there mine eyes upon them for good, and i will settle them again to this land: and i will between-build them, and not destruct them; and i will plant them, and not pluck them up. and i will give them an heart to know me, that i am vowelconsonants-ohyeah: and they will be my with, and i will be their tohwards: for they will reset to me with their whole heart. and as the break-visual figs, which cannot be eaten, they are so break-visual; surely thus saith vowelconsonants-ohyeah, so will i give vowel-right-zede-qyeah the king of vowel-acknowledge-yeahodah, and his immersed-princes, and the residue of cast-complete-jerusalem, that remain in this land, and them that dwell in the land of narrows-develop-egypt: and i will give them to be removed into all the kingdoms of the land for their hurt, to be a wintering and a proverb-rule, a byword and a lighten-curse, in all places where i will ndhdrive 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 vowel-high-jeremyeah concerning all the with of vowel-acknowledge-yeahodah in the fourth year of get-up-vowel-yeahojaqim between of vowel-fire-josyehao king of vowel-acknowledge-yeahodah, that was the first year of bring-jug-collect-nebuchadrezzar king of in-mix-fade-babel; the which vowel-high-jeremyeah the come-bringer worded to all the with of vowel-acknowledge-yeahodah, and to all the settlers of cast-complete-jerusalem, saying, from the thirteenth year of vowel-fire-josyehao between of hide-train-amon king of vowel-acknowledge-yeahodah, even to this day, that is the three and twentieth year, word vowelconsonants-ohyeah hath come to me, and i have worded to you, rising early and wording; but ye have not hearkened. and vowelconsonants-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 break-visual way, and from the break-visual of your doings, and dwell in the earth that vowelconsonants-ohyeah hath given to you and to your fathers to the worlds of worlds: and go not after other tohwards to work 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 vowelconsonants-ohyeah; that ye might provoke me to anger with the doings of your hands to your own hurt. therefore thus saith vowelconsonants-ohyeah of armies; because ye have not heard my words, behold, i will send and take all the families of the north, saith vowelconsonants-ohyeah, and bring-jug-collect-nebuchadrezzar the king of in-mix-fade-babel, 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 whistling, 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 voice of the womb-millstones, and the light

of the candle. and this whole land will be a name-desolation, and an astonishment; and these nations will work the king of in-mix-fade-babel seventy years. and it will come to pass, when seventy years are accomplished, that i will account the king of in-mix-fade-babel, and that nation, saith vowelconsonants-ohyeah, for their cloudy, and the land of the as-genies-kasdimms, 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 vowel-high-jeremyeaho hath brought against all the nations. for many nations and great kings will work 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 vowelconsonants-ohyeah towards of to-song-immersed-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, because of the sword that i will send among them. then took i the cup at vowelconsonants-ohyeah's hand, and made all the nations to drink, to whom vowelconsonants-ohyeah had sent me: to wit, cast-complete-jerusalem, and the cities of vowel-acknowledge-yeahodah, and the kings thereof, and the immersed-princes thereof, to give them a name-desolation, an astonishment, an whistleing, and a lighten-curse; as it is this day; big-house-fuhreroth king of narrows-develop-egypt, and his workers, and his immersed-princes, and all his with; and all the guaranteed with, and all the kings of the land of goose-uz and all the kings of the land of the splash-in-palestinians, and fire-light-ashqelon, and goat-ecah, and essence-futile-eqron, and the remnant of fire-plunder-ashdod, man-red-adom, and from-father-moab, and betweeners of with-ammon, and all the kings of narrow-zur-tyrus, and all the kings of side-by-side-zidon, and the kings of the isles which are on pass-cross-over the sea, breast-discuss-dedan, and right-tema and scorn-buc, and all that are in the utmost corners, and all the kings of evening-pleasant-arabia, and all the kings of the guaranteed with that dwell in the word-desert, and all the kings of my-songster-cimri, and all the kings of world-youth-elam, and all the kings of the each-and-every-medes, and all the kings of the north, far and near, one with his in-sight, and all the kingdoms of the world, which are upon the face-turnings of the land: and the king of six-rejoice-sheshak will drink after them. therefore thou wilt say to them, thus saith vowelconsonants-ohyeah of armies, the towards of to-song-immersed-isra'al drink ye, and be drunken, and spue, and fall, and stand no more, because of the sword which i will send among you. and it will be, if they refuse to take the cup at thine hand to drink, then wilt thou say to them, thus saith vowelconsonants-ohyeah of armies; ye will certainly drink. for, lo, i begin to bring break-visual on the city which is called by my there-name, 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 vowelconsonants-ohyeah of armies. therefore bring thou against them all these words, and say to them, vowelconsonants-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 way-tread the grapes, against all the settlers of the land. a noise will come even to the ends of the land; for vowelconsonants-ohyeah hath a quarrel with the nations, he will critic with all immersed-flesh he will give them that are big-shot to the sword, saith vowelconso-

nants-ohyeah. thus saith vowelconsonants-ohyeah of armies, behold, break-visual will emerge from nation to nation, and a great storm will be raised up from the coasts of the land. and the voided of vowelconsonants-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 tool. and the watchers will have no way to flee, nor the principal of the sheep to eject-escape. a voice of the shout of the watchers, and an howling of the principal of the sheep, will be heard: for vowelconsonants-ohyeah hath plundered their look-after-pasture. and the complete-able habitations are still because of the scorching nose-anger of vowelconsonants-ohyeah. he hath forsaken his covert, as the out-of-town-lion: for their land is name-desolate because of the fury of the frauder, and because of his scorching nose-anger.

26

in the heading of the king of get-up-vowel-yeahoajim between of vowel-fire-josyehao king of vowel-acknowledge-yeahodah came this word from vowelconsonants-ohyeah, saying, thus saith vowelconsonants-ohyeah; stand in the courtyard of vowelconsonants-ohyeah's house, and word to all the cities of vowel-acknowledge-yeahodah, which come to bow in vowelconsonants-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 break-visual way, that i may repent me of the break-visual, which i think to do to them because of the break-visual of their doings. and thou wilt say to them, thus saith vowelconsonants-ohyeah; if ye will not hearken to me, to walk in my drops-of-teaching-tora which i have named there 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 give this house like pull-out-shiloh, and will give this city a lighten-curse to all the nations of the land. so the darkener and the come-bringers and all the with heard vowel-high-jeremyeaho wording these words in the alpha-beit-house of vowelconsonants-ohyeah. now it came to pass, when vowel-high-jeremyeaho had made an end of wording all that vowelconsonants-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 wilt surely die. why hast thou brought in the there-name of vowelconsonants-ohyeah, saying, this house will be like pull-out-shiloh, and this city will be sword-parched without an settler? and all the with were gathered against vowel-high-jeremyeaho in the alpha-beit-house of vowelconsonants-ohyeah. when the immersed-princes of vowel-acknowledge-yeahodah heard these words, then they upped from the king's house to the alpha-beit-house of vowelconsonants-ohyeah, and sat down in the entry of the new gate of vowelconsonants-ohyeah's house. then said the darkener and the come-bringers to the immersed-princes and to all the with, saying, this man is criterion to die; for he hath brought against this city, as ye have heard with your ears. then said vowel-high-jeremyeaho to all the immersed-princes and to all the with, saying, vowelconsonants-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 vowelconsonants-ohyeah your tohwards; and vowelconsonants-ohyeah will repent him of the break-visual 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 give me to death, ye will surely bring innocent blood upon yourselves, and upon this city, and upon the settlers thereof: for of a truth vowelconsonants-ohyeah hath sent me to you to word all these words in your ears. then said the immersed-princes and all the with to the darkener and to the come-bringers; this man is not criterion to die: for he hath worded to us in the there-name of vowelconsonants-ohyeah our tohwards. then stood up certain of the elders of the land, and said to all the assembly of the with, saying, who's-coward-mikah the legacy-morastite brought in the days of vowel-strong-heceqyeaaho king of vowel-acknowledge-yeahodah, and said to all the with of vowel-acknowledge-yeahodah, saying, thus saith vowelconsonants-ohyeah of armies; mark-zion will be plowed like a field, and cast-complete-jerusalem will become heaps, and the mountain of the house as the in-whats of a forest. did vowel-strong-heceqyeaaho king of vowel-acknowledge-yeahodah and all vowel-acknowledge-yeahodah name-there him at all to death? did he not respect vowelconsonants-ohyeah, and besought vowelconsonants-ohyeah, and vowelconsonants-ohyeah repented him of the break-visual which he had wordd against them? thus might we procure great break-visual against our persons. and there was also a man that brought in the there-name of vowelconsonants-ohyeah, vowel-light-aoriyeah betweener of vowel-hear-shemeyeaho of forests-city-qirjath-jearim, who brought against this city and against this land according to all the words of vowel-high-jeremyeaho. and when get-up-vowel-yeahojaqim the king, with all his heroblocks, and all the immersed-princes, heard his words, the king sought to name-there him to death: but when vowel-light-aoriyeah heard it, he was afraid, and fled, and went into narrows-develop-egypt; and get-up-vowel-yeahojaqim the king sent men into narrows-develop-egypt, there-namely, give-to-alnatan betweener of mouse-ekbhor, and certain men with him into narrows-develop-egypt. and they let vowel-light-aoriyeah emerge out of narrows-develop-egypt, and let emerge him to get-up-vowel-yeahojaqim the king; who hit him with the sword, and flung his dead body into the graves of the common with. nevertheless the hand of my-brother-got-up-ahiqam betweener of cony-shafan was with vowel-high-jeremyeaho, that they should not give him into the hand of the with to give him to death.

27

in the heading of the king of get-up-vowel-yeahojaqim betweener of vowel-fire-josyehao king of vowel-acknowledge-yeahodah came this word to vowel-high-jeremyeaho from vowelconsonants-ohyeah, saying, thus saith vowelconsonants-ohyeah to me; give thee bonds and upon-yokes, and give them upon thy neck, and send them to the king of man-red-adom, and to the king of from-father-moab, and to the king of the with-ammonites, and to the king of narrow-zurtyrus, and to the king of side-by-side-zidon, by the hand of the messengers which come to cast-complete-jerusalem to vowel-right-zedeqyeaaho king of vowel-acknowledge-yeahodah; and direct them to say to their

misters, thus saith vowelconsonants-ohyeah of armies, the tohwards of to-song-immersed-isra'el thus will ye say to your misters; i have gave the land, the earthling and the in-them animal that are upon the land, by my great energy and by my tilt-outstretched arm, and have given it to whom it seemed meet to me. and now have i given all these fields into the hand of bring-jug-guard-nebuchadnezzar the king of in-mix-fade-babel, my worker; and the animals of the field have i given him also to work him. and all nations will work him, and his betweener and his son's betweener until the very time of his land come: and then many nations and great kings will work themselves of him. and it will come to pass, that the nation and kingdom which will not work the same bring-jug-guard-nebuchadnezzar the king of in-mix-fade-babel, and that will not give their neck under the upon-yoke of the king of in-mix-fade-babel, that nation will i account, saith vowelconsonants-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 the king of in-mix-fade-babel: for they bring a lie to you, to remove you far from your earth; and that i should distance you, and ye should get lost. but the nations that let emerge their neck under the upon-yoke of the king of in-mix-fade-babel, and work him, those will i let rest in their own earth, saith vowelconsonants-ohyeah; and they will work it, and dwell therein. i worded also to vowel-right-zedeqyeaaho king of vowel-acknowledge-yeahodah according to all these words, saying, let emerge your necks under the upon-yoke of the king of in-mix-fade-babel, and work 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 vowelconsonants-ohyeah hath worded against the nation that will not work the king of in-mix-fade-babel? therefore hearken not to the sayings of the come-bringers that word to you, saying, ye will not work the king of in-mix-fade-babel: for they bring a lie to you. for i have not sent them, saith vowelconsonants-ohyeah, yet they bring a lie in my there-name; that i might distance you, 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 vowelconsonants-ohyeah; hearken not to the words of your come-bringers that bring to you, saying, behold, the tools of vowelconsonants-ohyeah's house will now shortly be seated again from in-mix-fade-babel: for they bring a lie to you. hearken not to them; work the king of in-mix-fade-babel, and live: wherefore should this city be sword-parched? but if they be come-bringers, and if word vowelconsonants-ohyeah be with them, let them now make intercession to vowelconsonants-ohyeah of armies, that the tools which are left in the alpha-beit-house of vowelconsonants-ohyeah, and in the house of the king of vowel-acknowledge-yeahodah, and at cast-complete-jerusalem, go not to in-mix-fade-babel. for thus saith vowelconsonants-ohyeah of armies concerning the standstays, and concerning the sea, and concerning the bases, and concerning the residue of the tools that standstay in this city. which bring-jug-guard-nebuchadnezzar king of in-mix-fade-babel took not, when he carried away captive vowel-beat-jekoniyeah betweener of get-up-vowel-yeahojaqim king of vowel-acknowledge-yeahodah from cast-complete-jerusalem to in-mix-fade-babel, and all the nobles of vowel-acknowledge-yeahodah

and cast-complete-jerusalem; yea, thus saith vowelconsonants-ohyeah of armies, the tohwards of to-song-immersed-isra'el concerning the tools that remain in the alpha-beit-house of vowelconsonants-ohyeah, and in the house of the king of vowel-acknowledge-yeahodah and of cast-complete-jerusalem; they will be carried to in-mix-fade-babel, and there will they be until the day that i account them, saith vowelconsonants-ohyeah; then will i bring them up, and restore them to this place.

28

and it came to pass the same year, in the heading of the king of vowel-right-zedeqyeaho king of vowel-acknowledge-yeahodah, in the fourth year, and in the fifth month, that vowel-camping-hananyeaho betweener of help-ecur the come-bringer, which was of small-hill-gibeon, said to me in the alpha-beit-house of vowelconsonants-ohyeah, in the eyes of the darkener and of all the with, saying, thus speaketh vowelconsonants-ohyeah of armies, the tohwards of to-song-immersed-isra'el saying, i have fractured the upon-yoke of the king of in-mix-fade-babel. within two full years will i bring again into this place all the tools of vowelconsonants-ohyeah's house, that bring-jug-guard-nebuchadnezzar king of in-mix-fade-babel took away from this place, and carried them to in-mix-fade-babel: and i will bring again to this place vowel-beat-jekoniyeah betweener of get-up-vowel-yeahojaqim king of vowel-acknowledge-yeahodah, with all the uncover-exiles of vowel-acknowledge-yeahodah, that went into in-mix-fade-babel, saith vowelconsonants-ohyeah: for i will fracture the upon-yoke of the king of in-mix-fade-babel. then the come-bringer vowel-high-jeremyeaho said to the come-bringer vowel-camping-hananyeaho in the presence of the darkener, and in the presence of all the with that stood in the alpha-beit-house of vowelconsonants-ohyeah, even the come-bringer vowel-high-jeremyeaho said, hide-train vowelconsonants-ohyeah do so: vowelconsonants-ohyeah perform thy words which thou hast brought, to bring again the tools of vowelconsonants-ohyeah's house, and all that is carried away sit-captive, from in-mix-fade-babel 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 been before me and before thee of old brought both against many countries, and against great kingdoms, of war, and of break-visual, and of word. the come-bringer which prophesieth of completeness, when the word of the come-bringer will come to pass, then will the come-bringer be known, that vowelconsonants-ohyeah hath truly sent him. then vowel-camping-hananyeaho the come-bringer took the tilt-yoke from off the come-bringer vowel-high-jeremyeaho's neck, and fractured it. and vowel-camping-hananyeaho said in the presence of all the with, saying, thus saith vowelconsonants-ohyeah; even so will i fracture the upon-yoke of bring-jug-guard-nebuchadnezzar king of in-mix-fade-babel from the neck of all nations within the space of two full years. and the come-bringer vowel-high-jeremyeaho went his way. then word vowelconsonants-ohyeah came to vowel-high-jeremyeaho the come-bringer, after that vowel-camping-hananyeaho the come-bringer had fractured the tilt-yoke from off the neck of the come-bringer vowel-high-jeremyeaho, saying, go and tell vowel-camping-hananyeaho, saying, thus saith vowelconsonants-ohyeah; thou hast frac-

tured the yokes of wood; but thou will make for them yokes of iron. for thus saith vowelconsonants-ohyeah of armies, the tohwards of to-song-immersed-isra'el i have give a upon-yoke of iron upon the neck of all these nations, that they may work bring-jug-guard-nebuchadnezzar king of in-mix-fade-babel; and they will work him: and i have given him the animals of the field also. then said the come-bringer vowel-high-jeremyeaho to vowel-camping-hananyeaho the come-bringer, hear now, vowel-camping-hananyeaho; vowelconsonants-ohyeah hath not sent thee; but thou makest this with to be sure in a lie. therefore thus saith vowelconsonants-ohyeah; behold, i will send thee from off the face-turnings of the earth: this year thou will die, because thou hast worded bitterion against vowelconsonants-ohyeah. so vowel-camping-hananyeaho the come-bringer died the same year in the seventh month.

29

now these are the words of the recount-scroll that vowel-high-jeremyeaho the come-bringer sent from cast-complete-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 bring-jug-guard-nebuchadnezzar had carried away captive from cast-complete-jerusalem to in-mix-fade-babel; (after that vowel-beat-jekoniyeah the king, and the queen, and the eunuchs, the immersed-princes of vowel-acknowledge-yeahodah and cast-complete-jerusalem, and the carpenters, and the smiths, were emerged from cast-complete-jerusalem;) by the hand of to-do-alesah betweener of cony-shafan, and vowel-finished-gemaryeaho betweener of vowel-part-hilqyeaho, (whom vowel-right-zedeqyeaho king of vowel-acknowledge-yeahodah sent to in-mix-fade-babel to bring-jug-guard-nebuchadnezzar king of in-mix-fade-babel) saying, thus saith vowelconsonants-ohyeah of armies, the tohwards of to-song-immersed-isra'el to all that are carried away captives, whom i have caused to be uncover-exiled from cast-complete-jerusalem to in-mix-fade-babel; between-build ye houses, and dwell in them; and plant gardens, and eat the fruit of them; take ye women, and beget betweeners and betweenas; and take women for your betweeners, and give your betweenas to husbands, that they may bear betweeners and betweenas; that ye may be increased there, and not diminished. and seek the completeness of the city where i have caused you to be uncover-exiled captives, and self-crime to vowelconsonants-ohyeah for it: for in the completeness thereof will ye have completeness. for thus saith vowelconsonants-ohyeah of armies, the tohwards of to-song-immersed-isra'el 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 quarrel to be dreamed. for they bring falsely to you in my there-name: i have not sent them, saith vowelconsonants-ohyeah. for thus saith vowelconsonants-ohyeah, that after seventy years be accomplished at in-mix-fade-babel i will account 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 vowelconsonants-ohyeah, thoughts of completeness, and not of break-visual, to give you an expected end. then will ye call upon me, and ye will go and self-crime 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 vowelconsonants-ohyeah: and i will turn away your sit-captivity, and i will gather you from all the nations, and from all the places where i have distanced you, saith vowelconsonants-ohyeah; and i will let emerge you again into the place whence i caused you to be uncover-exiled sit-captive. because ye have said, vowelconsonants-ohyeah hath raised us up come-bringers in in-mix-fade-babel; know that thus saith vowelconsonants-ohyeah of the king that sitteth upon the throne of dude-david, and of all the with that dwelleth in this city, and of your brethren that are not emerged with you into sit-captivity; thus saith vowelconsonants-ohyeah of armies; behold, i will send upon them the sword, the famine, and the word, and will give them like vile figs, that cannot be eaten, they are so break-visual. and i will chase them with the sword, with the famine, and with the word, and will give them to be removed to all the kingdoms of the land, to be a curse, and an astonishment, and an whistling, and a wintering, among all the nations where i have distanced them: because they have not hearkened to my words, saith vowelconsonants-ohyeah, which i sent to them by my workers the come-bringers, rising up early and sending them; but ye would not hear, saith vowelconsonants-ohyeah. hear ye therefore word vowelconsonants-ohyeah, all ye of the captivity, whom i have sent from cast-complete-jerusalem to in-mix-fade-babel: thus saith vowelconsonants-ohyeah of armies, the tohwards of to-song-immersed-isra'al of brother-dad-ahab betweener of vowel-voice-qolaiyeah, and of vowel-right-zedeqyehao betweener of vowel-do-ma'eseyeaho, which bring a lie to you in my there-name; behold, i will give them into the hand of bring-jug-collect-nebuchadrezzar king of in-mix-fade-babel; and he will hit them before your eyes; and of them will be taken up a lighten-curse by all the uncover-exile of vowel-acknowledge-yeahodah which are in in-mix-fade-babel, saying, vowelconsonants-ohyeah make thee like vowel-right-zedeqyehao and like brother-dad-ahab, whom the king of in-mix-fade-babel roasted in the fire; because they have committed villany in to-song-immersed-isra'al and have committed adultery with their in-sights' women, and have worded lying words in my there-name, which i have not directed them; even i know, and am a witness, saith vowelconsonants-ohyeah. thus will thou also speak to vowel-hear-shemeyeaho the brook-dreamer-nehelamite, saying, thus speaketh vowelconsonants-ohyeah of armies, the tohwards of to-song-immersed-isra'al saying, because thou hast sent recount-scrolls in thy there-name to all the with that are at cast-complete-jerusalem, and to vowel-observe-cover-zefanyehao betweener of vowel-do-ma'eseyehao the darkener and to all the darkener, saying, vowelconsonants-ohyeah hath gave thee darkener in the stead of know-vowel-yeahoide the darkener that ye should be officers in the alpha-beit-house of vowelconsonants-ohyeah, forevery man that is mad, and giveth himself a come-bringer, that thou shouldst give him in prison, and in the stocks. now therefore why hast thou not reproved vowel-high-jeremyehao of replies-enatot, which giveth himself a come-bringer to you? for therefore he sent to us in in-mix-fade-babel, saying, this sit-captivity is long: between-build ye houses, and dwell in them; and plant gardens, and eat the fruit of them. and vowel-observe-cover-zefanyehao the darkener read-called this recount-scroll in the ears of vowel-high-jeremyehao the come-bringer. then came word vowelconsonants-ohyeah to vowel-high-jeremyehao, saying, send to all

them of the captivity, saying, thus saith vowelconsonants-ohyeah concerning vowel-hear-shemeyeaho the brook-dreamer-nehelamite; because that vowel-hear-shemeyeaho hath brought to you, and i sent him not, and he caused you to be sure in a lie: therefore thus saith vowelconsonants-ohyeah; behold, i will account vowel-hear-shemeyeaho the brook-dreamer-nehelamite, and his seed: he will not have a man to dwell among this with; neither will he see the good that i will do for my with, saith vowelconsonants-ohyeah; because he hath worded bitterion against vowelconsonants-ohyeah.

30

the word that came to vowel-high-jeremyehao from vowelconsonants-ohyeah, saying, thus wordeth vowelconsonants-ohyeah tohwards of to-song-immersed-isra'al saying, write thee all the words that i have worded to thee in a recount-scroll. for, lo, the days come, saith vowelconsonants-ohyeah, that i will bring again the sit-captivity of my with to-song-immersed-isra'al and vowel-acknowledge-yeahodah, saith vowelconsonants-ohyeah: and i will give them to reset to the land that i gave to their fathers, and they will inherit it. and these are the words that vowelconsonants-ohyeah worded concerning to-song-immersed-isra'al and concerning vowel-acknowledge-yeahodah. for thus saith vowelconsonants-ohyeah; we have heard a voice of trembling, of fear, and not of completeness. ask ye now, and see whether a man doth travail with child? wherefore do i see every herobloke 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 heel-follow-jaqob's narrows, but he will be stick-safed out of it. for it will come to pass in that day, saith vowelconsonants-ohyeah of armies, that i will fracture his upon-yoke from off thy neck, and will burst thy bonds, and strangers will no more work themselves of him: but they will work vowelconsonants-ohyeah their tohwards, and dude-david thy king, whom i will raise up to them. therefore respect thou not, o my worker heel-follow-jaqob, saith vowelconsonants-ohyeah; neither be dismayed, o to-song-immersed-isra'al for, lo, i will stick-safe thee from afar, and thy seed from the land of their sit-captivity; and heel-follow-jaqob will reset, and will be in rest, and be quiet, and none will make him afraid. for i am with thee, saith vowelconsonants-ohyeah, to stick-safe thee: though i make a full end of all nations where i have scattered thee, yet i will not make a full end of thee: but i will correct thee in criterion, and will not leave thee altogether unpunished. for thus saith vowelconsonants-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 fracturing? 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 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 vowelconsonants-ohyeah; because

they called thee an distanced, saying, this is mark-zion, whom no man seeketh after. thus saith vowelconsonants-ohyeah; behold, i will bring again the sit-captivity of heel-follow-jaqob's tents, and womb his settling-places; and the city will be between-built upon her own heap, and the palace will remain after the criterion thereof. and out of them will emerge 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 betweeners also will be as aforetime, and their meeting will be established before me, and i will account all that pressure them. and their nobles will be of themselves, and their proverb-ruler will emerge from the near-inward of them; and i will quarrel him to draw near, and he will approach to me: for who is this that guarantees his heart to approach me? saith vowelconsonants-ohyeah. and ye will be my with, and i will be your tohwards. behold, the storm of vowelconsonants-ohyeah goes forth with wall-wrath, a continuing storm: it will fall with pain upon the head of the big-shots. the scorching nose-anger of vowelconsonants-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 vowelconsonants-ohyeah, will i be the tohwards of all the families of to-song-immersed-isra'al and they will be my with. thus saith vowelconsonants-ohyeah, the with which were left of the sword found camping in the word-desert; even to-song-immersed-isra'al when i went to word him to rest. vowelconsonants-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 between-build thee, and thou will be between-built, o virgin of to-song-immersed-isra'al thou will again be adorned with thy tabrets, and will emerge in the dances of them that make play. thou will yet plant vines upon the mountains of keep-samaria: the planters will plant, and will void-eat them as common things. for there will be a day, that the watchmen upon the mountain gray-fruitful-afraim will read-call, stand up ye, and let us up to mark-zion to vowelconsonants-ohyeah our tohwards. for thus saith vowelconsonants-ohyeah; sing with gladness for heel-follow-jaqob, and shout among the chief of the nations: publish ye, cheer ye, and say, vowelconsonants-ohyeah, stick-safe thy with, the remnant of to-song-immersed-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 stopskip-lame, 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 to-song-immersed-isra'al and gray-fruitful-afraim is my firstborn. hear word vowelconsonants-ohyeah, o ye nations, and declare it in the isles afar off, and say, he that scattered to-song-immersed-isra'al will gather him, and keep him, as a watcher doth his flock. for vowelconsonants-ohyeah hath freed heel-follow-jaqob, and ransomed him from the hand of him that was stronger than he. therefore they will come and joy-sing in the height of mark-zion, and will flow together to the goodness of vowelconsonants-ohyeah, for wheat, and for wine, and for oil-develop, and for the young of the sheep and of the cattle

and their person 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 person of the darkener with fatness, and my with will be seven-satisfy with my goodness, saith vowelconsonants-ohyeah. thus saith vowelconsonants-ohyeah; a voice was heard in high-region-ramah, lamentation, and bitter weeping: rahel weeping for her betweeners refused to be comforted for her betweeners, because they were not. thus saith vowelconsonants-ohyeah; refrain thy voice from weeping, and thine eyes from tears: for thy achievement will be waged, saith vowelconsonants-ohyeah; and they will come again from the land of the enemy. and there is hope in time end, saith vowelconsonants-ohyeah, that thy betweeners will come again to their own border. i have surely heard gray-fruitful-afraim bemoaning himself thus; thou hast chastised me, and i was chastised, as a bull unlearned in the yoke: turn thou me, and i will be turned; for thou art vowelconsonants-ohyeah my tohwards. surely after that i was turned, i repented; and after that i was instructed, i clapped upon my thigh: i was ashamed, yea, even humiliated, because i did lift the wintering of my youth. is gray-fruitful-afraim my dear betweener is he a pleasant betweener? for since i worded against him, i do earnestly remember him still: therefore my bowels are noisy for him; i will surely womb upon him, saith vowelconsonants-ohyeah. name-there thee up way-marks, make thee high heaps: name-there thine heart toward the highway, even the way which thou wentest: turn again, o virgin of to-song-immersed-isra'al turn again to these thy cities. how long wilt thou go about, o thou backsliding daughter? for vowelconsonants-ohyeah hath created a new thing in the land, a woman will compass a herobloke. thus saith vowelconsonants-ohyeah of armies, the tohwards of to-song-immersed-isra'al as yet they will use this word in the land of vowel-acknowledge-yeahodah and in the cities thereof, when i will bring again their sit-captivity; vowelconsonants-ohyeah first-pool thee, o settlement of being right, and mountain of dedication. and there will dwell in vowel-acknowledge-yeahodah itself, and in all the cities thereof together, husbandmen, and they that journey with flocks. for i have satiated the weary person, and i have replenished every sorrowful person. upon this i skin-awaked, and saw; and my sleep was sweet to me, behold, the days come, saith vowelconsonants-ohyeah, that i will sow the house of to-song-immersed-isra'al and the house of vowel-acknowledge-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 almonded over them, to pluck up, and to demolish, and to destruct, and to make lost, and to afflict; so will i almond over them, to between-build, and to plant, saith vowelconsonants-ohyeah. in those days they will say no more, the fathers have eaten a sour grape, and betweeners'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 vowelconsonants-ohyeah, that i will make a new alignment with the house of to-song-immersed-isra'al and with the house of vowel-acknowledge-yeahodah: not according to the alignment that i cut with their fathers in the day that i stronged them by the hand to let emerge them out of the land of narrow-develop-egypt; which my alignment they severed, al-

though i was an husband to them, saith vowelconsonants-ohyeah; but this will be the alignment that i will give with the house of to-song-immersed-isra'al after those days, saith vowelconsonants-ohyeah, i will give my drops-of-teaching-tora in their near-inward parts, and write it in their hearts; and will be their tohwards, and they will be my with. and they will learn no more every man his in-sight, and every man his brother, saying, know vowelconsonants-ohyeah: for they will all know me, from the least of them to the greatest of them, saith vowelconsonants-ohyeah: for i will forgive their cloudy, and i will remember their miss no more. thus saith vowelconsonants-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 are noisy; vowelconsonants-ohyeah of armies is his there-name: if those ordinances depart from before me, saith vowelconsonants-ohyeah, then the seed of to-song-immersed-isra'al also will settle from being a nation before me all days. thus saith vowelconsonants-ohyeah; if namespaces on can be measured, and the foundations of the land investigated tilt-under, i will also be fed up with all the seed of to-song-immersed-isra'al for all that they have done, saith vowelconsonants-ohyeah. behold, the days come, saith vowelconsonants-ohyeah, that the city will be between-built to vowelconsonants-ohyeah from the tower of to-charme-hanane'al to the gate of the corner. and the measuring line will yet emerge over against it upon the hill scab-gareb, and will compass about to goath. and the whole valley of the dead bodies, and of the ashes, and all the fields to the brook of dark-mourning-kidron, to the corner of the horse gate toward the east, will be dedicated to vowelconsonants-ohyeah; it will not be plucked up, nor destructed any more to world.

32

the word that came to vowel-high-jeremyeaho from vowelconsonants-ohyeah in the tenth year of vowel-right-zedeqyehao king of vowel-knowledge-yeahodah, which was the eighteenth year of bring-jug-collect-nebuchadrezzar. for then the king of in-mix-fade-babel's stratagem besieged cast-complete-jerusalem: and vowel-high-jeremyeaho the come-bringer was shut up in the courtyard of the monitor-prison, which was in the king of vowel-knowledge-yeahodah's house. for vowel-right-zedeqyehao king of vowel-knowledge-yeahodah had shut him up, saying, wherefore dost thou bring, and say, thus saith vowelconsonants-ohyeah, behold, i will give this city into the hand of the king of in-mix-fade-babel, and he will capture it; and vowel-right-zedeqyehao king of vowel-knowledge-yeahodah will not escape out of the hand of the as-genies-kasdimms, but will surely be gave into the hand of the king of in-mix-fade-babel, and will word with him mouth to mouth, and his eyes will behold his eyes; and he will lead vowel-right-zedeqyehao to in-mix-fade-babel, and there will he be until i account him, saith vowelconsonants-ohyeah: though ye fight with the as-genies-kasdimms, ye will not succeed. and vowel-high-jeremyeaho said, word vowelconsonants-ohyeah came to me, saying, behold, to-gratis-hanam'al betweeneer of complete-shallum thine uncle will come to thee saying, buy thee my field that is in replies-enatot: for the criterion of freeing is thine to buy it. so to-gratis-hanam'al mine uncle's betweeneer came to me in the courtyard of the monitor-prison

according to word vowelconsonants-ohyeah, and said to me, buy my field, i pray thee, that is in replies-enatot, which is in the land of righthand-child-ben-jamin: for the criterion of inheritance is thine, and the freeing is thine; buy it for thyself. then i knew that this was word vowelconsonants-ohyeah. and i bought the field of to-gratis-hanam'al my uncle's betweeneer that was in replies-enatot, and weighed him the money, even seventeen light-sheqels of silver. and i subscribed the recount-scroll, and sign-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 sign-sealed according to the law and imitate-statute, and that which was open: and i gave the recount-scroll of the purchase to bornfirst-failure-baruk betweeneer of vowel-candle-neriyeh, betweeneer of vowel-do-ma'eseyeh, in the eyes of to-gratis-hanam'al mine uncle's betweeneer and in the presence of the witnesses that subscribed the recount-scroll of the purchase, before all the vowel-knowledge-yeahodim that sat in the courtyard of the monitor-prison. and i charged bornfirst-failure-baruk before them, saying, thus saith vowelconsonants-ohyeah of armies, the tohwards of to-song-immersed-isra'al take these recount-scrolls, this recount-scroll of the purchase, both which is sign-sealed, and this recount-scroll which is open; and give them in an earthen tool, that they may standstay many days. for thus saith vowelconsonants-ohyeah of armies, the tohwards of to-song-immersed-isra'al houses and fields and vineyards will be possessed again in this land. now when i had gave the recount-scroll of the purchase to bornfirst-failure-baruk betweeneer of vowel-candle-neriyeh, i self-crimeed to vowelconsonants-ohyeah, saying, ah mister tohwards! behold, thou hast made the namespaces and the land by thy great energy and tilt-stretched out arm, and there is not a word too hard for thee: thou shewest kindness to thousands, and completest the cloudy of the fathers into the bosom of their betweeneers after them: the heroblokeic, the herobloke tohwards, vowelconsonants-ohyeah of armies, is his there-name, great in counsel, and mighty in work: for thine eyes are open upon all the ways of the betweeneers of men: to give every one according to his ways, and according to the fruit of his doings: which hast name-there signs and wonders in the earth of narrows-develop-egypt, even to this day, and in to-song-immersed-isra'al and among other men; and hast made thee a there-name, as at this day; and hast let emerge thy with to-song-immersed-isra'al out of the land of narrows-develop-egypt with signs, and with wonders, and with a strong hand, and with a tilt-stretched out arm, and with great terror; and hast given them this land, which thou didst seven-swear to their fathers to give them, a land oozing with milk and honey; and they came in, and inherited it; but they heard not thy voice, neither walked in thy drops-of-teaching-tora they have done nothing of all that thou directedst them to do: therefore thou hast caused all this break-visual to come upon them: behold the mountains, they are come to the city to capture it; and the city is given into the hand of the as-genies-kasdimms, that fight against it, because 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 mister tohwards, buy thee the field for money, and take witnesses; for the city is given into the hand of the as-genies-kasdimms. then came word vowelconsonants-ohyeah to vowel-high-jeremyeaho, saying, behold, i

am vowelconsonants-ohyeah, the tohwards of all immersed-flesh is there any word too hard for me? therefore thus saith vowelconsonants-ohyeah; behold, i will give this city into the hand of the as-genies-kasdimns, and into the hand of bring-jug-collect-nebuchadrezzar king of in-mix-fade-babel, and he will capture it: and the as-genies-kasdimns, that fight against this city, will come and set fire on this city, and burn it with the houses, upon whose roofs they have highed incense to possessor and poured out pourings to other tohwards, to provoke me to anger. for betweeners of to-song-immersed-isra'al and betweeners of vowel-acknowledge-yeahodah have only done break-visual before me from their youth: for betweeners of to-song-immersed-isra'al have only provoked me to anger with the doing of their hands, saith vowelconsonants-ohyeah. for this city hath been to me as a provocation of mine nose-anger and of my fury from the day that they between-built it even to this day; that i should turn aside it from before my face-turnings, because of all the break-visual of betweeners of to-song-immersed-isra'al and of betweeners of vowel-acknowledge-yeahodah, which they have done to provoke me to anger, they, their kings, their immersed-princes, their darkener, and their come-bringers, and the men of vowel-acknowledge-yeahodah, and the settlers of cast-complete-jerusalem. and they have turned to me the neck, and not the face-turnings: though i learned them, rising up early and learning them, yet they have not hearkened to receive instruction. but they name-there their abominations in the house, which is called by my there-name, to cease it. and they between-built the in-whats of possessor which are in the valley of betweener of doze-hinnom, to cause their betweeners and their betweenas to pass-cross through the fire to king-molech; which i directed them not, neither pass-crossed it into my mind, that they should do this taboo, to cause vowel-acknowledge-yeahodah to miss and now therefore thus saith vowelconsonants-ohyeah, the tohwards of to-song-immersed-isra'al concerning this city, whereof ye say, it will be gave into the hand of the king of in-mix-fade-babel by the sword, and by the famine, and by the word; behold, i will gather them out of all countries, where i have distanced them in mine nose-anger, and in my fury, and in great foaming; 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 tohwards: and i will give them one heart, and one way, that they may respect me forever, for the good of them, and of their betweeners 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 turn aside from me. yea, i will rejoice over them to do them good, and i will plant them in this land assuredly with my whole heart and with my whole person. for thus saith vowelconsonants-ohyeah; like as i have brought all this great break-visual upon this with, so will i bring upon them all the good that i have worded them. and fields will be bought in this earth, whereof ye say, it is hrbdesolate without earthing or in-them animal; it is given into the hand of the as-genies-kasdimns. men will buy fields for money, and write in recount-scroll, and sign-seal them, and take witnesses in the land of righthand-child-benjamin, and in the places about cast-complete-jerusalem, and in the cities of vowel-acknowledge-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 vowelconsonants-ohyeah.

33

moreover word vowelconsonants-ohyeah came to vowel-high-jeremyeaho the second time, while he was yet shut up in the courtyard of the monitor-prison, saying, thus saith vowelconsonants-ohyeah the develop thereof, vowelconsonants-ohyeah that developed it, to establish it; vowelconsonants-ohyeah is his there-name; call to me, and i will answer thee, and shew thee great and mighty things, which thou knowest not. for thus saith vowelconsonants-ohyeah, the tohwards of to-song-immersed-isra'al concerning the houses of this city, and concerning the houses of the kings of vowel-acknowledge-yeahodah, which are demolished by the mounts, and by the sword; they come to fight with the as-genies-kasdimns, but it is to fill them with the dead bodies of men, whom i have slain in mine nose-anger and in my fury, and for all whose break-visual i have hid my face-turnings from this city. behold, i will bring it complete and cure, and i will cure them, and will uncover to them the abundance of completeness and truth. and i will cause the sit-captivity of vowel-acknowledge-yeahodah and the sit-captivity of to-song-immersed-isra'al to reset, and will between-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 forgive all their cloudies, whereby they have missed, and whereby they have went-beyond against me. and it will be to me a there-name of merriment, 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 vowelconsonants-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 vowel-acknowledge-yeahodah, and in the streets of cast-complete-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, thank-acknowledge vowelconsonants-ohyeah of armies: for vowelconsonants-ohyeah is good; for his kindness endureth to world: and of them that will bring the sacrifice of thank-acknowledge into the alpha-beit-house of vowelconsonants-ohyeah. for i will cause to reset the sit-captivity of the land, as at the first, saith vowelconsonants-ohyeah. thus saith vowelconsonants-ohyeah of armies; 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 righthand-child-benjamin, and in the places about cast-complete-jerusalem, and in the cities of vowel-acknowledge-yeahodah, will the sheeps pass-cross again under the hands of him that telleth them, saith vowelconsonants-ohyeah. behold, the days come, saith vowelconsonants-ohyeah, that i will perform that good word which i have worded to the house of to-song-immersed-isra'al and to the house of vowel-acknowledge-yeahodah. in those days, and at that time, will i criterion the branch of being right to grow up to dude-david; and he will do criterion and being right in the land. in those days will vowel-acknowledge-yeahodah be stick-safed, and cast-complete-jerusalem will dwell for sure: and this is the name wherewith she will be called, vowelconsonants-

ohyeah our being right. for thus saith vowelconsonants-ohyeah; dude-david will never want a man to sit upon the throne of the house of to-song-immersed-isra'al neither will the darkener the borrow-join-levites want a man before me to onup onups, and to kindle resters, and to do butcher continually. and word vowelconsonants-ohyeah came to vowel-high-jeremyeaho, saying, thus saith vowelconsonants-ohyeah; if ye can sever 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 severed with dude-david my worker, that he should not have a betweener to king upon his throne; and with the borrow-join-levites the darkener, my immersers, as the army of namespaces cannot be numbered, neither the sand of the sea measured: so will i multiply the seed of dude-david my worker, and the borrow-join-levites that immerser to me. moreover word vowelconsonants-ohyeah came to vowel-high-jeremyeaho, saying, seest thou not what this with have worded, saying, the two families which vowelconsonants-ohyeah hath chosen, he hath even been fed up with them? thus they have spurned my with, that they should be no more a nation before them. thus saith vowelconsonants-ohyeah; if my alignment be not with day and night, and if i have not name-thered the ordinances of namespaces and land; then will i be fed up with the seed of heel-follow-jaqob and dude-david my worker, so that i will not take any of his seed to be proverb-rulers over the seed of their-wing-organ-abraham, laugh-iz'haq, and heel-follow-jaqob: for i will cause their sit-captivity to reset, and womb them.

34

the word which came to vowel-high-jeremyeaho from vowelconsonants-ohyeah, when bring-jug-guard-nebuchadnezzar king of in-mix-fade-babel, and all his stratagem, and all the kingdoms of the land of his proverb-rule, and all the withs, fought against cast-complete-jerusalem, and against all the cities thereof, saying, thus saith vowelconsonants-ohyeah, the tohwards of to-song-immersed-isra'al go and speak to vowel-right-zedeqyeaho king of vowel-acknowledge-yeahodah, and tell him, thus saith vowelconsonants-ohyeah; behold, i will give this city into the hand of the king of in-mix-fade-babel, and he will burn it with fire: and don't escape out of his hand, but will surely be taken, and gave into his hand; and thine eyes will behold the eyes of the king of in-mix-fade-babel, and he will word with thee mouth to mouth, and thou will go to in-mix-fade-babel. yet hear word vowelconsonants-ohyeah, o vowel-right-zedeqyeaho king of vowel-acknowledge-yeahodah; thus saith vowelconsonants-ohyeah of thee, don't die by the sword: but thou will die in completeness: 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, saying, ah mister! for i have pronounced the word, saith vowelconsonants-ohyeah. then vowel-high-jeremyeaho the come-bringer worded all these words to vowel-right-zedeqyeaho king of vowel-acknowledge-yeahodah in cast-complete-jerusalem, when the king of in-mix-fade-babel's stratagem fought against cast-complete-jerusalem, and against all the cities of vowel-acknowledge-yeahodah that were left, against strike-lakish, and against fence-ecceqah: for these defenced cities remained of the cities of vowel-acknowledge-yeahodah. this is the word that came to vowel-

high-jeremyeaho from vowelconsonants-ohyeah, after that the king vowel-right-zedeqyeaho had cut a alignment with all the with which were at cast-complete-jerusalem, to read-call liberty to them; that every man should send his worker, and every man his true-mum-maid, being an cross-over-hebrew or an cross-over-hebrewess, free; that none should work himself of them, to wit, of a vowel-acknowledge-yeahode his brother. now when all the immersed-princes, and all the with, which had came into the alignment, heard that every one should send his worker, and every one his true-mum-maid, free, that none should work themselves of them any more, then they heard, and sent them. 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 word vowelconsonants-ohyeah came to vowel-high-jeremyeaho from vowelconsonants-ohyeah, saying, thus saith vowelconsonants-ohyeah, the tohwards of to-song-immersed-isra'al i cut a alignment with your fathers in the day that i let them emerge out of the land of narrows-develop-egypt, out of the house of workers, saying, at the end of seven years you send every man his brother an cross-over-hebrew, which hath been sold to thee; and when he hath worked thee six years, thou will send him 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 read-calling liberty every man to his in-sight; and ye had cut a alignment before me in the house which is called by my there-name: but ye turned and voided my there-name, and caused every man his worker, and every man his handmaid, whom he had sent at liberty at their person, to reset, and lamb-subdued them, to be to you for workers and for handmaids. therefore thus saith vowelconsonants-ohyeah; ye have not hearkened to me, in read-calling liberty, every one to his brother, and every man to his in-sight: behold, i read-call a liberty for you, saith vowelconsonants-ohyeah, to the sword, to the word, and to the famine; and i will give you to be removed into all the kingdoms of the land. and i will give the men that have pass-crossed over my alignment, which have not performed the words of the alignment which they had gave before me, when they cut the calf in twain, and pass-crossed between the chops thereof, the immersed-princes of vowel-acknowledge-yeahodah, and the immersed-princes of cast-complete-jerusalem, the eunuchs, and the darkener, and all the with of the land, which pass-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 person: and their dead bodies will be for meat to the birds of the namespaces, and to the beasts of the land. and vowel-right-zedeqyeaho king of vowel-acknowledge-yeahodah and his immersed-princes will i give into the hand of their enemies, and into the hand of them that seek their person, and into the hand of the king of in-mix-fade-babel's stratagem, which are gone up from you. behold, i will direct, saith vowelconsonants-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 vowel-acknowledge-yeahodah a name-desolation without an settler.

35

the word which came to vowel-high-jeremyeaho from vowelconsonants-ohyeah in the days of get-up-vowel-

yeahojaqim betweener of vowel-fire-josyeaoh king of vowel-acknowledge-yeahodah, saying, go to the house of the vehicle-rekabites, and word to them, and bring them into the alpha-beit-house of vowelconsonants-ohyeah, into one of the chambers, and give them wine to drink. then i took vowel-ear-jaacanyeaho betweener of vowel-high-jeremyeaho, betweener of vowel-beggar-pudding-habazinyeah, and his brethren, and all his betweeners, and the whole house of the vehicle-rekabites; and i brought them into the alpha-beit-house of vowelconsonants-ohyeah, into the chamber of the betweeners of camping-hanan betweener of vowel-great-igdalyeaho, a man of tohwards, which was by the chamber of the immersed-princes, which was on the chamber of vowel-do-ma'eseyeaho betweener of complete-shallum, the keeper of the threshold: and i set before the betweeners of the house of the vehicle-rekabites pots full of wine, and cups, and i said to them, drink ye wine. but they said, we will drink no wine: for generous-vowel-yeahonadab betweener of vehicle-rekab our father directed us, saying, ye will drink no wine, neither ye, nor your betweeners world: neither will ye between-build house, nor sow seed, nor plant vineyard, nor have any: but all your days ye will dwell in tents; that ye may live earthly days in the earth where ye be strangers. thus have we heard the voice of generous-vowel-yeahonadab betweener of vehicle-rekab our father in all that he hath charged us, to drink no wine all our days, we, our women, our betweeners, nor our betweenas; nor to between-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 generous-vowel-yeahonadab our father directed us. but it came to pass, when bring-jug-collect-nebuchadrezzar king of in-mix-fade-babel upped into the land, that we said, come, and let us go to cast-complete-jerusalem for fear of the stratagem of the as-geries-kasdimms, and for fear of the stratagem of the high-aram-syrians: so we dwell at cast-complete-jerusalem. then came word vowelconsonants-ohyeah to vowel-high-jeremyeaho, saying, thus saith vowelconsonants-ohyeah of armies, the tohwards of to-song-immersed-isra'al go and tell the men of vowel-acknowledge-yeahodah and the settlers of cast-complete-jerusalem, will ye not receive instruction to hearken to my words? saith vowelconsonants-ohyeah. the words of generous-vowel-yeahonadab betweener of vehicle-rekab, that he directed his betweeners not to drink wine, are performed; for to this day they drink none, but hear their father's directive: 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 earthly from his break-visual way, and amend your doings, and go not after other tohwards to work 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 betweeners of generous-vowel-yeahonadab betweener of vehicle-rekab have performed the directive of their father, which he directed them; but this with hath not hearkened to me: therefore thus saith vowelconsonants-ohyeah tohwards of armies, the tohwards of to-song-immersed-isra'al behold, i will bring upon vowel-acknowledge-yeahodah and upon all the settlers of cast-complete-jerusalem all the break-visual that i have pronounced against them: because i have worded to them, but they have not heard; and i have called to them, but they have

not answered. and vowel-high-jeremyeaho said to the house of the vehicle-rekabites, thus saith vowelconsonants-ohyeah of armies, the tohwards of to-song-immersed-isra'al because ye have heard the directive of generous-vowel-yeahonadab your father, and kept all his precepts, and done according to all that he hath directed you: therefore thus saith vowelconsonants-ohyeah of armies, the tohwards of to-song-immersed-isra'al generous-vowel-yeahonadab betweener of vehicle-rekab will not want a man to stand before me all days.

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and it came to pass in the fourth year of get-up-vowel-yeahojaqim betweener of vowel-fire-josyeaoh king of vowel-acknowledge-yeahodah, that this word came to vowel-high-jeremyeaho from vowelconsonants-ohyeah, saying, take thee a recount-scroll of a recount-scroll, and write therein all the words that i have worded to thee against to-song-immersed-isra'al and against vowel-acknowledge-yeahodah, and against all the nations, from the day i worded to thee, from the days of vowel-fire-josyeaoh, even to this day. it may be that the house of vowel-acknowledge-yeahodah will hear all the break-visual which i think to do to them; that they may reset every man from his break-visual way; that i may forgive their cloudy and their miss then vowel-high-jeremyeaho called bornfirst-failure-baruk betweener of vowel-candle-neriyeah: and bornfirst-failure-baruk wrote from the mouth of vowel-high-jeremyeaho all the words of vowelconsonants-ohyeah, which he had worded to him, upon a recount-scroll of a recount-scroll. and vowel-high-jeremyeaho directed bornfirst-failure-baruk, saying, i am shut up; i cannot go into the alpha-beit-house of vowelconsonants-ohyeah: therefore go thou, and read-call in the roll, which thou hast written from my mouth, the words of vowelconsonants-ohyeah in the ears of the with in vowelconsonants-ohyeah's house upon the fast-ing day: and also thou will read them in the ears of all vowel-acknowledge-yeahodah that came out of their cities. it may be they will present their supplication before vowelconsonants-ohyeah, and will reset every one from his break-visual way: for great is the nose-anger and the wall-wrath that vowelconsonants-ohyeah hath worded against this with. and bornfirst-failure-baruk betweener of vowel-candle-neriyeah did according to all that vowel-high-jeremyeaho the come-bringer directed him, reading in the recount-scroll the words of vowelconsonants-ohyeah in vowelconsonants-ohyeah's house. and it came to pass in the fifth year of get-up-vowel-yeahojaqim betweener of vowel-fire-josyeaoh king of vowel-acknowledge-yeahodah, in the ninth month, that they read-called a fast before vowelconsonants-ohyeah to all the with in cast-complete-jerusalem, and to all the with that came from the cities of vowel-acknowledge-yeahodah to cast-complete-jerusalem. then read-called bornfirst-failure-baruk in the recount-scroll the words of vowel-high-jeremyeaho in the alpha-beit-house of vowelconsonants-ohyeah, in the chamber of vowel-finished-gemaryeaho betweener of cony-shafan the scroll-recounters, in the higher courtyard, at the entry of the new gate of vowelconsonants-ohyeah's house, in the ears of all the with. when vowel-who-mikayeaho betweener of vowel-finished-gemaryeaho, betweener of cony-shafan, had heard out of the recount-scroll all the words of vowelconsonants-ohyeah, then he went

down into the king's house, into the scroll-recounters's chamber: and, lo, all the immersed-princes sat there, even my-to-hears-alisheme the scroll-recounters, and vowel-weak-delayeaho between of vowel-hear-shemeyeaho, and give-to-alnatan between of mouse-ekbhor, and vowel-finished-gemaryeaho between of cony-shafan, and vowel-right-zedeqyehao between of vowel-camping-hananyeaho, and all the immersed-princes. then vowel-who-mikayeaho recounted to them all the words that he had heard, when bornfirst-failure-baruk read the recount-scroll in the ears of the with. therefore all the immersed-princes sent acknowledge-vowel-yeahodi between of vowel-given-netanyeaho, between of vowel-complete-shelemyehao, between of spindle-africa-kushi, to bornfirst-failure-baruk, saying, take in thine hand the roll wherein thou hast read-called in the ears of the with, and come. so bornfirst-failure-baruk between of vowel-candle-neriyehao took the roll in his hand, and came to them. and they said to him, sit down now, and read-call it in our ears. so bornfirst-failure-baruk read-called 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 bornfirst-failure-baruk, we will surely tell the king of all these words. and they asked bornfirst-failure-baruk, saying, tell us now, how didst thou write all these words at his mouth? then bornfirst-failure-baruk answered them, he read-called all these words to me with his mouth, and i wrote them with ink in the recount-scroll. then said the immersed-princes to bornfirst-failure-baruk, go, hide thee, thou and vowel-high-jeremyeaho; and let no man know where ye be. and they went in to the king into the courtyard, but they accounted the recount-scroll in the chamber of my-to-hears-alisheme the scroll-recounters, and recounted all the words in the ears of the king. so the king sent acknowledge-vowel-yeahodi to fetch the recount-scroll: and he took it out of my-to-hears-alisheme the scroll-recounters's chamber. and acknowledge-vowel-yeahodi read-called it in the ears of the king, and in the ears of all the immersed-princes which stood beside the king. now the king sat in the winterhouse in the ninth month: and there was a fire on the hearth burning before him. and it came to pass, that when acknowledge-vowel-yeahodi had read three or four leaves, he cut it with the penknife, and flung 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 give-to-alnatan and vowel-weak-delayeaho and vowel-finished-gemaryeaho had made intercession to the king that he would not burn the roll: but he would not hear them. but the king directed womb-mercy-to-jerahme'al between of the king-hamelek, and minister-immersed-vowel-seraiyeh between of to-help-ecri'al, and vowel-complete-shelemyehao between of to-work-ebd'al, to take bornfirst-failure-baruk the scroll-recounters and vowel-high-jeremyeaho the come-bringer: but vowelconsonants-ohyeh hid them. then word vowelconsonants-ohyeh came to vowel-high-jeremyeaho, after that the king had scorched the roll, and the words which bornfirst-failure-baruk wrote at the mouth of vowel-high-jeremyeaho, saying, take thee again his in-sight roll, and write in it all the former words that were in the first roll, which get-up-vowel-yeahojaqim the king of vowel-acknowledge-yeahodah hath scorched. and thou will say to get-up-vowel-yeahojaqim king of vowel-acknow-

edge-yeahodah, thus saith vowelconsonants-ohyeh; thou hast burned this roll, saying, why hast thou written therein, saying, the king of in-mix-fade-babel will certainly come and swim-ruin this earth, and will cause to settle from thence earthling and in-them animal? therefore thus saith vowelconsonants-ohyeh of get-up-vowel-yeahojaqim king of vowel-acknowledge-yeahodah; he will have none to sit upon the throne of dude-david: and his dead body will be flung out in the day to the parch-heat, and in the night to the frost. and i will account him and his seed and his workers for their cloudy; and i will bring upon them, and upon the settlers of cast-complete-jerusalem, and upon the men of vowel-acknowledge-yeahodah, all the break-visual that i have wordd against them; but they hearkened not. then took vowel-high-jeremyeaho his in-sight recount-scroll, and gave it to bornfirst-failure-baruk the scroll-recounters, between of vowel-candle-neriyeh; who wrote therein from the mouth of vowel-high-jeremyeaho all the words of the recount-scroll which get-up-vowel-yeahojaqim king of vowel-acknowledge-yeahodah had scorched in the fire: and there were added besides to them many like words.

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and king vowel-right-zedeqyehao between of vowel-fire-josyehao kinged instead of vowel-pad-konyeaho between of get-up-vowel-yeahojaqim, whom bring-jug-collect-nebuchadrezzar king of in-mix-fade-babel made king in the land of vowel-acknowledge-yeahodah. but neither he, nor his workers, nor the with of the land, did hearken to the words of vowelconsonants-ohyeh, which he worded by the come-bringer vowel-high-jeremyeaho. and vowel-right-zedeqyehao the king sent all-vowel-yeahokal between of vowel-complete-shelemyehao and vowel-observe-cover-zefanyeaho between of vowel-do-ma'eseyeaho the darkener to the come-bringer vowel-high-jeremyeaho, saying, self-crime now to vowelconsonants-ohyeh our tohwards for us. now vowel-high-jeremyeaho came in and emerged among the with: for they had not give him into prison. then pharaoh's stratagem was emerge out of narrows-develop-egypt: and when the as-genies-kasdimns that besieged cast-complete-jerusalem heard tidings of them, they upped from cast-complete-jerusalem. then came word vowelconsonants-ohyeh to the come-bringer vowel-high-jeremyeaho saying, thus saith vowelconsonants-ohyeh, the tohwards of to-song-immersed-isra'al thus will ye say to the king of vowel-acknowledge-yeahodah, that sent you to me to enquire of me; behold, pharaoh's stratagem, which is emerge to help you, will reset to narrows-develop-egypt into their own land. and the as-genies-kasdimns will come again, and fight against this city, and capture it, and burn it with fire. thus saith vowelconsonants-ohyeh; deceive not yourselves, saying, the as-genies-kasdimns will surely depart from us: for they will not depart. for though ye had hit the whole stratagem of the as-genies-kasdimns 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 as-genies-kasdimns was hatchd from cast-complete-jerusalem for fear of pharaoh's stratagem, then vowel-high-jeremyeaho emerged out of cast-complete-jerusalem to go into the land of righthand-child-benjamin, to part himself there in the midst of the with. and when he was

in the gate of righthand-child-benjamin, a possessor of the ward was there, whose there-name was vowel-respect-irayeah, betweener of vowel-complete-shelemyeah, betweener of vowel-camping-hananyeah; and he took vowel-high-jeremyeah the come-bringer, saying, thou fallest away to the as-genies-kasdimns. then said vowel-high-jeremyeah, it is false; i fall not away to the as-genies-kasdimns. but he hearkened not to him: so vowel-respect-irayeah took vowel-high-jeremyeah, and brought him to the immersed-princes. wherefore the immersed-princes were foaming with vowel-high-jeremyeah, and hit him, and give him in prison in the house of given-io-jonatan the scroll-recounters: for they had made that the prison. when vowel-high-jeremyeah was came into the pit, and into the cabins, and vowel-high-jeremyeah had remained there many days; then vowel-right-zedeqyeah the king sent, and took him out: and the king asked him hiddenly in his house, and said, is there any word from vowelconsonants-ohyeh? and vowel-high-jeremyeah said, there is: for, said he, thou wilt be gave into the hand of the king of in-mix-fade-babel. moreover vowel-high-jeremyeah said to king vowel-right-zedeqyeah, what have i offended against thee, or against thy workers, or against this with, that ye have give me in prison? where are now your come-bringers which brought to you, saying, the king of in-mix-fade-babel will not come against you, nor against this land? therefore hear now, i pray thee, o my mister the king: let my supplication, i pray thee, be accepted before thee; that thou cause me not to reset to the house of given-io-jonatan the scroll-recounters, lest i die there. then vowel-right-zedeqyeah the king directed that they should count vowel-high-jeremyeah into the courtyard of the monitor-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 vowel-high-jeremyeah remained in the courtyard of the monitor-prison.

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then vowel-criterion-shefatyeh betweener of giving-matan, and vowel-great-gedalyeah betweener of break-pashur, and jural betweener of vowel-complete-shelemyeah, and break-pashur betweener of vowel-my-king-moloch-malkyeh, heard the words that vowel-high-jeremyeah had worded to all the with, saying, thus saith vowelconsonants-ohyeh, he that remaineth in this city will die by the sword, by the famine, and by the word: but he that goes forth to the as-genies-kasdimns will live; for he will have his person for a prey, and will live. thus saith vowelconsonants-ohyeh, this city will surely be given into the hand of the king of in-mix-fade-babel's stratagem, which will capture it. therefore the immersed-princes 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 vowel-right-zedeqyeah 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 vowel-high-jeremyeah, and flung him into the pit of vowel-my-king-moloch-malkyeh betweener of the king-hamelek, that was in the courtyard of the monitor-prison: and they send down vowel-high-jeremyeah with cords. and in the pit there was no water, but mire: so vowel-high-jeremyeah sunk in

the mire. now when work-king-ebed-melek the cush-spindle-ethiopian, one of the eunuchs which was in the king's house, heard that they had give vowel-high-jeremyeah in the pit; the king then sitting in the gate of righthand-child-benjamin; work-king-ebed-melek emerged out of the king's house, and worded to the king saying, my mister the king, these men have done break-visual in all that they have done to vowel-high-jeremyeah the come-bringer, whom they have flung into the pit; and he is like to die for hunger in the place where he is: for there is no more bread in the city. then the king directed work-king-ebed-melek the cush-spindle-ethiopian, saying, take from hence thirty men with thee, and take up vowel-high-jeremyeah the come-bringer out of the pit, before he die. so work-king-ebed-melek took the men with him, and went into the house of the king under the treasury, and took there old cast clouts and old rotten rags, and sent them down by cords into the pit to vowel-high-jeremyeah. and work-king-ebed-melek the cush-spindle-ethiopian said to vowel-high-jeremyeah, name-there now these old cast clouts and rotten rags under thine armholes under the cords. and vowel-high-jeremyeah did so. so they drew up vowel-high-jeremyeah with cords, and upped him out of the pit: and vowel-high-jeremyeah remained in the courtyard of the monitor-prison. then vowel-right-zedeqyeah the king sent, and took vowel-high-jeremyeah the come-bringer to him into the third entry that is in the alpha-beit-house of vowelconsonants-ohyeh: and the king said to vowel-high-jeremyeah, i will ask thee a word; hide not a word from me. then vowel-high-jeremyeah said to vowel-right-zedeqyeah, if i declare it to thee, wilt thou not surely give me to death? and if i give thee counsel, wilt thou not hearken to me? so vowel-right-zedeqyeah the king seven-swear hiddenly to vowel-high-jeremyeah, saying, as vowelconsonants-ohyeh liveth, that made us this person, i will not name-there thee to death, neither will i give thee into the hand of these men that seek thy person. then said vowel-high-jeremyeah to vowel-right-zedeqyeah, thus saith vowelconsonants-ohyeh, the to-hwards of armies, the to-hwards of to-song-immersed-isra'el if thou wilt assuredly emerge to the king of in-mix-fade-babel's immersed-princes, then thy person will live, and this city will not be burned with fire; and thou wilt live, and thine house: but if thou wilt not emerge to the king of in-mix-fade-babel's immersed-princes, then will this city be given into the hand of the as-genies-kasdimns, and they will burn it with fire, and don't escape out of their hand. and vowel-right-zedeqyeah the king said to vowel-high-jeremyeah, i am afraid of the vowel-acknowledge-yeahodim that are fallen to the as-genies-kasdimns, lest they give me into their hand, and they mock me. but vowel-high-jeremyeah said, they will not give thee. hear, i beseech thee, the voice of vowelconsonants-ohyeh, which i word to thee: so it will be well to thee, and thy person will live. but if thou refuse to emerge, this is the word that vowelconsonants-ohyeh hath let me see: and, behold, all the women that are left in the king of vowel-acknowledge-yeahodah's house will be let emerge to the king of in-mix-fade-babel's immersed-princes, and those women will say, thy in-sights have name-there thee on, and have prevailed against thee: thy feet are sunk in the mire, and they are turned away back. so they will let emerge all thy women and thy betweeners to the as-genies-kasdimns: and don't escape out of their hand, but will be taken by the hand of the king

of in-mix-fade-babel: and thou will give this city to be burned with fire. then said vowel-right-zedeqyeaho to vowel-high-jeremyeaho, let no man know of these words, and don't die. but if the immersed-princes 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 name thee there 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 given-io-jonatan's house, to die there. then came all the immersed-princes to vowel-high-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 vowel-high-jeremyeaho abode in the courtyard of the monitor-prison until the day that cast-complete-jerusalem was captured: and he was there when cast-complete-jerusalem was captured.

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in the ninth year of vowel-right-zedeqyeaho king of vowel-acknowledge-yeahodah, in the tenth month, came bring-jug-collect-nebuchadrezzar king of in-mix-fade-babel and all his stratagem against cast-complete-jerusalem, and they develop-narrowd it. and in the eleventh year of vowel-right-zedeqyeaho, in the fourth month, the ninth day of the month, the city was hatchd. and all the immersed-princes of the king of in-mix-fade-babel came in, and sat in the middle gate, even spy-prince-collection-nerg-al-shar-azer, drug-live-yield-samgar-nebo, prince-immersed-agreed-sar-sekim, many-eunuch-rabsaris, spy-prince-collection-nerg-al-shar-azer, many-rab-mag, with all the residue of the immersed-princes of the king of in-mix-fade-babel. and it came to pass, that when vowel-right-zedeqyeaho the king of vowel-acknowledge-yeahodah saw them, and all the men of war, then they fled, and emerged out of the city by night, by the way of the king's garden, by the gate betwixt the two walls: and he emerged the way of the plain. but the as-genies-kasdimns' stratagem chased after them, and overtook vowel-right-zedeqyeaho in the plains of moon-smell-jericho: and when they had taken him, they upped him to bring-jug-guard-nebuchadrezzar king of in-mix-fade-babel to fight-riblah in the land of gourd-vessel-hamat, where he gave criterion upon him. then the king of in-mix-fade-babel slaughtered the betweeners of vowel-right-zedeqyeaho in fight-riblah before his eyes: also the king of in-mix-fade-babel slaughtered all the nobles of vowel-acknowledge-yeahodah. moreover he put out vowel-right-zedeqyeaho's eyes, and chained him with chains, to carry him to in-mix-fade-babel. and the as-genies-kasdimns burned the king's house, and the houses of the with, with fire, and demolished the walls of cast-complete-jerusalem. then bring-foreign-base-nebucar-adan the captain of the cook-guard lifted away captive into in-mix-fade-babel 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 bring-foreign-base-nebucar-adan the captain of the cook-guard left of the poor of the with, which had nothing, in the land of vowel-acknowledge-yeahodah, and gave them vineyards and fields at the same time. now bring-jug-collect-nebuchadrezzar king of in-mix-fade-babel gave charge concerning vowel-high-jeremyeaho to bring-foreign-base-nebucar-adan the cap-

tain of the cook-guard, saying, take him, and there your eyes on him, and do him no break-visual; but do to him even as he will word to thee. so bring-foreign-base-nebucar-adan the captain of the cook-guard sent, and bring-drip-nebu-shacban, many-eunuch-rabsaris, and spy-prince-collection-nerg-al-shar-azer, many-rab-mag, and all the king of in-mix-fade-babel's immersed-princes; even they sent, and took vowel-high-jeremyeaho out of the courtyard of the monitor-prison, and committed him to vowel-great-gedalyeaho betweener of my-brother-got-up-ahiqam betweener of cony-shafan, that he should let him emerge home: so he dwelt among the with. now word vowelconsonants-ohyeah came to vowel-high-jeremyeaho, while he was shut up in the courtyard of the monitor-prison, saying, go and word to work-king-ebed-melek the cush-spindle-ethiopian, saying, thus saith vowelconsonants-ohyeah of armies, the tohwards of to-song-immersed-isra'el behold, i will bring my words upon this city for break-visual, and not for good; and they will be accomplished in that day before thee. but i will snatch thee in that day, saith vowelconsonants-ohyeah: and don't be given into the hand of the men of whom thou art afraid. for i will surely escape thee, and don't fall by the sword, but thy person will be for a prey to thee: because thou hast put thy be sure in me, saith vowelconsonants-ohyeah.

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the word that came to vowel-high-jeremyeaho from vowelconsonants-ohyeah, after that bring-foreign-base-nebucar-adan the captain of the cook-guard had send him from high-region-ramah, when he had taken him being chained in chains among all that were uncover-exiled captive of cast-complete-jerusalem and vowel-acknowledge-yeahodah, which were uncover-exiled captive to in-mix-fade-babel. and the captain of the cook-guard took vowel-high-jeremyeaho, and said to him, vowelconsonants-ohyeah thy tohwards hath wordd this break-visual upon this place. now vowelconsonants-ohyeah hath brought it, and done according as he hath said: because ye have missed against vowelconsonants-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 in-mix-fade-babel, come; and i will see well to thee: but if it seem break-visual to thee to come with me into in-mix-fade-babel, forbear: behold, all the land is before thee: where it seemeth good and convenient for thee to go, name-there go. now while he was not yet gone back, he said, go back also to vowel-great-gedalyeaho betweener of my-brother-got-up-ahiqam betweener of cony-shafan, whom the king of in-mix-fade-babel hath gave accountvornor over the cities of vowel-acknowledge-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 lifting, and send him. then went vowel-high-jeremyeaho to vowel-great-gedalyeaho betweener of my-brother-got-up-ahiqam to watch-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 in-mix-fade-babel had made vowel-great-gedalyeaho betweener of my-brother-got-up-ahiqam accountvornor in the field, and had committed to him men, and

women, and betweenren, and of the poor of the field, of them that were not carried away captive to in-mix-fade-babel; then they came to vowel-great-gedalyeaho to watch-mizpah, even to-hear-ishme'al betweener of vowel-given-netanyeaho, and camping-io-johanan and given-io-jonatan the betweeners of bald-ice-qareah, and minister-immersed-vowel-seraiyeh betweener of comforted-tanhumet, and the betweeners of ephai the dripping-netofatite, and vowel-listen-jecanyeaho betweener of a crush-mekatite, they and their men. and vowel-great-gedalyeaho betweener of my-brother-got-up-ahiqam betweener of cony-shafan seven-swear to them and to their men, saying, respect not to work the as-genies-kasdimns: dwell in the land, and work the king of in-mix-fade-babel, and it will be well with you. as for me, behold, i will dwell at watch-mizpah, to serve the as-genies-kasdimns, which will come to us: but ye, gather ye wine, and summer fruits, and oil, and name-there them in your tools, and dwell in your cities that ye have taken. likewise when all the vowel-acknowledge-yeahodim that were in from-father-moab, and among the with-ammonites, and in man-red-adom, and that were in all the countries, heard that the king of in-mix-fade-babel had left a remnant of vowel-acknowledge-yeahodah, and that he had account over them vowel-great-gedalyeaho betweener of my-brother-got-up-ahiqam betweener of cony-shafan; even all the vowel-acknowledge-yeahodim resetted out of all places where they were distanced, and came to the land of vowel-acknowledge-yeahodah, to vowel-great-gedalyeaho, to watch-mizpah, and added wine and summer fruits very much. moreover camping-io-johanan betweener of bald-ice-qareah, and all the captains of the stratagems that were in the fields, came to vowel-great-gedalyeaho to watch-mizpah, and said to him, dost thou certainly know that possess-belis the king of the with-ammonites hath sent to-hear-ishme'al betweener of vowel-given-netanyeaho to slay thee? but vowel-great-gedalyeaho betweener of my-brother-got-up-ahiqam hide-trained them not. then camping-io-johanan betweener of bald-ice-qareah said to vowel-great-gedalyeaho in watch-mizpah hiddenly saying, let me go, i pray thee, and i will slay to-hear-ishme'al betweener of vowel-given-netanyeaho, and no man will know it: wherefore should he slay thee, that all the vowel-acknowledge-yeahodim which are gathered to thee should be shatter-scattered, and the remnant in vowel-acknowledge-yeahodah get lost? but vowel-great-gedalyeaho betweener of my-brother-got-up-ahiqam said to camping-io-johanan betweener of bald-ice-qareah, don't do this word: for thou wordest falsely of to-hear-ishme'al.

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now it came to pass in the seventh month, that to-hear-ishme'al betweener of vowel-given-netanyeaho betweener of my-to-hears-alisheme, of the seed royal, and the immersed-princes of the king, even ten men with him, came to vowel-great-gedalyeaho betweener of my-brother-got-up-ahiqam to watch-mizpah; and there they did eat bread together in watch-mizpah. then arose to-hear-ishme'al betweener of vowel-given-netanyeaho, and the ten men that were with him, and hit vowel-great-gedalyeaho betweener of my-brother-got-up-ahiqam betweener of cony-shafan with the sword, and hit him, whom the king of in-mix-fade-babel had made accountvornor over the land. to-hear-ishme'al also hit all the vowel-acknowledge-yea-

hodom that were with him, even with vowel-great-gedalyeaho, at watch-mizpah, and the as-genies-kasdimns that were found there, and the men of war. and it came to pass the second day after he had slain vowel-great-gedalyeaho, and no man knew it, that there came certain from shoulder-shekhem, from pull-out-shiloh, and from keep-samaria, even fourscore men, having their beards shaven, and their clothes rent, and having cut themselves, with resters and incense in their hand, to bring them to the alpha-beit-house of vowelconsonants-ohyeh. and to-hear-ishme'al betweener of vowel-given-netanyeaho emerged from watch-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 vowel-great-gedalyeaho betweener of my-brother-got-up-ahiqam. and it was so, when they came into the midst of the city, that to-hear-ishme'al betweener of vowel-given-netanyeaho 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 to-hear-ishme'al, dead us not: for we have treasures in the field, of wheat, and of barley, and of oil, and of honey. so he forbare, and deaded them not among their brethren. now the pit wherein to-hear-ishme'al had flung all the dead bodies of the men, whom he had voided because of vowel-great-gedalyeaho, was it which ride-asa the king had made for fear of in-moth-b'esha king of to-song-immersed-isra'al and to-hear-ishme'al betweener of vowel-given-netanyeaho filled it with them that were voided. then to-hear-ishme'al lifted away sit-captive all the residue of the with that were in watch-mizpah, even the king's betweenas, and all the with that remained in watch-mizpah, whom bring-foreign-base-nebucar-adan the captain of the cook-guard had accounted to vowel-great-gedalyeaho betweener of my-brother-got-up-ahiqam: and to-hear-ishme'al betweener of vowel-given-netanyeaho lifted them away sit-captive, and went to pass-cross-cross over to the with-ammonites. but when camping-io-johanan betweener of bald-ice-qareah, and all the captains of the stratagems that were with him, heard of all the break-visual that to-hear-ishme'al betweener of vowel-given-netanyeaho had done, then they took all the men, and went to fight with to-hear-ishme'al betweener of vowel-given-netanyeaho, and found him by the great waters that are in small-hill-gibeon. now it came to pass, that when all the with which were with to-hear-ishme'al saw camping-io-johanan betweener of bald-ice-qareah, and all the captains of the stratagems that were with him, then they were glad. so all the with that to-hear-ishme'al had carried away sit-captive from watch-mizpah cast about and resetted, and went to camping-io-johanan betweener of bald-ice-qareah. but to-hear-ishme'al betweener of vowel-given-netanyeaho escaped from camping-io-johanan with eight men, and went to the with-ammonites. then took camping-io-johanan betweener of bald-ice-qareah, and all the captains of the stratagems that were with him, all the remnant of the with whom he had lived from to-hear-ishme'al betweener of vowel-given-netanyeaho, from watch-mizpah, after that he had slain vowel-great-gedalyeaho betweener of my-brother-got-up-ahiqam, even heroblokes of war, and the women, and betweenren, and the eunuchs, whom he had brought again from small-hill-gibeon: and they departed, and dwelt in the settlement of like-them-kimham, which is by bread-house-bet-lehem, to go to come into narrows-develop-egypt, because of the as-genies-kasdimns: for they were afraid of them, be-

cause-to-hear-ishme'al between of vowel-given-netyeaho had slain vowel-great-gedalyeaho between of my-brother-got-up-ahiqam, whom the king of in-mix-fade-babel made accountvornor in the land.

42

then all the captains of the stratagems, and camping-io-johanan between of bald-ice-qareah, and vowel-listen-jecanyeaho between of vowel-stick-safe-hoshayeah, and all the with from the least even to the greatest, came near, and said to vowel-high-jeremyeaho the come-bringer, let, we beseech thee, our supplication be accepted before thee, and self-crime for us to vowelconsonants-ohyeah thy tohwards, even for all this remnant; (for we are left but a few of many, as thine eyes do behold us:) that vowelconsonants-ohyeah thy tohwards may shew us the way wherein we may walk, and the word that we may do. then vowel-high-jeremyeaho the come-bringer said to them, i have heard you; behold, i will self-crime to vowelconsonants-ohyeah your tohwards according to your words; and it will come to pass, that whatsoever word vowelconsonants-ohyeah will answer you, i will declare it to you; i will keep not a word back from you. then they said to vowel-high-jeremyeaho, vowelconsonants-ohyeah be a true and hide-trainingful witness between us, if we do not even according to all words for the which vowelconsonants-ohyeah thy tohwards will send thee to us. whether it be good, or whether it be break-visual, we will hear the voice of vowelconsonants-ohyeah our tohwards, to whom we send thee; that it may be well with us, when we hear the voice of vowelconsonants-ohyeah our tohwards. and it came to pass after ten days, that word vowelconsonants-ohyeah came to vowel-high-jeremyeaho. then called he camping-io-johanan between of bald-ice-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 vowelconsonants-ohyeah, the tohwards of to-song-immersed-isra'al to whom ye sent me to present your supplication before him; if ye will still abide in this land, then will i between-build you, and not destruct you, and i will plant you, and not pluck you up: for i repent me of the break-visual that i have done to you. be not afraid of the king of in-mix-fade-babel, of whom ye are afraid; be not afraid of him, saith vowelconsonants-ohyeah: for i am with you to stick-safe you, and to snatch you from his hand. and i will shew wombings to you, that he may womb upon you, and cause you to reset to your own earth. but if ye say, we will not dwell in this land, neither hear the voice of vowelconsonants-ohyeah your tohwards, saying, no; but we will go into the land of narrows-develop-egypt, where we will see no war, nor hear the voice of the mouthpiece-horn nor have hunger of bread; and there will we dwell: and now therefore hear word vowelconsonants-ohyeah, ye remnant of vowel-acknowledge-yeahodah; thus saith vowelconsonants-ohyeah of armies, the tohwards of to-song-immersed-isra'al if ye wholly name-there your face-turnings to come into narrows-develop-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 narrows-develop-egypt, and the famine, whereof ye were afraid, will cling to you there in narrows-develop-egypt; and there ye will die. so will it be with all the men that name-there their face-turnings to go into narrows-develop-egypt to sojourn there; they will die by

the sword, by the famine, and by the word: and none of them will remain or eject-escape from the break-visual that i will bring upon them. for thus saith vowelconsonants-ohyeah of armies, the tohwards of to-song-immersed-isra'al as mine nose-anger and my fury hath been poured forth upon the settlers of cast-complete-jerusalem; so will my fury be poured forth upon you, when ye will come into narrows-develop-egypt: and ye will be an execration, and an astonishment, and a lighten-curse, and a wintering; and ye will see this place no more. vowelconsonants-ohyeah hath worded concerning you, o ye remnant of vowel-acknowledge-yeahodah; go ye not into narrows-develop-egypt: know certainly that i have admonished you this day. for ye dissembled in your persons, when ye sent me to vowelconsonants-ohyeah your tohwards, saying, self-crime for us to vowelconsonants-ohyeah our tohwards; and according to all that vowelconsonants-ohyeah our tohwards 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 heard the voice of vowelconsonants-ohyeah your tohwards, 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 where ye desire to go and to sojourn.

43

and it came to pass, that when vowel-high-jeremyeaho had made an end of wording to all the with all the words of vowelconsonants-ohyeah their tohwards, for which vowelconsonants-ohyeah their tohwards had sent him to them, even all these words, then said vowel-help-eceryeaho between of vowel-stick-safe-hoshayeah, and camping-io-johanan between of bald-ice-qareah, and all the proud men, saying to vowel-high-jeremyeaho, thou worstest falsely: vowelconsonants-ohyeah our tohwards hath not sent thee to say, go not into narrows-develop-egypt to sojourn there: but bornfirst-failure-baruk between of vowel-candle-neriyeah setteth thee on against us, for to give us into the hand of the as-genies-kasdimms, that they might give us to death, and uncover-exile us into in-mix-fade-babel. so camping-io-johanan between of bald-ice-qareah, and all the captains of the stratagems, and all the with, heard not the voice of vowelconsonants-ohyeah, to settle in the land of vowel-acknowledge-yeahodah. but camping-io-johanan between of bald-ice-qareah, and all the captains of the stratagems, took all the remnant of vowel-acknowledge-yeahodah, that were resettled from all nations, where they had been distanced, to dwell in the land of vowel-acknowledge-yeahodah; even heroblokes, and women, and betweenneren, and the king's betweenas, and every person that bring-foreign-base-nebucar-adan the captain of the cook-guard had let rest with vowel-great-gedalyeaho between of my-brother-got-up-ahiqam between of cony-shafan, and vowel-high-jeremyeaho the come-bringer, and bornfirst-failure-baruk between of vowel-candle-neriyeah. so they came into the land of narrows-develop-egypt: for they heard not the voice of vowelconsonants-ohyeah: thus came they even to praise-be-to-god-tahpanhes. then came word vowelconsonants-ohyeah to vowel-high-jeremyeaho in praise-be-to-god-tahpanhes, saying, take great stones in thine hand, and hide them in the clay in the brickkiln, which is at the entry of pharaoh's house in praise-be-to-god-tahpanhes, in the eyes of the men of vowel-acknowledge-yeahodah;

and say to them, thus saith vowelconsonants-ohyeah of armies, the tohwards of to-song-immersed-isra'al behold, i will send and take bring-jug-collect-nebuchadrezzar the king of in-mix-fade-babel, my worker, and will name-there his throne upon these stones that i have hid; and he will spread his royal pavilion over them. and when he cometh, he will hit the land of narrows-develop-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 tohwards of narrows-develop-egypt; and he will burn them, and carry them away sit-captives: and he will array himself with the land of narrows-develop-egypt, as a watcher name-thereteth on his garment; and he will emerge from there in completeness. he will fracture also the status-posts of house-of-sun-bet-shemesh, that is in the land of narrows-develop-egypt; and the houses of the tohwards of the narrows-develop-egyptians will be burn with fire.

44

the word that came to vowel-high-jeremyeaho concerning all the vowel-acknowledge-yeahodim which dwell in the land of narrows-develop-egypt, which dwell at tower-migdol, and at praise-be-to-god-tahpanhes, and at view-nof, and in the land of father-patros, saying, thus saith vowelconsonants-ohyeah of armies, the tohwards of to-song-immersed-isra'al ye have seen all the break-visual that i have brought upon cast-complete-jerusalem, and upon all the cities of vowel-acknowledge-yeahodah; and, behold, this day they are a sword-parching, and no man dwelleth therein, because of their break-visual which they have committed to provoke me to anger, in that they went to burn incense, and to work other tohwards, 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 break-visual, to burn no incense to other tohwards. wherefore my fury and mine nose-anger was poured forth, and was kindled in the cities of vowel-acknowledge-yeahodah and in the streets of cast-complete-jerusalem; and they are sword-parched and name-desolate, as at this day. therefore now thus saith vowelconsonants-ohyeah, the tohwards of armies, the tohwards of to-song-immersed-isra'al wherefore commit ye this great break-visual against your persons, to cut off from you man and woman, child and suckling, out of vowel-acknowledge-yeahodah, to leave you none to remain; in that ye provoke me to wrath with the doings of your hands, burning incense to other tohwards in the land of narrows-develop-egypt, where ye be gone to dwell, that ye might cut yourselves off, and that ye might be a lighten-curse and a wintering among all the nations of the land? have ye forgotten the break-visual of your fathers, and the break-visual of the kings of vowel-acknowledge-yeahodah, and the break-visual of their women, and your own break-visual, and the break-visual of your women, which they have committed in the land of vowel-acknowledge-yeahodah, and in the streets of cast-complete-jerusalem? they are not depressed even to this day, neither have they respected, nor walked in my drops-of-teaching-tora nor in my statutes, that i set before you and before your fathers. therefore thus saith vowelconsonants-ohyeah of

armies, the tohwards of to-song-immersed-isra'al behold, i will name-there my face-turnings against you for break-visual, and to cut off all vowel-acknowledge-yeahodah. and i will take the remnant of vowel-acknowledge-yeahodah, that have name-there their face-turnings to go into the land of narrows-develop-egypt to sojourn there, and they will all be ended, and fall in the land of narrows-develop-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 lighten-curse, and a wintering. for i will account them that dwell in the land of narrows-develop-egypt, as i have accounted cast-complete-jerusalem, by the sword, by the famine, and by the word: so that none of the remnant of vowel-acknowledge-yeahodah, which are gone into the land of narrows-develop-egypt to sojourn there, will eject-escape or remain, that they should reset into the land of vowel-acknowledge-yeahodah, to the which they have a person to reset to settle there: for none will reset but such as will eject-escape. then all the men which knew that their women had scorched incense to other tohwards, and all the women that stood by, a great multitude, even all the with that dwelt in the land of narrows-develop-egypt, in father-patros, answered vowel-high-jeremyeaho, saying, as for the word that thou hast worded to us in the there-name of vowelconsonants-ohyeah, we will not hearken to thee. but we will certainly do whatsoever word goes 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 immersed-princes, in the cities of vowel-acknowledge-yeahodah, and in the streets of cast-complete-jerusalem: for then had we seven-plenty of victuals, and were good, and saw no break-visual. 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 make her cakes to worship her, and pour out pourings to her, without our men? then vowel-high-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 vowel-acknowledge-yeahodah, and in the streets of cast-complete-jerusalem, ye, and your fathers, your kings, and your immersed-princes, and the with of the land, did not vowelconsonants-ohyeah remember them, and came it not into his mind? so that vowelconsonants-ohyeah could no longer bear, because of the break-visual of your doings, and because of the taboos which ye have committed; therefore is your land a name-desolation, and an astonishment, and a lighten-curse, without an settler, as at this day. because ye have burned incense, and because ye have missed against vowelconsonants-ohyeah, and have not heard the voice of vowelconsonants-ohyeah, nor walked in his law, nor in his statutes, nor in his testimonies; therefore this break-visual is read-called to you, as at this day. moreover vowel-high-jeremyeaho said to all the with, and to all the women, hear word vowelconsonants-ohyeah, all vowel-acknowledge-yeahodah that are in the land of narrows-develop-egypt: thus saith vowelconsonants-ohyeah of armies, the tohwards of to-song-immersed-isra'al saying: ye and your women have both worded with your mouths, and fulfilled with your hand, say-

ing, 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 word vowelconsonants-ohyeah, all vowel-acknowledge-yeahodah that dwell in the land of narrows-develop-egypt; behold, i have seven-swear by my great there-name, saith vowelconsonants-ohyeah, that my there-name will no more be there-named in the mouth of any man of vowel-acknowledge-yeahodah in all the land of narrows-develop-egypt, saying, the mister tohwards liveth. behold, i will almond over them for break-visual, and not for good: and all the men of vowel-acknowledge-yeahodah that are in the land of narrows-develop-egypt will be ended by the sword and by the famine, until there be an end of them. yet a small count that eject-escape the sword will reset out of the land of narrows-develop-egypt into the land of vowel-acknowledge-yeahodah, and all the remnant of vowel-acknowledge-yeahodah, that are gone into the land of narrows-develop-egypt to sojourn there, will know whose words will stand up mine, or their's. and this will be a sign to you, saith vowelconsonants-ohyeah, that i will account you in this place, that ye may know that my words will surely stand up against you for break-visual: thus saith vowelconsonants-ohyeah; behold, i will give big-house-praise-fuhreoh-hofre king of narrows-develop-egypt into the hand of his enemies, and into the hand of them that seek his person; as i gave vowel-right-zedeqyeaho king of vowel-acknowledge-yeahodah into the hand of bring-jug-collect-nebuchadrezzar king of in-mix-fade-babel, his enemy, and that sought his person.

45

the word that vowel-high-jeremyeaho the come-bringer worded to bornfirst-failure-baruk betweener of vowel-candle-neriyah, when he had written these words in a recount-scroll at the mouth of vowel-high-jeremyeaho, in the fourth year of get-up-vowel-yeahojagim betweener of vowel-fire-josyeaho king of vowel-acknowledge-yeahodah, saying, thus saith vowelconsonants-ohyeah, the tohwards of to-song-immersed-isra'al to thee, o bornfirst-failure-baruk: thou didst say, woe is me now! for vowelconsonants-ohyeah hath added grief to my sorrow; i fainted in my sighing, and i find no rest. thus will thou say to him, vowelconsonants-ohyeah saith thus; behold, that which i have between-built will i destruct, 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 break-visual upon all immersed-flesh saith vowelconsonants-ohyeah: but thy person will i give to thee for a prey in all places where thou goest.

46

word vowelconsonants-ohyeah which came to vowel-high-jeremyeaho the come-bringer against the body-nations; against narrows-develop-egypt, against the stratagem of pharaohnecho king of narrows-develop-egypt, which was by the river fruit-cow-euphrates in carchemish, which bring-jug-collect-nebuchadrezzar king of in-mix-fade-babel hit in the fourth year of get-up-vowel-yeahojagim betweener of vowel-fire-josyeaho king of vowel-acknowledge-yeahodah. array ye the shield and shield, and draw near to war. chain up the horses; and get up, ye horsemen, and stand forth

with your helmets; furbish the spears, and name-there on the brigandines. wherefore have i seen them dismayed and turned away back? and their heroblokes are beaten down, and are fled apace, and see not back: for strange-terror was round about, saith vowelconsonants-ohyeah. let not the swift flee away, nor the herobloke escape; they will stumble, and fall toward the north by the river fruit-cow-euphrates. who is this that ups as a stram, whose waters are moved as the rivers? narrows-develop-egypt ups like a stram, and his waters are moved like the rivers; and he saith, i will up, and will cover the land; i will make lost the city and the settlers thereof. up, ye horses; and rage, ye chariots; and let the heroblokes emerge; the cush-spindle-ethiopians and the bread-open-put-libyans, that handle the shield; and the birth-lydians, that handle and way-bend the bow. for this is the day of the mister tohwards of armies, a day of vengeance, that he may stand up him of his narrower: and the sword will eat, and it will be seven-satiate and made drunk with their blood: for the mister tohwards of armies hath a butcher in the north land by the river fruit-cow-euphrates. up into roll-until-gil'ed, and take balm, o virgin, the daughter of narrows-develop-egypt: in vain will thou use many medicines; for don't 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 vowelconsonants-ohyeah worded to vowel-high-jeremyeaho the come-bringer, how bring-jug-collect-nebuchadrezzar king of in-mix-fade-babel should come and hit the land of narrows-develop-egypt. declare ye in narrows-develop-egypt, and publish in tower-migdol, and publish in view-nof and in praise-be-to-god-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 vowelconsonants-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 read-call there, big-house-fuhreroh king of narrows-develop-egypt is but a noise; he hath pass-crossed the time name-theered. as i live, saith the king, whose there-name is vowelconsonants-ohyeah of armies, surely as tell-tabor is among the mountains, and as damp-unripe-grain-karmel by the sea, so will he come. o thou daughter settling in narrows-develop-egypt, furnish thyself to go into captivity: for view-nof will be waste and name-desolate without an settler. narrows-develop-egypt is like a very beautiful heifer, but destruction cometh; it cometh out of the north. also her waged men are in the near-inward of her like fatted 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 accountation. 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 vowelconsonants-ohyeah, though it cannot be investigated; because they are more than the grasshoppers, and are without count. the daughter of narrows-develop-egypt will be confounded; she will be gave into the hand of the with of the north. vowelconsonants-ohyeah of armies, the tohwards of to-song-immersed-isra'al saith; behold, i will account the multitude of no, and big-house-fuhreroh and narrows-develop-egypt, with their tohwards, and their kings; even big-house-fuhreroh and all them that be sure in him: and i will give them into the hand

of those that seek their persons, and into the hand of bring-jug-collect-nebuchadrezzar king of in-mix-fade-babel, and into the hand of his workers: and afterward it will be inhabited, as in the days of old, saith vowelconsonants-ohyeah. but respect not thou, o my worker heel-follow-jaqob, and be not dismayed, o to-song-immersed-isra'al for, behold, i will stick-safe thee from afar off, and thy seed from the land of their captivity; and heel-follow-jaqob will reset, and be in rest and at ease, and none will make him afraid. respect thou not, o heel-follow-jaqob my worker, saith vowelconsonants-ohyeah: for i am with thee; for i will make a full end of all the nations where i have distanced thee: but i will not make a full end of thee, but correct thee in criterion; yet will i not leave thee wholly unpunished.

47

word vowelconsonants-ohyeah that came to vowel-high-jeremyeaho the come-bringer against the splash-in-palestinians, before that big-house-fuhreroth hit courage-goat-geca. thus saith vowelconsonants-ohyeah; behold, waters rise up out of the north, and will be an flood washing over, and will wash over the earth, and all that is therein; the city, and them that dwell therein: then the men will cry, and all the settlers of the earth 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 betweeners for feebleness of hands; because of the day that cometh to plunder all the splash-in-palestinians, and to cut off from narrow-zur-tyrus and side-by-side-zidon every helper that remaineth: for vowelconsonants-ohyeah will plunder the splash-in-palestinians, the remnant of the country of button-solved-kaftor. baldness is come upon courage-goat-geca; fire-light-ashqelon is still with the remnant of their valley: how long wilt thou cut thyself? o thou sword of vowelconsonants-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 vowelconsonants-ohyeah hath given it a charge against fire-light-ashqelon, and against the sea shore? there hath he name-theereed it.

48

against from-father-moab thus saith vowelconsonants-ohyeah of armies, the tohwards of to-song-immersed-isra'al woe to at-him-nebo! for it is plundered: cities-qiriataim is confounded and captured: fortress-misgab is confounded and dismayed. there will be no more cheering of from-father-moab: in score-supposition-heshbon they have thought out break-visual against it; come, and let us cut it off from being a nation. also thou will be still, o madmen; the sword will pursue thee. a voice of shouting will be from holes-horonaim, plunder and great fracturing. from-father-moab is fractured; her little ones have caused a cry to be heard. for in the upping of luhith continual weeping will up; for in the going down of holes-horonaim the narrowers have heard a shout of fracturing. flee, escape your persons, and be like the heath in the word-desert. for because thou hast been sured in thy doings and in thy treasures, thou will also be captured: and withered-kemosh will emerge into captivity with his darkener and his immersed-princes 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 vowelconsonants-ohyeah hath spoken. give wings to from-father-moab, that it may emerge and emerge: for the cities thereof will be name-desolate, without any to dwell therein. cursed be he that doeth the work of vowelconsonants-ohyeah high-deceitfully, and cursed be he that keepeth back his sword from blood. from-father-moab hath been at ease from his youth, and he hath name-theretled on his lees, and hath not been emptied from tool to tool, neither hath he gone into captivity: therefore his taste standstayed in him, and his scent is not changed. therefore, behold, the days come, saith vowelconsonants-ohyeah, that i will send to him wanderers, that will cause him to wander, and will empty his tools, and shatter their bottles. and from-father-moab will be ashamed of withered-kemosh, as the house of to-song-immersed-isra'al was ashamed of house-untobet-al their being sure. how say ye, we are herobloke and stratagem men for the war? from-father-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 there-name is vowelconsonants-ohyeah of armies. the calamity of from-father-moab is near to come, and his affliction hasteth fast. all ye that are about him, bemoan him; and all ye that know his there-name, say, where-how is the goatness tilter fractured, and the beautiful tilt-staff! thou daughter that dost settle slander-dibon, come down from thy heavy-weight, and sit in thirst; for the plunderer of from-father-moab will come upon thee, and he will swim-ruin thy strong holds. o settler of juniper-object-eroer, stand by the way, and espy; ask him that fleeth, and her that escapeth, and say, what is done? from-father-moab is confounded; for it is broken down: howl and cry; tell ye it in pine-armon, that from-father-moab is plundered, and criterion is come upon the plain land; upon apply-holon, and upon stress-jahazah, and upon from-the-mouth-mefaata, and upon slander-dibon, and upon at-him-nebo, and upon house-of-dumplings-bet-diblataim, and upon cities-qiriataim, and upon camel-reward-house-bet-gamul, and upon residence-house-bet-meon, and upon towns-qeriot, and upon in-trouble-bozrah, and upon all the cities of the land of from-father-moab, far or near. the ray-horn of from-father-moab is hewn off, and his arm is fractured, saith vowelconsonants-ohyeah. make ye him drunken: for he greeted himself against vowelconsonants-ohyeah: from-father-moab also will clap-enough in his vomit, and he also will be in play-grind. for was not to-song-immersed-isra'al 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 from-father-moab, leave the cities, dwell in the rock, and be like the dove that maketh her nest in the sides of the pit's mouth. we have heard the swelling-pride of from-father-moab, (he is exceeding tall) his loftiness, and his pride-swelling, and his swelling-pride, and the highness of his heart. i know his being pass-cross, saith vowelconsonants-ohyeah; but it will not be so; his lies will not so effect it. therefore will i howl for from-father-moab, and i will cry out for all from-father-moab; mine heart will murmur for the men of town-craftsmen-qir-heres. o vine of stage-sibmah, i will weep for thee with the weeping of help-jecer: thy plants are pass-cross-crossed over the sea, they reach even to the sea of help-jecer: the toucher 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 from-father-moab, and i have caused wine to set-

tle from the winepresses: none will way-tread with shouting; their shouting will be no shouting. from the cry of score-supposition-heshbon even to to-up-al'elah, and even to stress-jahaz, have they uttered their voice, from grief-zo'er even to holes-horonaim, as an heifer of three years old: for the waters also of leopards-nimrim will be name-desolate. moreover i will cause to settle in from-father-moab, saith vowelconsonants-ohyeah, him that onupeth in the in-whats, and him that burneth incense to his towards. therefore mine heart will be noisy for from-father-moab like void-pipes, and mine heart will be noisy like void-pipes for the men of town-craftsmen-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 roofs of from-father-moab, and in the streets thereof: for i have fractured from-father-moab desire a tool wherein is no desire, saith vowelconsonants-ohyeah. they will howl, saying, how is it broken down! how hath from-father-moab turned the neck with shame! so will from-father-moab be a play-grind and a wiping to all them about him. for thus saith vowelconsonants-ohyeah; behold, he will fly as an eagle, and will spread his wings over from-father-moab. towns-qeriot is captured, and the strong holds are surprised, and the heroblokes's hearts in from-father-moab at that day will be as the heart of a woman in her pangs. and from-father-moab will be destroyed from being a with, because he hath greeted himself against vowelconsonants-ohyeah. fear, and the pit, and the snare, will be upon thee, o settler of from-father-moab, saith vowelconsonants-ohyeah. he that fleeth from the fear will fall into the pit; and he that ups out of the pit will be captured in the snare: for i will bring upon it, even upon from-father-moab, the year of their accountation, saith vowelconsonants-ohyeah. they that fled stood under the shadow of score-supposition-heshbon because of the force: but a fire will emerge out of score-supposition-heshbon, and a flame from the midst of curly-sihon, and will eat the corner of from-father-moab, and the crown of the head of the tumultuous ones. woe be to thee, o from-father-moab! the with of withered-kemosh get losteth: for thy betweeners are taken sit-captives, and thy betweenas sit-captives. yet will i bring again the sit-captivity of from-father-moab in the latter days, saith vowelconsonants-ohyeah. thus far is the criterion of from-father-moab.

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concerning the with-ammonites, thus saith vowelconsonants-ohyeah; hath to-song-immersed-isra'al no betweeners? hath he no heir? why then doth their king inherit tell-luck-gad and his with dwell in his cities? therefore, behold, the days come, saith vowelconsonants-ohyeah, that i will quarrel an alarm of war to be heard in much-rabbah of the with-ammonites; and it will be a name-desolate heap, and her betweenas will be burned with fire: then will to-song-immersed-isra'al be heir to them that were his heirs, saith vowelconsonants-ohyeah. howl, o score-supposition-heshbon, for island-ei is plundered: shout, ye betweenas of much-rabbah, gird you with sackcloth; lament, and run to and fro by the fences; for their king will go into sit-captivity, and his darkener and his immersed-princes together. wherefore gloriest thou in the valleys, thy flowing valley, o backsliding daughter? that be sureed in her treasures, saying, who will come to me? behold, i will bring

a fear upon thee, saith the mister towards of armies, from all those that be about thee; and ye will be distanced every man right forth; and none will gather up him that wandereth. and afterward i will bring again the sit-captivity of betweeners of with-ammon, saith vowelconsonants-ohyeah. concerning man-red-adom, thus saith vowelconsonants-ohyeah of armies; is wisdom no more in south-teman? is counsel lost from the prudent? is their wisdom vanished? flee ye, turn back, settle deep, o settlers of breast-discuss-dedan; for i will bring the calamity of do-make-esau upon him, the time that i will account him. if grapegatherers come to thee, would they not leave some gleaning grapes? if thieves by night, they will swim-ruin till they have enough. but i have made do-make-esau bare, i have uncovered his strsecret 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 vowelconsonants-ohyeah; behold, they whose criterion was not to drink of the cup have assuredly drunken; and art thou he that will altogether go unpunished? don't go unpunished, but thou will surely drink of it. for i have seven-swear by myself, saith vowelconsonants-ohyeah, that in-trouble-bozrah will become a name-desolation, a wintering, a sword-parched, and a seven-curse; and all the cities thereof will be world sword-parched. i have heard a rumour from vowelconsonants-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 give 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 there, saith vowelconsonants-ohyeah. also man-red-adom will be a name-desolation: every one that goeth by it will be astonished, and will whistle at all the plagues thereof. as in the overthrow of splint-blood-sodom and sheaves-gomorra and the in-sight cities thereof, saith vowelconsonants-ohyeah, no earthing will abide there, neither will a betweener of earthing dwell in it. behold, he will up like a gather-lion from the pride-swelling of its-going-down-jordan against the habitation of the strong; but i will suddenly give 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 vowelconsonants-ohyeah, that he hath taken against man-red-adom; and his purposes, that he hath thought against the settlers of south-teman: surely the least of the sheep will draw them out: surely he will name-thered their settlements name-desolate with them. the land is moved at the voice of their fall, at the shout the voice thereof was heard in the end sea. behold, he will up and fly as the eagle, and spread his wings over in-trouble-bozrah: and at that day will the heart of the heroblokes of man-red-adom be as the heart of a woman in her pangs. concerning quiet-bag-damasqus. gourd-vessel-hamat is ashamed, and light-redeem-arpad: for they have heard break-visual tidings: they are fainthearted; there is sorrow on the sea; it cannot be quiet. quiet-bag-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 still in that day, saith vowelconsonants-ohyeah of armies, and i will kindle a fire in the wall of quiet-bag-damasqu, and it will eat the palaces of child-of-echo-ben-hadad. concerning dark-mourning-qedar, and concerning the kingdoms of yard-hazor, which bring-jug-collect-nebuchadrezzar king of in-mix-fade-babel will hit, thus saith vowelconsonants-ohyeah; stand up ye, up to dark-mourning-qedar, and plunder the men of the east. their tents and their sheeps will they take away: they will take to themselves their break-visual-curtains, and all their tools, and their camels; and they will read-call to them, strange-terror is on every side. flee, get you far off, settle deep, o ye settlers of yard-hazor, saith vowelconsonants-ohyeah; for bring-jug-collect-nebuchadrezzar king of in-mix-fade-babel hath taken counsel against you, and hath thought of a purpose against you. stand up, stand up you up to the wealthy nation, that dwelleth for sure, saith vowelconsonants-ohyeah, which have neither gates nor bars, which dwell alone, and their pass-crosseds 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 vowelconsonants-ohyeah. and yard-hazor will be a residence for crocodiles, and a name-desolation world: there will no earthling abide there, nor any betweneer of earthling dwell in it. word vowelconsonants-ohyeah that came to vowel-high-jeremyeaho the come-bringer against world-youth-elim in the heading of the king of vowel-right-zedeqyehao king of vowel-acknowledge-yeahodah, saying, thus saith vowelconsonants-ohyeah of armies; behold, i will fracture the bow of world-youth-elim, the chief of their heroblokeness. and upon world-youth-elim 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 where the distanced of world-youth-elim will not come. for i will give world-youth-elim to be dismayed before their enemies, and before them that seek their person: and i will bring break-visual upon them, even my scorching nose-anger, saith vowelconsonants-ohyeah; and i will send the sword after them, till i have consumed them: and i will name-there my throne in world-youth-elim, and will make lost from there the king and the immersed-princes, saith vowelconsonants-ohyeah. but it will come to pass in the latter days, that i will bring again the sit-captivity of world-youth-elim, saith vowelconsonants-ohyeah.

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the word that vowelconsonants-ohyeah worded against in-mix-fade-babel and against the land of the as-genies-kasdimms by vowel-high-jeremyeaho the come-bringer. declare ye among the nations, and publish, and name-there up a standard; publish, and conceal not: say, in-mix-fade-babel is captured, fun-fade-bel is mix-fadeed, bitter-lowly-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 earth 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 vowelconsonants-ohyeah, betweneers of to-song-immersed-isra'al will come, they and betweneers of vowel-acknowledge-yeahodah together, going and weeping: they will go, and seek vowelconsonants-

ohyeah their tohwards. they will ask the way to markzion with their face-turnings thitherward, saying, come, and let us join ourselves to vowelconsonants-ohyeah in a world alignment that will not be forgotten. my with hath been lost sheep: their watchers have quarrelled 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 narrower said, we fault not, because they have missed against vowelconsonants-ohyeah, the habitation of being right, even vowelconsonants-ohyeah, the enduring of their fathers. remove out of the midst of in-mix-fade-babel, and emerge out of the land of the as-genies-kasdimms, and be as the he goats before the sheeps. for, lo, i will raise and cause to up against in-mix-fade-babel an assembly of heroblokeic nations from the north land: and they will array themselves against her; from there she will be captured: their arrow-halfers will be as of an expert herobloke; none will reset in empty. and as-genies-kasdim will be a plunder: all that plunder her will be seven-satisfy, saith vowelconsonants-ohyeah. because ye were glad, because ye exulted, 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 ashamed; she that bare you will be abashed: behold, the hindermost of the nations will be a word-desert, a dry land, and a word-desert. because of the foaming of vowelconsonants-ohyeah it will not be settled, but it will be wholly name-desolate: every one that goeth by in-mix-fade-babel will be name-thered, and whistle at all her plagues. erkput yourselves against in-mix-fade-babel round about: all ye that way-bend the bow, shoot at her, pity no arrow-halfers: for she hath missed against vowelconsonants-ohyeah. shout against her round about: she hath given her hand: her foundations are fallen, her walls are destructed: for it is the vengeance of vowelconsonants-ohyeah: take vengeance upon her; as she hath done, do to her. cut off the sower from in-mix-fade-babel, 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. to-song-immersed-isra'al is a scattered sheep; the gather-lions have distanced him: first the king of pine-song-immersed-syria hath eaten him; and last this bring-jug-collect-nebuchadrezzar king of in-mix-fade-babel hath broken his bones. therefore thus saith vowelconsonants-ohyeah of armies, the tohwards of to-song-immersed-isra'al behold, i will account the king of in-mix-fade-babel and his land, as i have accounted the king of pine-song-immersed-syria and i will bring to-song-immersed-isra'al again to his settlement, and he will watch-feed on damp-unripe-grain-karmel and at-tooth-bashan and his person will be seven-satisfy upon mountain gray-fruitful-afraid and roll-until-gil'ed. in those days, and in that time, saith vowelconsonants-ohyeah, the cloudy of to-song-immersed-isra'al will be sought for, and there will be none; and the misses of vowel-acknowledge-yeahodah, and they will not be found: for i will forgive them whom i reserve. up against the land of bittermerataim, even against it, and against the settlers of pekod: sword-parched and fishing-net-destroy after them, saith vowelconsonants-ohyeah, and do according to all that i have directed thee. a voice of war is in the land, and of great fracturing. how is the hammer of the whole land hewn and fractured! how is

in-mix-fade-babel become a name-desolation among the nations! i have laid a snare for thee, and thou art also captured, o in-mix-fade-babel, and thou wast not aware: thou art found, and also captured, because thou hast striven against vowelconsonants-ohyeah. vowelconsonants-ohyeah hath opened his armoury, and hath let emerge the tools of his indignation: for this is the work of the mister tohwards of armies in the land of the as-genies-kasdimns. come against her from the utmost border, open her storehouses: cast her up as heaps, and destroy her utterly: let nothing of her be left. 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 accusation. the voice of them that flee and eject-escape out of the land of in-mix-fade-babel, to declare in mark-zion the vengeance of vowelconsonants-ohyeah our tohwards, the vengeance of his hall. call together the archers against in-mix-fade-babel: all ye that way-bend the bow, camp against it round about; let none thereof eject-escape: complete her according to her achievement; according to all that she hath achieve, achieve to her: for she hath been proud against vowelconsonants-ohyeah, against the dedicated one of to-song-immersed-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 vowelconsonants-ohyeah. behold, i am against thee, o thou most proud, saith the mister tohwards of armies: for thy day is come, the time that i will account 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 vowelconsonants-ohyeah of armies; betweeners of to-song-immersed-isra'al and betweeners of vowel-acknowledge-yeahodah were exploited together: and all that took them sit-captives stronged them; they refused to send them. their freer is strong; vowelconsonants-ohyeah of armies is his there-name: he will quarrelingly quarrel their quarrel, that he may give rest to the land, and disquiet the settlers of in-mix-fade-babel. a sword is upon the as-genies-kasdimns, saith vowelconsonants-ohyeah, and upon the settlers of in-mix-fade-babel, and upon her immersed-princes, and upon her wise men. a sword is upon the liars; and they will dote: a sword is upon her heroblokes; and they will be dismayed. a sword is upon their horses, and upon their chariots, and upon all the guaranteed 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 chisel-sculptures, 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 persistently; neither will it be dwell in from generation to generation. as tohwards overthrew splint-blood-sodom and sheaves-gomorrah and the in-sight cities thereof, saith vowelconsonants-ohyeah; so will no earthing abide there, neither will any betweener 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 wombings: their voice will be noisy like the sea, and they will ride upon horses, every one arrayed, like a man to the war, against thee, o daughter of in-mix-fade-babel. the king of in-mix-fade-babel 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 up like a gather-lion from the pride-swellings of its-going-down-jordan to the habitation of the strong: but i will give 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 vowelconsonants-ohyeah, that he hath taken against in-mix-fade-babel; and his purposes, that he hath thought against the land of the as-genies-kasdimns: surely the least of the sheep will draw them out: surely he will name-thered their settlement name-desolate with them. at the voice of the taking of in-mix-fade-babel the land is moved, and the cry is heard among the nations.

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thus saith vowelconsonants-ohyeah; behold, i will raise up against in-mix-fade-babel, and against them that dwell in the midst of them that stand up against me, a swim-ruining breathwind; and will send to in-mix-fade-babel fanners, that will fan her, and will pour out her land: for in the day of break-visual they will be against her round about. against him that way-bendeth let the archer way-bend his bow, and against him that lifeth himself up in his brigandine: and pity ye not her young men; destroy ye utterly all her army. thus the voided will fall in the land of the as-genies-kasdimns, and they that are thrust through in her streets. for to-song-immersed-isra'al hath not been forsaken, nor vowel-acknowledge-yeahodah of his tohwards, of vowelconsonants-ohyeah of armies; though their land was filled with fault against the dedicated one of to-song-immersed-isra'al flee out of the midst of in-mix-fade-babel, and escape every man his person: be not still in her cloudy; for this is the time of vowelconsonants-ohyeah's vengeance; he will complete to her a complete. in-mix-fade-babel hath been a golden cup in vowelconsonants-ohyeah's hand, that cut all the land drunken: the nations have drunken of her wine; therefore the nations are mad. in-mix-fade-babel is suddenly fallen and fractured: howl for her; take balm for her pain, if so be she may be healed. we would have healed in-mix-fade-babel, but she is not healed: forsake her, and let us go every one into his own land: for her criterion touches namespaces, and is lifted up even to the grind-skies. vowelconsonants-ohyeah hath let emerge our being right: come, and let us recount in mark-zion the doing of vowelconsonants-ohyeah our tohwards. make corn-clean the arrow-halvers; gather the shields: vowelconsonants-ohyeah hath raised up breathwind of the kings of the each-and-every-medes: for his device is against in-mix-fade-babel, to swim-ruin it; because it is the vengeance of vowelconsonants-ohyeah, the vengeance of his hall. name-there up the standard upon the walls of in-mix-fade-babel, make the watch strong, stand up the watchmen, prepare the ambushes: for vowelconsonants-ohyeah hath both plotted and done that which he worded against the settlers of in-mix-fade-babel. o thou that dwellest upon many waters, abundant in treasures, thine end is come, and the measure of thy covetousness. vowelconsonants-ohyeah of armies 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 hath made the land by his energy, he hath established the world by his wisdom, and hath tilt-stretched out the namespaces by his between-understanding. when

he uttereth his voice, there is a multitude of waters in the namespaces; and he giveth the vapours to up from the ends of the land: he giveth lightnings with rain, and lets emerge the breathwind out of his treasures. every earthing is brutish by his knowledge; every founder is confounded by the chisel-sculpture: for his blended is falsehood, and there is no breathwind in them. they are vapor, the doing of errors: in the time of their accountation they will get lost. the part of heel-follow-jaqob is not like them; for he is the developer of all things: and to-song-immersed-isra'al is the branch of his inheritance: vowelconsonants-ohyeah of armies is his there-name. thou art my smashing axe and tools of war: for with thee will i shatter the nations, and with thee will i swim-ruin kingdoms; and with thee will i shatter the horse and his rider; and with thee will i break in npz-pieces the chariot and his rider; with thee also will i shatter man and woman; and with thee will i shatter old and young; and with thee will i shatter the young man and the maid; i will also shatter with thee the watcher and his flock; and with thee will i shatter the husbandman and his yoke of oxen; and with thee will i shatter captains and rulers. and i will complete to in-mix-fade-babel and to all the settlers of as-genies-kasdim all their break-visual that they have done in mark-zion in your eyes, saith vowelconsonants-ohyeah. behold, i am against thee, o swim-ruining mountain, saith vowelconsonants-ohyeah, which swim-ruinest all the land: and i will tilt-stretch out mine hand upon thee, and roll thee down from the rocks, and will give 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 vowelconsonants-ohyeah. name-there 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 appeal-ararat, count-mini, and fire-as-hawk-ashkenaz; name-there a captain against her; cause the horses to up as the rough caterpillars. prepare against her the nations with the kings of the each-and-every-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 thought of vowelconsonants-ohyeah will be performed against in-mix-fade-babel, to make the land of in-mix-fade-babel a name-desolation without an settler. the heroblokes of in-mix-fade-babel have forborn to fight, they have remained in their holds: their heroblokeness hath failed; they became as women: they have burned her dwelling-places; her bars are fractured. one post will run to meet his in-sight, and one messenger to meet his in-sight, to shew the king of in-mix-fade-babel that his city is captured at one end, and that the pass-cross-overs are stopped, and the reeds they have burned with fire, and the men of war are alarm-hastened. for thus saith vowelconsonants-ohyeah of armies, the towards of to-song-immersed-isra'al the daughter of in-mix-fade-babel is like a threshingfloor, it is time to thresh her: yet a little while, and the time of her harvest will come. bring-jug-collect-nebuchadrezzar the king of in-mix-fade-babel hath eaten me, he hath crushed me, he hath made me an empty tool, he hath swallowed me up like a crocodile, he hath filled his belly with my delicats, he hath rinsed me away. the damage done to me and to my immersed-flesh be upon in-mix-fade-babel, will the settler of mark-zion say; and my blood upon the settlers of as-genies-kasdim, will cast-complete-jerusalem say. therefore thus saith vowelconsonants-ohyeah; behold, i will quarrel thy quarrel, and

take vengeance for thee; and i will sword-parched up her sea, and make her springs dry. and in-mix-fade-babel will become heaps, a residenceplace for crocodiles, an name-thereing, and an whistling, without an settler. they will roar together like out-of-town-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 exult, and sleep a world sleep, and not wake, saith vowelconsonants-ohyeah. i will bring them down like lambs to the cook-slaughter, like rams with he goats. how is six-rejoice-sheshak captured! and how is the cheering of the whole land surprised! how is in-mix-fade-babel become an astonishment among the nations! the sea is up upon in-mix-fade-babel: she is covered with the multitude of the sieves thereof. her cities are a name-desolation, a dry earth, and a word-desert, a earth wherein no earthing dwelleth, neither doth any betweener of earthing pass-cross thereby. and i will account fun-fade-bel in in-mix-fade-babel, and i will let emerge 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 in-mix-fade-babel will fall. my with, emerge out of the midst of her, and deliver ye every man his person from the scorching nose-anger of vowelconsonants-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 account the chisel-sculptures of in-mix-fade-babel: and her whole land will be ashamed, and all her voided will fall in the midst of her. then the namespaces and the land, and all that is therein, will joy-sing for in-mix-fade-babel: for the plunderers will come to her from the north, saith vowelconsonants-ohyeah. as in-mix-fade-babel hath caused the voided of to-song-immersed-isra'al to fall, so at in-mix-fade-babel will fall the voided of all the land. ye that have eject-escaped the sword, go away, stand not still: remember vowelconsonants-ohyeah afar off, and let cast-complete-jerusalem come into your mind. we are ashamed, because we have heard wintering: humiliation hath covered our face-turnings: for strangers are come into the dedicated of vowelconsonants-ohyeah's house. wherefore, behold, the days come, saith vowelconsonants-ohyeah, that i will account her chisel-sculptures: and through all her land the voided will groan. though in-mix-fade-babel should mount up to namespaces, and though she should fortify the height of her goateness, yet from me will plunderers come to her, saith vowelconsonants-ohyeah. a voice of a cry cometh from in-mix-fade-babel, and great fracturing from the land of the as-genies-kasdimns: because vowelconsonants-ohyeah hath plundered in-mix-fade-babel, and lost out of her the great voice; when her sieves do are noisy like great waters, a voice of their voice is uttered: because the plunderer is come upon her, even upon in-mix-fade-babel, and her heroblokes are captured, every one of their bows is shredded: for vowelconsonants-ohyeah towards of completes will surely requite-complete. and i will make drunk her immersed-princes, and her wise men, her captains, and her rulers, and her heroblokes: and they will sleep a world sleep, and not wake, saith the king, whose there-name is vowelconsonants-ohyeah of armies. thus saith vowelconsonants-ohyeah of armies; the broad walls of in-mix-fade-babel 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 vowel-high-jeremyeaho the come-bringer directed minister-immersed-vowel-seraiyeh between of vowel-candle-neriyeh, between of vowel-do-ma'eseyeaho, when he went with vowel-right-zedeqyeho the king of vowel-acknowledge-yeahodah into in-mix-fade-babel in the fourth year of his king. and this minister-immersed-vowel-seraiyeh was a resting immersed-prince. so vowel-high-jeremyeaho wrote in a recount-scroll all the break-visual that should come upon in-mix-fade-babel, even all these words that are written against in-mix-fade-babel. and vowel-high-jeremyeaho said to minister-immersed-vowel-seraiyeh, when thou comest to in-mix-fade-babel, and will see, and will read-call all these words; then will thou say, vowelconsonants-ohyeh, 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 fling it into the midst of fruit-cow-euphrates: and thou will say, thus will in-mix-fade-babel sink, and will not stand from the break-visual that i will bring upon her: and they will be weary. thus far are the words of vowel-high-jeremyeaho.

52

vowel-right-zedeqyeho was one and twenty years old when he began to king, and he kinged eleven years in cast-complete-jerusalem. and his mother's there-name was hot-dew-hamutal the daughter of vowel-high-jeremyeaho of white-build-libnah. and he did that which was break-visual in the eyes of vowelconsonants-ohyeh, according to all that get-up-vowel-yeahojaqim had done. for through the nose-anger of vowelconsonants-ohyeh it came to pass in cast-complete-jerusalem and vowel-acknowledge-yeahodah, till he had flung them out from his presence, that vowel-right-zedeqyeho bittered against the king of in-mix-fade-babel. and it came to pass in the ninth year of his king, in the tenth month, in the tenth day of the month, that bring-jug-collect-nebuchadrezzar king of in-mix-fade-babel came, he and all his stratagem, against cast-complete-jerusalem, and pitched against it, and between-built forts against it round about. so the city was besieged to the eleventh year of king vowel-right-zedeqyeho. and in the fourth month, in the ninth day of the month, the famine was strong 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 emerged out of the city by night by the way of the gate between the two walls, which was by the king's garden; (now the as-genies-kasdimns were by the city round about;) and they went by the way of the hatch-plain. but the stratagem of the as-genies-kasdimns chased after the king, and overtook vowel-right-zedeqyeho in the plains of moon-smell-jericho; and all his stratagem was shatter-scattered from him. then they took the king, and upped him to the king of in-mix-fade-babel to fight-riblah in the land of gourd-vessel-hamat; where he worded criterion upon him. and the king of in-mix-fade-babel slaughtered the betweeners of vowel-right-zedeqyeho before his eyes: he slaughtered also all the immersed-princes of vowel-acknowledge-yeahodah in fight-riblah. then he give out the eyes of vowel-right-zedeqyeho; and the king of in-mix-fade-babel chained him in chains, and carried him to in-mix-fade-babel, and give him in prison till the day

of his death. now in the fifth month, in the tenth day of the month, which was the nineteenth year of bring-jug-collect-nebuchadrezzar king of in-mix-fade-babel, came bring-foreign-base-nebucar-adan, captain of the cook-guard, which standstay the king of in-mix-fade-babel, into cast-complete-jerusalem, and burned the alpha-beit-house of vowelconsonants-ohyeh, and the king's house; and all the houses of cast-complete-jerusalem, and all the houses of the great men, burned he with fire: and all the stratagem of the as-genies-kasdimns, that were with the captain of the cook-guard, demolished all the walls of cast-complete-jerusalem round about. then bring-foreign-base-nebucar-adan the captain of the cook-guard lifted 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 in-mix-fade-babel, and the remainder of the multitude. but bring-foreign-base-nebucar-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 vowelconsonants-ohyeh, and the bases, and the brasen sea that was in the alpha-beit-house of vowelconsonants-ohyeh, the as-genies-kasdimns fractured, and lifted all the brass of them to in-mix-fade-babel. the caldrons also, and the shovels, and the scissors, and the bowls, and the spoons, and all the tools of brass wherewith they was immersed, took they away. and the basons, and the wipe-dishs, 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 complete-solomon had made in the alpha-beit-house of vowelconsonants-ohyeh: the brass of all these tools 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 minister-immersed-vowel-seraiyeh the chief darkener and vowel-observe-cover-zefanyeaho 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 army, 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 bring-foreign-base-nebucar-adan the captain of the cook-guard took them, and brought them to the king of in-mix-fade-babel to fight-riblah. and the king of in-mix-fade-babel hit them, and put them to death in fight-riblah in the earth of gourd-vessel-hamat. thus vowel-acknowledge-yeahodah was carried away captive out of his own earth. this is the with whom bring-jug-collect-nebuchadrezzar carried away sit-captive: in the seventh year three thousand vowel-acknowledge-yeahodim and three and twenty: in the eighteenth year of bring-jug-collect-nebuchadrezzar he carried

away captive from cast-complete-jerusalem eight hundred thirty and two persons: in the three and twentieth year of bring-jug-collect-nebuchadrezzar bring-foreign-base-nebucar-adan the captain of the cook-guard carried away sit-captive of the vowel-acknowledge-yeahodim seven hundred forty and five persons: all the persons were four thousand and six hundred. and it came to pass in the seven and thirtieth year of the uncover-exile of prepare-vowel-yeahojakin king of vowel-acknowledge-yeahodah, in the twelfth month, in the five and twentieth day of the month, that simple-rebellion-evil-merodak king of in-mix-fade-babel in the first year of his king lifted up the head of prepare-vowel-yeahojakin king of vowel-acknowledge-yeahodah, and let him emerge out of prison. and worded kindly to him, and set his throne on the throne of the kings that were with him in in-mix-fade-babel, 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 in-mix-fade-babel, every day a word until the day of his death, all the days of his life.

to-strong-heceqi'al

1

now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as i was among the captives by the river of already-grain-kebar, that the namespaces were opened, and i saw visions of to-hwards. in the fifth day of the month, which was the fifth year of king prepare-vowel-yeahojakin's uncover-exile, word vowelconsonants-ohyeah came expressly to to-strong-heceqi'al the darkener betweener of scorn-buci, in the land of the as-genies-kasdimns by the river already-grain-kebar; and the hand of vowel-consonants-ohyeah was there upon him. and i saw, 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 pass-crossed; they pass-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 gathering, 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 pass-crossed every one straight forward: where breathwind was to go, they pass-crossed; and they turned not when they pass-crossed. as for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps: it upped and down among the living creatures; and the fire was bright, and out of the fire emerged lightning. and the living creatures ran and resettled as the appearance of a flash of lightning. now as i saw 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. wheresoever breathwind was to go, they went, name-there 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 tilt-downward, i saw as it were the appearance of fire, and it had brightness round about. as the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. this was the appearance of the likeness of the heavyweight of vowelconsonants-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, betweener of earthling, stand upon thy feet, and i will word to thee. and breathwind came into me when he worded to me, and name-there me upon my feet, that i heard him that worded to me. and he said to me, betweener of earthling, i send thee to betweeners of to-song-immersed-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 betweeners and strong-hearted. i do send thee to them; and thou wilt say to them, thus saith the mister to-hwards. 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, betweener 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 sees, 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, betweener 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 saw, 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, betweener of earthling, eat that thou findest; eat this roll, and go word to the house of to-song-immersed-isra'al so i opened my mouth, and he caused me to eat that roll. and he said to me, betweener 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, betweener of earthling, go, get thee to the house of to-song-immersed-isra'al and word with my words to them. for thou art not sent to a with of a strange speech and of an weighty language, but to the house of to-song-immersed-isra'al not to many

withs of a strange speech and of an weighty language, whose words thou canst not hear. surely, had i sent thee to them, they would have hearkened to thee. but the house of to-song-immersed-isra'al will not hearken to thee; for they will not hearken to me: for all the house of to-song-immersed-isra'al are strong foreheaded and hardhearted. chest-envision, i have gave thy face-turnings strong against their face-turnings, and thy forehead strong against their foreheads. as an adamant stronger than flint have i gave thy forehead: respect them not, neither be dismayed at their sees, though they be a bitter house. moreover he said to me, betweeneer 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 betweeners of thy with, and word to them, and tell them, thus saith the mister tohwards; 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 vowelconsonants-ohyeah from his place. i heard also the voice of the wings of the living creatures that touched one his insight, 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 vowelconsonants-ohyeah was strong upon me. then i came to them of the sit-captivity at hill-spring-tel-abib, that dwelt by the river of already-grain-kebar, and i sat where they sat, and remained there astonished among them seven days. and it came to pass at the end of seven days, that word vowelconsonants-ohyeah came to me, saying, betweeneer of earthling, i have gave thee a watchman to the house of to-song-immersed-isra'al 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 snatched thy person. again, when a right man doth turn from his being right, and commit upping, and i give 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 snatched thy person. and the hand of vowelconsonants-ohyeah was there upon me; and he said to me, stand up, emerge into the hatchplain, and i will there word with thee. then i arose, and emerged into the hatchplain: and, behold, the heavyweight of vowelconsonants-ohyeah stood there, as the heavyweight which i saw by the river of already-grain-kebar: and i fell on my face-turnings. then breathwind came into me, and set me upon my feet, and worded with me, and said to me, go, close thyself within thine house. but thou, o betweeneer of earthling, behold, they will give bands upon thee, and will chain thee with them, and don't emerge among them: and i will make thy language-tongue cling to the roof of thy mouth, that thou will be dumb, and will not be to them a reprovor: 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 mister tohwards; he that heareth, let him hear; and he that forbeareth, let him forbear: for they are a

bitter house.

4

thou also, betweeneer of earthling, take thee a tile, and give it before thee, and pourtray upon it the city, even cast-complete-jerusalem: and give siege against it, and between-build a fort against it, and spill a mount against it; name-there the camp also against it, and name-there 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 give siege against it. this will be a sign to the house of to-song-immersed-isra'al lie thou also upon thy left side, and name-there the cloudy of the house of to-song-immersed-isra'al 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 lift the cloudy of the house of to-song-immersed-isra'al and when thou hast accomplished them, lie again on thy right side, and thou will lift the cloudy of the house of vowel-acknowledge-yeahodah forty days: i have appointed thee each day for a year. therefore thou will set thy face-turnings toward the siege of cast-complete-jerusalem, and thine arm will be uncovered, and thou will bring against it. and, behold, i will give bands upon thee, and don't 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 give them in one tool, and give 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 light-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 excrement of earthling, in their eyes. and vowelconsonants-ohyeah said, even thus will betweeners of to-song-immersed-isra'al eat their ceased bread among the body-nations, where i will drive them. then said i, ah mister tohwards! behold, my person 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 immersed-flesh 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, betweeneer of earthling, behold, i will fracture the tilter of bread in cast-complete-jerusalem: and they will eat bread by weight, and with care; and they will drink let drink by measure, and with astonishment: that they may lack bread and water, and be astonished one with another, and consume away for their cloudy.

5

and thou, betweeneer of earthling, take thee a sharp sword, take thee a barber's razor, and quarrel it to pass-cross upon thine head and upon thy beard: then take thee balances to weigh, and part the ruin-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 hit 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 fling them into the midst of the fire, and burn them in the fire; for thereof will a fire emerge into all the house of to-song-immersed-isra'al thus saith the mister tohwards; this is cast-complete-jerusalem: i have name-there it in the midst of the nations and countries that are round about her. and she hath bittered my criteria into big-shotness more than the nations, and my statutes more than the countries that are round about her: for they have was fed up with my criteria and my statutes, they have not walked in them. therefore thus saith the mister tohwards; because ye multiplied more than the nations that are round about you, and have not walked in my statutes, neither have kept my criteria, neither have done according to the criteria of the nations that are round about you; therefore thus saith the mister tohwards; behold, i, even i, am against thee, and will do criteria 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, because of all thine taboos. therefore the fathers will eat the betweeners in the midst of thee, and the betweeners will eat their fathers; and i will do criterions in thee, and the whole remnant of thee will i scatter into all the breathwinds. wherefore, as i live, saith the mister tohwards; 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 pity, 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 vowelconsonants-ohyeah have worded it in my zeal, when i have accomplished my fury in them. moreover i will make thee sword-parched, and a wintering among the nations that are round about thee, in the eyes of all that pass-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 criterions in thee in nose-anger and in wall-wrath and in wall-wath reproves. i vowelconsonants-ohyeah have worded it. when i will send upon them the break-visual arrow-halfers of famine, which will be for their fracturing, and which i will send to fracture you: and i will increase the famine upon you, and will fracture your tilter of bread: so will i send upon you famine and break-visual animals, and they will bereave thee: and word and blood will pass-cross through thee; and i will bring the sword upon thee. i vowelconsonants-ohyeah have worded it.

6

and word vowelconsonants-ohyeah came to me, saying, betweener of earthing, name-there thy face-turnings toward the mountains of to-song-immersed-isra'al and bring against them, and say, ye mountains of to-song-immersed-isra'al hear the word of the mister tohwards; thus saith the mister tohwards 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 fractured: and i will cast down your voided men before your bullshit. and i will give the dead carcasses

of betweeners of to-song-immersed-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 fractured and settle, and your conceive-sunflowers may be hewn down, and your doings may be abolished. and the voided will fall in the midst of you, and ye will know that i am vowelconsonants-ohyeah. yet will i leave a remnant, that ye may have some that will eject-escape the sword among the nations, when ye will be scattered through the countries. and they that eject-escape of you will remember me among the nations where they will be carried sit-captives, because i am fractured with their whorish heart, which hath turned aside from me, and with their eyes, which go a feeding-whoring after their bullshit: and they will lothe themselves for the break-visuals which they have committed in all their taboos. and they will know that i am vowelconsonants-ohyeah, and that i have not worded for not a word that i would do this break-visual to them. thus saith the mister tohwards; hit with thine hand, and stamp with thy foot, and say, alas for all the break-visual taboos of the house of to-song-immersed-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 vowelconsonants-ohyeah, when their voided 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 where they did give sweet savour to all their bullshit. so will i tilt-stretch out my hand upon them, and give the land name-desolate, yea, more name-desolate than the word-desert toward bear-diblat, in all their settlements: and they will know that i am vowelconsonants-ohyeah.

7

moreover word vowelconsonants-ohyeah came to me, saying, also, thou betweener of earthing, thus saith the mister tohwards to the earth of to-song-immersed-isra'al an end, the end is come upon the four corners of the earth. 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 pity 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 vowelconsonants-ohyeah. thus saith the mister tohwards; an break-visual, an only break-visual, 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 spill 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 pity, 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 vowelconsonants-ohyeah that hits. behold the day, behold, it is come: the early-birding is emerged; the tilt-staff hath blos-

somed, pride hath budded. damage is standin up into a tilt-staff of big-shot: none of them will remain, nor of their multitude, nor of any of their's: neither will there be waiting for them. the time is come, the day draweth near: let not the buyer 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 chest-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 eject-escape of them will eject-escape, and will be on the mountains like doves of the valleys, all of them noisy, 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 fling their silver in the streets, and their gold will be removed: their silver and their gold will not be able to snatch them in the day of the being pass-cross of vowelconsonants-ohyeah: they will not seven-satisfy their persons, neither seven-fill their bowels: because it is the stumblingblock of their cloudy. as for the gazelling of his ornament, he name-there it in pride-swelling: but they gave the images of their taboos and of their taboos therein: therefore have i name-there 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 void it. my face-turnings will i turn also from them, and they will void my secret place: for the robbers will come into it, and cease it. make a chain: for the land is full of bloody criterion, and the city is full of damage. wherefore i will bring the break-visual of the body-nations, and they will inherit their houses: i will also make the pride-swelling of the goateness to settle; and their dedicated places will be ceased. destruction cometh; and they will seek completeness, and there will be none. mischief will come upon mischief, and rumour will be upon rumour; then will they chest-envisionk a chest-vision of the come-bringer; but the drops-of-teaching-tora 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 criterions will i criterion them; and they will know that i am vowelconsonants-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 vowel-acknowledge-yeahodah sat before me, that the hand of the mister tohwards fell there upon me. then i saw, and lo a likeness as the appearance of fire: from the appearance of his loins even tilt-downward, fire; and from his loins even upward, as the appearance of brightness, as the colour of amber. and he sent 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 tohwards to cast-complete-jerusalem, to the opening of the inner gate that seeth toward the north; where was the seat of the emblem of jealousy, which provoketh

to jealousy. and, behold, the heavyweight of the tohwards of to-song-immersed-isra'al was there, according to the vision that i saw in the hatch-plain. then said he to me, betweener 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, betweener of earthling, seest thou what they do? even the great taboos that the house of to-song-immersed-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 saw, behold a hole in the wall. then said he to me, betweener of earthling, dig now in the wall: and when i had digged in the wall, behold a opening. and he said to me, go in, and see 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 to-song-immersed-isra'al pourtrayed upon the wall round about. and there stood before them seventy men of the ancients of the house of to-song-immersed-isra'al and in the midst of them stood vowel-ear-jaacanyeaho betweener of cony-shafan, with every man his censer in his hand; and a thick cloud of incense went up. then said he to me, betweener of earthling, hast thou seen what the ancients of the house of to-song-immersed-isra'al do in the dark, every earthling in the chambers of his imagery? for they say, vowelconsonants-ohyeah seeth us not; vowelconsonants-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 vowelconsonants-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 betweener of earthling? turn thee yet again, and thou will see greater taboos than these. and he brought me into the inner courtyard of vowelconsonants-ohyeah's house, and, behold, at the opening of the hall of vowelconsonants-ohyeah, between the porch and the butcher-place, were about five and twenty men, with their backs toward the hall of vowelconsonants-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 betweener of earthling? is it a light thing to the house of vowel-acknowledge-yeahodah that they commit the taboos which they commit here? for they have filled the earth with damage, and have resetted to provoke me to nose-anger: and, lo, they send the branch to their nose. therefore will i also do in wall-wrath: mine eye will not pity, neither will i have pity: and though they read-call in mine ears with a loud voice, yet will i not hear them.

9

he read-called also in mine ears with a loud voice, saying, quarrel them that have charge over the city to draw near, even every man with his swim-ruining tool 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 tool 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 tohwards of to-song-immersed-isra'al was gone up from the near-inwarder, whereupon he was, to the threshold of the house. and he called to the

clothed man, which had the scroll-recounters's inkhorn by his side; and vowelconsonants-ohyeah said to him, go through the midst of the city, through the midst of cast-complete-jerusalem, and name-there a mark upon the foreheads of the men that sigh and that groan 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 pity, 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-ruink; 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 courtyards with the voided: go ye forth. and they emerged, and voided in the city. and it came to pass, while they were hitting them, and i was left, that i fell upon my face-turnings, and cried, and said, ah mister tohwards! wilt thou swim-ruin all the residue of to-song-immersed-isra'al in thy spilling out of thy fury upon cast-complete-jerusalem? then said he to me, the cloudy of the house of to-song-immersed-isra'al and vowel-acknowledge-yeahodah is exceeding great, and the land is full of blood, and the city full of tilting: for they say, vowelconsonants-ohyeah hath forsaken the land, and vowelconsonants-ohyeah seeth not. and as for me also, mine eye will not pity, 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.

10

then i saw, and, behold, in the firmament that was on the head of the near-inwarders there appeared over them as it were a sapphire stone, as the appearance of the likeness of a throne. and he said to the clothed man, and said, go in between the wheels, even under the near-inwarder, and fill thine hand with coals of fire from between the near-inwarders, and scatter them over the city. and he went in in my eyes. now the near-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 vowelconsonants-ohyeah upped from the near-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 vowelconsonants-ohyeah's heavyweight. and the voice of the near-inwarders' wings was heard even to the outer courtyard, as the voice of the breast-field tohwards 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 near-inwarders; then he went in, and stood beside the wheels. and one near-inwarder sendeth his hand from between the near-inwarders to the fire that was between the near-inwarders, and took thereof, and give it into the hands of him that was clothed with linen: who took it, and emerged, and there was seen in the near-inwarders the form of a earthling's hand under their wings. and when i saw, behold the four wheels by the near-inwarders, one wheel by one near-inwarder, and another wheel by another near-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 saw 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 a near-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 near-inwarders were lifted up. this is the living creature that i saw by the river of already-grain-kebar. and when the near-inwarders went, the wheels went by them: and when the near-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 vowelconsonants-ohyeah emerged from off the threshold of the house, and stood over the near-inwarders. and the near-inwarders lifted up their wings, and mounted up from the land in my eyes: when they emerged, the wheels also were beside them, and every one stood at the opening of the east gate of vowelconsonants-ohyeah's house; and the heavyweight of the tohwards of to-song-immersed-isra'al was over them on. this is the living creature that i saw under the tohwards of to-song-immersed-isra'al by the river of already-grain-kebar; and i knew that they were the near-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 already-grain-kebar, their appearances and themselves: they pass-crossed every one straight forward.

11

moreover breathwind lifted me up, and brought me to the east gate of vowelconsonants-ohyeah's house, which seeth eastward: and behold at the opening of the gate five and twenty men; among whom i saw vowel-ear-jaacanyeah between of help-ecur, and vowel-output-pelateyah between of betweener-vowel-benayeah, immersed-princes of the with. then said he to me, between of earthling, these are the men that think of power, and give break-visual counsel in this city: which say, it is not near; let us between-build houses: this city is the caldron, and we be the immersed-flesh therefore bring against them, bring, o between of earthling. and breathwind of vowelconsonants-ohyeah fell upon me, and said to me, speak; thus saith vowelconsonants-ohyeah; thus have ye said, o house of to-song-immersed-isra'al for i know the things that come into your breathwind, every one of them. ye have multiplied your voided in this city, and ye have filled the streets thereof with the voided. therefore thus saith the mister tohwards; your voided whom ye have laid in the midst of it, they are the immersed-flesh and this city is the caldron: but i will let you emerge out of the midst of it. ye have respected the sword; and i will bring a sword upon you, saith the mister tohwards. and i will let emerge you out of the midst thereof, and give you into the hands of strangers, and will do criterions among you. ye will fall by the sword; i will critical you in the border of to-song-immersed-isra'al and ye will know that i am vowelconsonants-ohyeah. this city will not be your caldron, neither will ye be the im-

mersed-flesh in the midst thereof; but i will critical you in the border of to-song-immersed-isra'al and ye will know that i am vowelconsonants-ohyeah: for ye have not walked in my statutes, neither done my criteria, but have done after the criterions of the body-nations that are round about you. and it came to pass, when i brought, that vowel-output-pelayeah betweener of betweener-vowel-benayeaho died. then fell i down upon my face-turnings, and cried with a loud voice, and said, ah mister tohwards! wilt thou make a full end of the remnant of to-song-immersed-isra'al again word vowelconsonants-ohyeah came to me, saying, betweener of earthling, thy brethren, even thy brethren, the men of thy free-relatives, and all the house of to-song-immersed-isra'al wholly, are they to whom the settlers of cast-complete-jerusalem have said, get you far from vowelconsonants-ohyeah: to us is this earth given in inheritance. therefore say, thus saith the mister tohwards; 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 where they will come. therefore say, thus saith the mister tohwards; i will even gather you from the withs, and assemble you out of the countries where ye have been shatter-scattered, and i will give you the earth of to-song-immersed-isra'al and they will come name-there, and they will turn aside all the taboos thereof and all the taboos thereof from there. and i will give them one heart, and i will give a new breathwind in near-inwards you; and i will turn aside the stony heart out of their immersed-flesh and will give them an heart of immersed-flesh that they may walk in my statutes, and keep mine criterions, and do them: and they will be my with, and i will be their tohwards. 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 mister tohwards. then did the near-inwards lift up their wings, and the wheels beside them; and the heavyweight of the tohwards of to-song-immersed-isra'al was over them on. and the heavyweight of vowelconsonants-ohyeah upped 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 tohwards into as-genies-kasdim, to them of the captivity. so the vision that i had seen upped from me. then i worded to them of the captivity all the words that vowelconsonants-ohyeah had let me see.

12

word vowelconsonants-ohyeah also came to me, saying, betweener 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 betweener of earthling, prepare thee tools for uncovering, and uncover by day in their eyes; and thou will uncover from thy place to another place in their eyes: it may be they will see, though they be a bitter house. then will thou let emerge thy tools by day in their eyes, as tools for removing: and thou will emerge at in their eyes, as they that emerge into captivity. dig thou through the wall in their eyes, and let thereby emerge. in their eyes will thou bear it upon thy shoulders, and let it emerge 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 to-song-immersed-isra'al and i did so as i was di-

rected: i let emerge my tools by day, as tools for captivity, and in the even i digged through the wall with mine hand; i let emerge it forth in the twilight, and i bare it upon my shoulder in their eyes. and in the morning came word vowelconsonants-ohyeah to me, saying, betweener of earthling, hath not the house of to-song-immersed-isra'al the bitter house, said to thee, what doest thou? say thou to them, thus saith the mister tohwards; this burden concerneth the president in cast-complete-jerusalem, and all the house of to-song-immersed-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 lift upon his shoulder in the twilight, and will emerge: they will dig through the wall to lift 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 in-mix-fade-babel to the land of the as-genies-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 vowelconsonants-ohyeah, when i will scatter them among the nations, and shatter-scatter 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 where they come; and they will know that i am vowelconsonants-ohyeah. moreover word vowelconsonants-ohyeah came to me, saying, betweener of earthling, eat thy bread with quaking, and drink thy water with trembling and with carefulness; and say to the with of the earth, thus saith the mister tohwards of the settlers of cast-complete-jerusalem, and of the earth of to-song-immersed-isra'al they will eat their bread with carefulness, and drink their water with astonishment, that her earth may be name-desolate from all that is therein, because of the damage of all them that dwell therein. and the cities that are settled will be sword-parched, and the land will be name-desolate; and ye will know that i am vowelconsonants-ohyeah. and word vowelconsonants-ohyeah came to me, saying, betweener of earthling, what is that proverb-rule that ye have in the earth of to-song-immersed-isra'al saying, the days are prolonged, and every chest-vision faileth? tell them therefore, thus saith the mister tohwards; i will make this proverb-rule to settle, and they will no more use it as a proverb-rule in to-song-immersed-isra'al but word to them, the days are at hand, and the effect of every chest-vision. for there will be no more any vain chest-vision nor smooth-flattering magic within the house of to-song-immersed-isra'al for i am vowelconsonants-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 mister tohwards. again word vowelconsonants-ohyeah came to me, saying, betweener of earthling, chest-envision, they of the house of to-song-immersed-isra'al say, the chest-vision that he chest-envisions is for earthlingly days to come, and he prophesieth of the times that are far off. therefore say to them, thus saith the mister tohwards; there will none of my words be prolonged any more, but the word which i have worded will be done, saith the mister tohwards.

and word vowelconsonants-ohyeah came to me, saying, betweener of earthling, bring against the come-bringers of to-song-immersed-isra'al that bring, and say thou to them that bring out of their own hearts, hear ye word vowelconsonants-ohyeah; thus saith the mister tohwards; woe to the foolish come-bringers, that follow their own breathwind, and have seen nothing! o to-song-immersed-isra'al thy come-bringers are like the foxes in the deserts. ye have not gone up into the gaps, neither fence up the fence for the house of to-song-immersed-isra'al to stand in the war in the day of vowelconsonants-ohyeah. they have chest-envisioned vanity and lying magic, saying, vowelconsonants-ohyeah saith: and vowelconsonants-ohyeah hath not sent them: and they have made others to wait that they would confirm the word. have ye not chest-envisioned a vain chest-vision, and have ye not worded a lying magic, whereas ye say, vowelconsonants-ohyeah saith it; albeit i have not worded? therefore thus saith the mister tohwards; because ye have worded vanity, and chest-envisioned lies, therefore, chest-envision, i am against you, saith the mister tohwards. and mine hand will be upon the come-bringers that chest-envision 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 to-song-immersed-isra'al neither will they come into the earth of to-song-immersed-isra'al and ye will know that i am the mister tohwards. because, even because they have seduced my with, saying, completeness; and there was no completeness; and one between-built up a half-wall, and, lo, others daubed it with blinding; say to them which daub it with blinding, that it will fall: there will be an shower washing over; and ye, o great ruin-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 mister tohwards; i will even hatch it with a stormy breathwind in my wall-wrath; and there will be an shower washing over in mine nose-anger, and great ruin-eilstones in my wall-wrath to consume it. so will i destruct the wall that ye have daubed with blinding, and bring it down to the land, so that the foundation thereof will be uncovered, and it will fall, and ye will be consumed in the midst thereof: and ye will know that i am vowelconsonants-ohyeah. thus will i accomplish my wrath upon the wall, and upon them that have daubed it with blinding, and will say to you, the wall is no more, neither they that daubed it; to wit, the come-bringers of to-song-immersed-isra'al which bring concerning cast-complete-jerusalem, and which chest-envision chest-visions of completeness for her, and there is no completeness, saith the mister tohwards. likewise, thou betweener of earthling, name-there thy face-turnings against the betweenas of thy with, which bring out of their own heart; and bring thou against them, and say, thus saith the mister tohwards; woe to the women that sew pillows to all armholes, and give kerchiefs upon the head of every stand-up-stature to hunt persons! will ye hunt the persons of my with, and will ye save the persons alive that come to you? and will ye void me among my with for handfuls of barley and for pieces of bread, to dead the persons that should not die, and to stick-safe the persons alive that should not live, by your lying to my with that hear your lies? wherefore thus saith the mister tohwards; behold, i am against your pillows, wherewith ye there hunt the persons to

give them fly, and i will tear them from your arms, and will send the persons, even the persons that ye hunt to give them fly. your kerchiefs also will i tear, and snatch 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 vowelconsonants-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 break-visual way, by promising him life: therefore ye will chest-envision no more vanity, nor do magic magics: for i will snatch my with out of your hand: and ye will know that i am vowelconsonants-ohyeah.

14

then came certain of the elders of to-song-immersed-isra'al to me, and sat before me. and word vowelconsonants-ohyeah came to me, saying, betweener of earthling, these men have name-there up their bullshit in their heart, and give the stumblingblock 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 mister tohwards; every man of the house of to-song-immersed-isra'al that ups his bullshit in his heart, and name-thereteth the stumblingblock of his cloudy before his face-turnings, and cometh to the come-bringer; i vowelconsonants-ohyeah will answer him that cometh according to the multitude of his bullshit; that i may take the house of to-song-immersed-isra'al in their own heart, because they are all estranged from me through their bullshit. therefore say to the house of to-song-immersed-isra'al thus saith the mister tohwards; repent, and turn yourselves from your bullshit; and turn away your face-turnings from all your taboos. forevery one of the house of to-song-immersed-isra'al or of the stranger that sojourneth in to-song-immersed-isra'al which separateth himself from me, and ups his bullshit in his heart, and name-thereteth the stumblingblock of his cloudy before his face-turnings, and cometh to a come-bringer to enquire of him concerning me; i vowelconsonants-ohyeah will answer him by myself: and i will name-there my face-turnings against that man, and will give 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 vowelconsonants-ohyeah. and if the come-bringer be deceived when he hath worded a word, i vowelconsonants-ohyeah have deceived that come-bringer, and i will tilt-stretch out my hand upon him, and will destroy him from the midst of my with to-song-immersed-isra'al and they will lift 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 to-song-immersed-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 tohwards, saith the mister tohwards. word vowelconsonants-ohyeah came again to me, saying, betweener of earthling, when the earth misses against me by trespassing grievously, then will i tilt-stretch out mine hand upon it, and will fracture 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, rest-noah, to-my-court-dani'al, and father-enemy-aioh, were in it, they should snatch but their own persons by their being right, saith the mister tohwards. if i cause break-visual animals to pass-cross through the land, and they spoil it, so that it be

name-desolate, that no man may pass-cross through because of the animals: though these three men were in it, as i live, saith the mister tohwards, they will snatch neither betweeners nor betweenas; they only will be snatched, but the land will be name-desolate. or if i bring a sword upon that earth, and say, sword, go through the earth; so that i cut off earthling and in-them animal from it: though these three men were in it, as i live, saith the mister tohwards, they will snatch neither betweeners nor betweenas, but they only will be snatched themselves. or if i send a word into that earth, and spill out my fury upon it in blood, to cut off from it earthling and in-them animal: though rest-noah, to-my-court-dani'al, and father-enemy-aioab were in it, as i live, saith the mister tohwards, they will deliver neither betweener nor daughter; they will but deliver their own persons by their being right. for thus saith the mister tohwards; how much more when i send my four sore criterions upon cast-complete-jerusalem, the sword, and the famine, and the break-visual 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 let emerge, both betweeners and betweenas: behold, they will emerge to you, and ye will see their way and their doings: and ye will be comforted concerning the break-visual that i have let emerge upon cast-complete-jerusalem, even concerning all that i have let emerge upon it. and they will comfort you, when ye see their ways and their doings: and ye will know that i have not done for nothing all that i have done in it, saith the mister tohwards.

15

and word vowelconsonants-ohyeah came to me, saying, betweener 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 tool thereon? behold, it is cast into the fire for fuel; the fire eateth both the ends of it, and the midst of it is scorched. is it a success 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 scorched? therefore thus saith the mister tohwards; 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 cast-complete-jerusalem. and i will name-there my face-turnings against them; they will emerge from one fire, and another fire will eat them; and ye will know that i am vowelconsonants-ohyeah, when i name-there my face-turnings against them. and i will give the land name-desolate, because they have committed a trespass, saith the mister tohwards.

16

again word vowelconsonants-ohyeah came to me, saying, betweener of earthling, cause cast-complete-jerusalem to know her taboos, and say, thus saith the mister tohwards to cast-complete-jerusalem; thy birth and thy nativity is of the land of nest-buy-kanaan thy father was an say-amorite, and thy mother an cut-hit-tite. 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 pity upon thee; but thou wast flung out in the open field, to the lothing of thy person, in

the day that thou wast born. and when i pass-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 given 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 ruin-eir is grown, whereas thou wast skin-naked and bare. now when i pass-crossed by thee, and saw 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 came into a alignment with thee, saith the mister tohwards, 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 feel-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 succeed into a kingdom. and thy there-name emerged among the body-nations for thy splendor: for it was perfect through my comeliness, which i had name-there upon thee, saith the mister tohwards. but thou didst be sure in thine own beauty, and playdest the harlot because of thy there-name, and spilledst out thy fornications on every one that pass-crossed by; his it was. and of thy garments thou didst take, and deckedst thy in-whats with divers colours, and playdest the harlot thereupon: the like things will not come, neither will it be so. thou hast also taken thy fair tools of my gold and of my silver, which i had given thee, and gavest to thyself images of remember-male, and didst prostitute with them, and tookest thy broidered garments, and coveredst them: and thou hast name-there mine oil and mine incense before them. my meat also which i gave thee, fine flour, and oil, and honey, wherewith i fed thee, thou hast even name-there it before them for a sweet savour: and thus it was, saith the mister tohwards. moreover thou hast taken thy betweeners and thy betweenas, whom thou hast borne to me, and these hast thou butchered to them to be eaten. is this of thy feed-whoredoms a small matter, that thou hast slain my betweeners, and gave them to give them to pass-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 break-visual, (woe, woe to thee! saith vowelconsonants-ohyeah tohwards); that thou hast also between-built to thee an eminent place, and hast made thee an high place in every street. thou hast between-built thy high place at every head of the way, and hast made thy beauty to be abhorred, and hast opened thy feet to every one that pass-crossed by, and multiplied thy feed-whoredoms. thou hast also committed fornication with the narrows-develop-egyptians thy neighbours, great of immersed-flesh and hast increased thy feed-whoredoms, to provoke me to anger. behold, therefore i have tilt-stretched out my hand over thee, and have diminished thine ordinary food, and delivered thee to the will of them that hate thee, the betweenas of the splash-in-palestinians, which are humiliated of thy lewd way.

thou hast played the whore also with the pine-song-immersed-syrians, because thou wast unsatiable; yea, thou hast played the harlot with them, and yet couldest not be seven-satisfy. thou hast moreover multiplied thy fornication in the land of nest-buy-kanaan to asgenies-kasdim; and yet thou wast not seven-satisfy therewith. how weak is thine heart, saith vowelconsonants-ohyeah tohwards, seeing thou doest all these things, the doing of an imperious whorish woman; in that thou between-buildest thine eminent place in the head of every way, and makest thine high place in every street; and hast not been as an 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, whereas none followeth thee to prostitutes: and in that thou givest a reward, and no reward is given to thee, therefore thou art contrary. wherefore, o harlot, hear word vowelconsonants-ohyeah: thus saith the mister tohwards; because thy filthiness was spilled out, and thy skin-nakedness uncovered through thy feed-whoredoms with thy lovers, and with all the bullshit of thy taboos, and by the blood of thy betweeners, 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 uncover thy skin-nakedness to them, that they may see all thy skin-nakedness. and i will criterion thee, as women that break wedlock and spill blood are criteriond; and i will give thee blood in wall-wrath and jealousy. and i will also give thee into their hand, and they will destruct thine eminent place, and will demolish thy in-whats: they will strip thee also of thy clothes, and will take thy fair tools, and let you rest skin-naked and bare. they will also 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 criterions upon thee in the eyes of many women: and i will give thee to settle from playing the harlot, and thou also will give no hire any more. so will i make my fury toward thee to rest, and my jealousy will turn aside 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 mister tohwards: and don't 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 daughter. thou art thy mother's daughter, that lotheth her man and her betweeners; and thou art the sister of thy sisters, which lotheth their mans and their betweeners: your mother was an cut-hittite, and your father an say-amorite. and thine elder sister is keep-samaria, she and her betweenas that settle at thy left hand: and thy younger sister, that settleth at thy right hand, is splint-blood-sodom and her betweenas. 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-ruined more than they in all thy ways. as i live, saith the mister tohwards, splint-blood-sodom thy sister hath not done, she nor her betweenas, as thou hast done, thou and thy betweenas. chest-envision, this was the cloudy of thy sister splint-blood-sodom, pride, seven-fullness of bread, and abundance

of idleness was in her and in her betweenas, neither did she poweren the hand of the poor and needy. and they were tall, and committed taboo before me: therefore i turned aside them away as i saw good. neither hath keep-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 crimed thy sisters, bear thine own humiliation for thy misses that thou hast missed more abominable than they: they are more right than thou: yea, be thou ashamed also, and bear thy humiliation, in that thou hast rightified thy sisters. when i will bring again their sit-captivity, the sit-captivity of splint-blood-sodom and her betweenas, and the sit-captivity of keep-samaria and her betweenas, then will i bring again the sit-captivity of thy sit-captives in the midst of them: that thou mayest bear thine own humiliation, and mayest be humiliated in all that thou hast done, in that thou art a comfort to them. when thy sisters, splint-blood-sodom and her betweenas, will reset to their former estate, and keep-samaria and her betweenas will reset to their former estate, then thou and thy betweenas will reset to your former estate. for thy sister splint-blood-sodom was not mentioned by thy mouth in the day of thy pride, before thy break-visual was uncovered, as at the time of thy wintering of the betweenas of high-aram-syria and all that are round about her, the betweenas of the splash-in-palestinians, which spite thee round about. thou hast borne thy lewdness and thine taboos, saith vowelconsonants-ohyeah. for thus saith the mister tohwards; i will even do with thee as thou hast done, which hast despised the oath in severing 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 humiliated, when thou will receive thy sisters, thine elder and thy younger: and i will give them to thee for betweenas, but not by thy alignment. and i will establish my alignment with thee; and thou will know that i am vowelconsonants-ohyeah: that thou mayest remember, and be ashamed, and never open thy mouth any more because of thy humiliation, when i am pacified toward thee for all that thou hast done, saith the mister tohwards.

17

and word vowelconsonants-ohyeah came to me, saying, betweener of earthing, put forth a riddle, and proverb-rule a proverb-rule to the house of to-song-immersed-isra'el and say, thus saith the mister tohwards; a great eagle with great wings, longwinged, full of feathers, which had divers colours, came to build-white-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 name-there 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 sent sprigs. there was also another great eagle with great wings and many feathers: and, behold, this vine did bend her roots toward him, and sent her branches toward him, that he might let drink 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 good vine. say thou, thus saith the mister tohwards; will it succeed? 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 succeed? will it not utterly dry, when the east breathwind toucheth it? it will dry in the furrows where it grew. moreover word vowelconsonants-ohyeah came to me, saying, say now to the bitter house, know ye not what these things mean? tell them, behold, the king of in-mix-fade-babel is come to cast-complete-jerusalem, and hath taken the king thereof, and the immersed-princes thereof, and led them with him to in-mix-fade-babel; and hath taken of the king's seed, and cut a alignment with him, and hath taken an oath of him: he hath also taken the ramnifier 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 bittered against him in sending his ambassadors into narrows-develop-egypt, that they might give him horses and much with. will he succeed? will he escape that doeth such things? or will he sever the alignment, and escape? as i live, saith the mister tohwards, surely in the place where the king dwelleth that made him king, whose oath he despised, and whose alignment he severed, even with him in the midst of in-mix-fade-babel he will die. neither will big-house-fuhreroh with his mighty stratagem and great in-sight make for him in the war, by spilling up mounts, and between-building forts, to cut off many persons: seeing he despised the oath by severing the alignment, when, lo, he had given his hand, and hath done all these things, he will not escape. therefore thus saith the mister tohwards; 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 in-mix-fade-babel, 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 vowelconsonants-ohyeah have worded it. thus saith the mister tohwards; 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 to-song-immersed-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 bird of every wing; in the shadow of the branches thereof will they dwell, and all the trees of the field will know that i vowelconsonants-ohyeah have low-tided the tall tree, have talled the low-tide tree, have dried up the green tree, and have made the dry tree to flourish: i vowelconsonants-ohyeah have worded and have done it.

18

word vowelconsonants-ohyeah came to me again, saying, what mean ye, that ye use this proverb-rule concerning the earth of to-song-immersed-isra'al saying, the fathers have eaten sour grapes, and betweeners's teeth are set on edge? as i live, saith the mister tohwards, ye will not have occasion any more to use this proverb-rule in to-song-immersed-isra'al behold, all persons are mine; as the person of the father, so also the person of the betweener is mine: the person that misses,

it will die. but if a man be right, and do that which is lawful and criterion, and hath not eaten upon the mountains, neither hath lifted up his eyes to the bull-shit of the house of to-song-immersed-isra'al neither hath ceased his in-sight's woman, neither hath come near to a menstuous 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 upping, hath done true criterion between man and man, hath walked in my statutes, and hath kept my criteria, to do truly; he is right, he will surely live, saith the mister tohwards. if he beget a betweener that is a robber, a spiller 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 robbing, 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 betweener that seeth all his father's misses which he hath done, and seeeth, 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 to-song-immersed-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 done my criteria, 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 betweener lift the cloudy of the father? when the betweener hath done that which is lawful and criterion, and hath kept all my statutes, and hath done them, he will surely live. the person that misses, it will die. the betweener will not lift the cloudy of the father, neither will the father lift the cloudy of the betweener the being right of the right will be upon him, and the big-shot 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 criterion, he will surely live, he will not die. all his go-beyonds that he hath committed, they will not be remembered to him: in his being right that he hath done he will live. have i any desire at all that the big-shot should die? saith the mister tohwards: and not that he should reset from his ways, and live? but when the right turneth away from his being right, and committeth upping, 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 remembered: 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 vowelconsonants-ohyeah is not equal. hear now, o house of to-song-immersed-isra'al is not my way equal? are not your ways unequal? when a right possessor turneth away from his being right, and committeth upping, and dieth in them; for his upping that he hath done will he die. again, when the big-shot man turneth away from his big-shot that he hath committed, and doeth that which is lawful and

criterion, he will stick-safe his person alive, because he seeth, 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 to-song-immersed-isra'al the way of vowelconsonants-ohyeah is not equal. o house of to-song-immersed-isra'al are not my ways equal? are not your ways unequal? therefore i will critical you, o house of to-song-immersed-isra'al every one according to his ways, saith the mister tohwards. repent, and turn yourselves from all your go-beyonds; so cloudy will not be your ruin. flung away from you all your going over the tops, whereby ye have went-beyond; and make you a new heart and a new breathwind: for why will ye die, o house of to-song-immersed-isra'al for i have no desire in the death of him that dieth, saith the mister tohwards: wherefore turn yourselves, and live ye.

19

moreover take thou up a lamentation for the presidents of to-song-immersed-isra'al and say, what is thy mother? a gather-lioness: she lay down among gatherings, she nourished her whelps among young gatherings. and she upped 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 swim-ruin, and they brought him with chains to the land of narrows-develop-egypt. now when she saw that she had endured, and her hope was lost, then she took another of her whelps, and made him a out-of-town-lion. and he upped and down among the gatherings, he became a out-of-town-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 swim-ruin. and they give him in ward in chains, and brought him to the king of in-mix-fade-babel: they brought him into holds, that his voice should no more be heard upon the mountains of to-song-immersed-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 tallied among the thick branches, and she was seen in her stand-up-height with the multitude of her branches. but she was plucked up in wall-wrath, she was flung tilt-down to the land, and the east breathwind dried up her fruit: her goatness tilt-staffs were broken and dry; the fire eaten them. and now she is planted in the word-desert, in a dry and thirsty land. and fire is emerged of a tilt-staff of her branches, which hath eaten her fruit, so that she hath no goatness tilt-staff 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 to-song-immersed-isra'al came to enquire of vowelconsonants-ohyeah, and sat before me. then came word vowelconsonants-ohyeah to me, saying, betweeneer of earthling, word to the elders of to-song-immersed-isra'al and say to them, thus saith the mister tohwards; are ye come to enquire of me? as i live, saith the mister tohwards, i will not be enquired of

by you. wilt thou critical them, betweeneer of earthling, wilt thou critical them? cause them to know the taboos of their fathers: and say to them, thus saith the mister tohwards; in the day when i chose to-song-immersed-isra'al and lifted up mine hand to the seed of the house of heel-follow-jacob, and made myself known to them in the land of narrows-develop-egypt, when i lifted up mine hand to them, saying, i am vowelconsonants-ohyeah your tohwards; in the day that i lifted up mine hand to them, to let emerge them forth of the land of narrows-develop-egypt into a land that i had espied for them, oozing with milk and honey, which is the gazelling of all lands: then said i to them, flung ye away every man the abominations of his eyes, and cease not yourselves with the bullshit of narrows-develop-egypt: i am vowelconsonants-ohyeah your tohwards. but they bittered against me, and would not hearken to me: they did not every man fling away the abominations of their eyes, neither did they forsake the bullshit of narrows-develop-egypt: then i said, i will spill out my fury upon them, to accomplish my nose-anger against them in the midst of the land of narrows-develop-egypt. but i wrought for my there-name's sake, that it should not be polluted before the body-nations, among whom they were, in whose eyes i made myself known to them, in let emerging them forth out of the land of narrows-develop-egypt. wherefore i wordd them to emerge out of the land of narrows-develop-egypt, and let emerge them into the word-desert. and i gave them my statutes, and shewed them my criteria, which if a earthling do, he will even live in them. moreover also i gave them my settlings, to be a sign between me and them, that they might know that i am vowelconsonants-ohyeah that dedicated them. but the house of to-song-immersed-isra'al bittered against me in the word-desert: they walked not in my statutes, and they were fed up with my criteria, which if a earthling do, he will even live in them; and my settlings they greatly voidd: then i said, i would spill out my fury upon them in the word-desert, to consume them. but i wrought for my there-name's sake, that it should not be polluted before the body-nations, in whose eyes i let emerge them out. yet also i lifted up my hand to them in the word-desert, that i would not bring them into the land which i had given them, oozing with milk and honey, which is the gazelling of all lands; because they were fed up with my criteria, and walked not in my statutes, but voidd my settlings: for their heart went after their bullshit. nevertheless mine eye spared them from swim-ruining them, neither did i make an end of them in the word-desert. but i said to their betweeners in the word-desert, walk ye not in the statutes of your fathers, neither keep their criteria, nor cease yourselves with their bullshit: i am vowelconsonants-ohyeah your tohwards; walk in my statutes, and keep my criteria, and do them; and dedicated my settlings; and they will be a sign between me and you, that ye may know that i am vowelconsonants-ohyeah your tohwards. notwithstanding betweeners bittered against me: they walked not in my statutes, neither kept my criteria to do them, which if a earthling do, he will even live in them; they voidd my settlings: then i said, i would spill out my fury upon them, to accomplish my nose-anger against them in the word-desert. nevertheless i settled mine hand, and wrought for my there-name's sake, that it should not be polluted in the eyes of the body-nations, in whose eyes i let emerge them forth. i lifted up mine hand to them also in the word-desert, that i would scatter them among the body-nations, and shatter-scatter

them through the countries; because they had not done my criteria, but were fed up with my statutes, and had voided my settlements, and their eyes were after their fathers' bullshit. wherefore i gave them also statutes that were not good, and criteria whereby they should not live; and i polluted them in their own gifts, in that they caused to pass-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 vowelconsonants-ohyeah. therefore, betweeneer of earthling, word to the house of to-song-immersed-isra'al and say to them, thus saith the mister tohwards; 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 gave their sweet savour, and poured out there their pourings. then i said to them, what is the high place whereunto ye go? and the there-name whereof is called in-what-bamah to this day, wherefore say to the house of to-song-immersed-isra'al thus saith the mister tohwards; are ye polluted after the manner of your fathers? and commit ye feed-whoredom after their abominations? for when ye lift your gifts, when ye make your betweeners to pass-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 to-song-immersed-isra'al as i live, saith the mister tohwards, i will not be enquired of by you. and that which ups 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 serve wood and stone. as i live, saith the mister tohwards, surely with a strong hand, and with a tilt-stretched out arm, and with wall-wrath spilled out, will i rule over you: and i will let emerge you out from the withs, and will gather you out of the countries wherein ye are shatter-scattered, with a strong hand, and with a tilt-stretched out arm, and with wall-wrath spilled out. and i will bring you into the word-desert of the withs, and there will i critic with you face-turnings to face-turnings. like as i criticed with your fathers in the word-desert of the land of narrows-develop-egypt, so will i critic with you, saith the mister tohwards. and i will cause you to pass-cross under the branch, and i will bring you into the bond of the alignment: and i will purge out from among you the bitterers, and them that go-beyond against me: i will let emerge them forth out of the land where they strange-dwell, and they will not come into the earth of to-song-immersed-isra'al and ye will know that i am vowelconsonants-ohyeah. as for you, o house of to-song-immersed-isra'al thus saith the mister tohwards; go ye, work ye every one his bullshit, and hereafter also, if ye will not hearken to me: but void ye my dedicated there-name no more with your gifts, and with your bullshit. for in mine dedicated mountain, in the mountain of the height of to-song-immersed-isra'al saith the mister tohwards, there will all the house of to-song-immersed-isra'al all of them in the land, work me: there will i bear them, and there will i require your highs, and the firstfruits of your liftings, with all your dedicated things. i will accept you with your sweet savour, when i let emerge you out from the withs, and gather you out of the countries wherein ye have been shatter-scattered; and i will be dedicated in you before the body-nations. and ye will know that i am vowelconsonants-ohyeah, when i will bring you into the earth of to-song-

immersed-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, wherein ye have been ceased; and ye will lothe yourselves in your own sight for all your break-visuals that ye have committed. and ye will know that i am vowelconsonants-ohyeah when i have wrought with you for my there-name's sake, not according to your wicked ways, nor according to your swim-ruin doings, o ye house of to-song-immersed-isra'al saith the mister tohwards. moreover word vowelconsonants-ohyeah came to me, saying, betweeneer of earthling, name-there thy face-turnings in the way of 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 word vowelconsonants-ohyeah; thus saith the mister tohwards; 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 immersed-flesh will see that i vowelconsonants-ohyeah have kindled it: it will not be quenched. then said i, ah mister tohwards! they say of me, doth he not speak proverb-rules?

21

and word vowelconsonants-ohyeah came to me, saying, betweeneer of earthling, name-there thy face-turnings toward cast-complete-jerusalem, and drop thy word toward the dedicated places, and bring against the earth of to-song-immersed-isra'al and say to the earth of to-song-immersed-isra'al thus saith vowelconsonants-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 emerge out of his sheath against all immersed-flesh from the south to the north: that all immersed-flesh may know that i vowelconsonants-ohyeah have let my sword emerge from his sheath: it will not reset any more. sigh therefore, thou betweeneer of earthling, with the fractureing of thy loins; and with bitterness sigh before their eyes. and it will be, when they say to thee, wherefore sighest thou? that thou wilt answer, for the tidings; because it cometh: and every heart will melt, and all hands will be feeble, and every breathwind will faint, and all pool-knees will be weak as water: behold, it cometh, and will be brought to pass, saith the mister tohwards. again word vowelconsonants-ohyeah came to me, saying, betweeneer of earthling, bring, and say, thus saith vowelconsonants-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 is fed up with the branch of my betweeneer 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, betweeneer of earthling: for it will be upon my with, it will be upon all the presidents of to-song-immersed-isra'al strange-terrors by reason of the sword will be upon my with: clap therefore upon thy thigh. because it is a trial, and what if the sword is fed up with even the branch? it will be no more, saith the mister tohwards. thou therefore, betweeneer of earthling, bring, and hit thine hands together. and let the sword be doubled the third time, the sword of the voided: it is the sword of the great men that are voided,

which comeeth 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 gave bright, it is wrapped up for the cook-slaughter. go thee one way or other, either on the right hand, or on the left, wheresoever thy face-turnings is name-there. i will also hit mine hands together, and i will word my fury to rest: i vowelconsonants-ohyeah have worded it. word vowelconsonants-ohyeah came to me again, saying, also, thou betweener of earthing, name-there thee two ways, that the sword of the king of in-mix-fade-babel may come: both twain will emerge out of one earth: and choose thou a place, choose it at the head of the way to the city. name-there a way, that the sword may come to much-rabat of the with-ammonites, and to vowel-acknowledge-yeahodah in cast-complete-jerusalem the defended. for the king of in-mix-fade-babel 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 saw in the weight-liver. at his right hand was the magic for cast-complete-jerusalem, to name-there captains, to open the mouth in murder, to lift up the voice with shouting, to name-there battering rams against the gates, to spill a mountain and to between-build a fort. and it will be to them as a vain magic in their eyes, to them that have seven-swear seven-oaths: but he will call to accounting the cloudy, that they may be taken. therefore thus saith the mister tohwards; because ye have made your cloudy to be remembered, in that your go-beyonds are uncovered, 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, void big-shot president of to-song-immersed-isra'al whose day is come, when cloudy will have an end, thus saith the mister tohwards; turn aside 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 criterion it is; and i will give it him. and thou, betweener of earthing, bring and say, thus saith the mister tohwards concerning the with-ammonites, and concerning their wintering; even say thou, the sword, the sword is drawn: for the cook-slaughter it is furnished, to consume because of the glittering: whiles they chest-envision vanity to thee, whiles they do magic a lie to thee, to let emerge thee upon the necks of them that are voided, 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 spill out mine indignation upon thee, i will blow against thee in the fire of my being pass-cross, and give thee into the hand of brutish men, and skilful to swim-ruin. 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 vowelconsonants-ohyeah have worded it.

22

moreover word vowelconsonants-ohyeah came to me, saying, now, thou betweener of earthing, wilt thou critical, wilt thou critical the bloody city? yea, thou will shew her all her taboos. then say thou, thus saith the mister tohwards, the city spilldeh blood in the midst of it, that her time may come, and maketh bullshit against herself to cease herself. thou art become faulty in thy blood that thou hast spill; and hast ceased thyself in

thine bullshit which thou hast gave; and thou hast gived thy days to draw near, and art come even to thy years: therefore have i gave thee a wintering 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 to-song-immersed-isra'al every one were in thee to their power to spill 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 voided my settlings. in thee are men that gossip to spill blood: and in thee they eat upon the mountains: in the midst of thee they commit lewdness. in thee have they uncovered their fathers' skin-nakedness: in thee have they tormentd 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 tormentd his sister, his father's daughter. in thee have they taken gifts to spill blood; thou hast taken usury and increase, and thou hast profit-sliced thy in-sights by extortion, and hast forgotten me, saith the mister tohwards. behold, therefore i have hit mine hand at thy dishonest gain which thou hast made, and at thy blood which hath been in the midst of thee. can thine heart standstay, or can thine hands be strong, in the days that i will do with thee? i vowelconsonants-ohyeah have worded it, and will do it. and i will scatter thee among the body-nations, and shatter-scatter 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 vowelconsonants-ohyeah. and word vowelconsonants-ohyeah came to me, saying, betweener of earthing, the house of to-song-immersed-isra'al 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 mister tohwards; because ye are all become dross, behold, therefore i will gather you into the midst of cast-complete-jerusalem. as they gather silver, and brass, and iron, and lead, and 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 let you rest there, and melt you. yea, i will gather you, and blow upon you in the fire of my being pass-cross, 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 vowelconsonants-ohyeah have spilled out my fury upon you. and word vowelconsonants-ohyeah came to me, saying, betweener of earthing, say to her, thou art the earth 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 persons; 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-tora and have voided mine dedicated things: they have not differentiated between the dedicated and void, neither have they known between the stained and the top-bright, and have hid their eyes from my settlings, and i am voided among them. her immersed-princes in the near-inward thereof are like wolves tearing the tear, to spill blood, and to make lost persons, to slice profit-slice. and her come-bringers have daubed them with blandng, chest-envisioning vanity, and doing magic

lies to them, saying, thus saith the mister tohwards, when vowelconsonants-ohyeah hath not worded. the with of the land have used exploition, and robbed robbery, and have vexed the poor and needy: yea, they have exploited the stranger criterion. and i sought for a man among them, that should make up the fence, and stand in the gap before me for the land, that i should not swim-ruin it: but i found none. therefore have i spilled out mine indignation upon them; i have consumed them with the fire of my being pass-cross: their own way have i recompensed upon their heads, saith the mister tohwards.

23

word vowelconsonants-ohyeah came again to me, saying, betweener of earthing, there were two women, the betweenas of one mother: and they committed feed-whoredoms in narrows-develop-egypt; they committed feed-whoredoms in their youth: there were their breasts pressed, and there they bruised the teats of their virginity. and the there-names of them were her-tent-aholah the elder, and tent-core-aholibah her sister: and they were mine, and they bare betweeners and betweenas. thus were their there-names; keep-samaria is her-tent-aholah, and cast-complete-jerusalem tent-core-aholibah. and her-tent-aholah played the harlot when she was mine; and she doted on her lovers, on the pine-song-immersed-syrians her neighbours, which were clothed with blue, captains and 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 pine-song-immersed-syria and with all on whom she doted: with all their bullshit she ceased herself. neither left she her feed-whoredoms brought from narrows-develop-egypt: for in her youth they lay with her, and they bruised the breasts of her virginity, and spilled their feed-whoredom upon her. wherefore i have gave her into the hand of her lovers, into the hand of the pine-song-immersed-syrians, upon whom she doted. these uncovered her skin-nakedness: they took her betweeners and her betweenas, and killed her with the sword: and she became there-name among women; for they had done criterion upon her. and when her sister tent-core-aholibah saw this, she was more swim-ruin in her inordinate love than she, and in her feed-whoredoms more than her sister in her feed-whoredoms. she doted upon the pine-song-immersed-syrians her neighbours, captains and 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 as-genies-kasdimns pourtrayed with vermilion, girded with girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to see to, after the manner of the in-mix-fade-babelians of as-genies-kasdim, the land of their nativity: and as soon as she saw them with her eyes, she doted upon them, and sent messengers to them into as-genies-kasdim. and the in-mix-fade-babelians came to her into the bed of love, and they ceased her with their feed-whoredom, and she was polluted with them, and her person was alienated from them. so she uncovered her feed-whoredoms, and uncovered her skin-nakedness: then my person was alienated from her, like as my person 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 harlot in the land of narrows-develop-egypt. for she doted upon their paramours, whose immersed-flesh is as the immersed-flesh of asses, and whose issue is like the issue of horses. thus thou caldest to remembrance the lewdness of thy youth, in bruising thy teats by the narrows-develop-egyptians for the breasts of thy youth. therefore, o tent-core-aholibah, thus saith the mister tohwards; behold, i will raise up thy lovers against thee, from whom thy person is alienated, and i will bring them against thee on every side; the in-mix-fade-babelians, and all the as-genies-kasdimns, pekod, and shoa, and koa, and all the pine-song-immersed-syrians with them: all of them desirable young men, captains and rulers, great lords and read-called, 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 name-there against thee shield and shield and helmet round about: and i will name-there criterion before them, and they will criterion thee according to their criteria. and i will set my jealousy against thee, and they will do wall-watly with thee: they will turn aside thy nose and thine ears; and thy remnant will fall by the sword: they will take thy betweeners and thy betweenas; and thy residue will be eaten by the fire. they will also strip thee out of thy clothes, and take away thy fair tools. thus will i make thy lewdness to settle from thee, and thy feed-whoredom brought from the land of narrows-develop-egypt: so that don't lift up thine eyes to them, nor remember narrows-develop-egypt any more. for thus saith the mister tohwards; behold, i will give thee into the hand of them whom thou hatest, into the hand of them from whom thy person 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 uncovered, 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 mister tohwards; 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 name-thereing and name-desolation, with the cup of thy sister keep-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 mister tohwards. therefore thus saith the mister tohwards; because thou hast forgotten me, and flung me behind thy back, therefore bear thou also thy lewdness and thy feed-whoredoms. vowelconsonants-ohyeah said moreover to me; betweener of earthing, wilt thou critical her-tent-aholah and tent-core-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 betweeners, whom they bare to me, to pass-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 voided my settlings. for when they had slaughtered their betweeners to their bullshit, then they came the same day into my dedicated to void 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 tilt-bed, and a send-table arrayed before it, whereupon thou hast name-there mine incense and mine oil. and a voice of a multitude being at ease was with her: and with the men of the common sort were brought that-come-sabeans from the word-desert, which give 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 harlot: so went they in to her-tent-aholah and to tent-core-aholibah, the lewd women. and the right men, they will criterion them after the criterion of baked-adulteresses, and after the criterion of women that spill blood; because they are baked-adulteresses, and blood is in their hands. for thus saith the mister tohwards; i will 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 betweeners and their betweenas, 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 bullshit: and ye will know that i am the mister tohwards.

24

again in the ninth year, in the tenth month, in the tenth day of the month, word vowelconsonants-ohyeah came to me, saying, betweener of earthling, write thee the there-name of the day, even of this same day: the king of in-mix-fade-babel supported himself against cast-complete-jerusalem this same day. and utter a proverb-rule to the bitter house, and say to them, thus saith the mister tohwards; 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 mister tohwards; woe to the bloody city, to the pot whose scum is therein, and whose scum is not emerged of it! let emerge it out chunk by chunk; let no lot fall upon it. for her blood is in the midst of her; she name-there it upon the top of a rock; she spilled it not upon the land, to cover it with dust; that it might give wall-wrath to 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 mister tohwards; woe to the bloody city! i will even make the pile for fire great. heap on wood, kindle the fire, consume the immersed-flesh and spice it well, and let the bones be scorched. then standstay it empty upon the coals thereof, that the brass of it may be hot, and may be scorched, 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 didn't emerge from 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, don't be top-brightend from thy stainedness any more, till i have caused my fury to rest upon thee. i vowelconsonants-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

mister tohwards. also word vowelconsonants-ohyeah came to me, saying, betweener of earthling, behold, i take away from thee the desire of thine eyes with a injury: yet neither will thou mourn nor weep, neither will thy tears run down. anqforbear dmtogroan, make no mourning for the dead, bind the tire of thine head upon thee, and name-there 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, word vowelconsonants-ohyeah came to me, saying, speak to the house of to-song-immersed-isra'al thus saith the mister tohwards; behold, i will void my dedicated, the pride-swelling of your power, the person of your eyes, and that which your person pitieth; and your betweeners and your betweenas whom ye have left will fall by the sword. and ye will do as i have done: ye will not cover your lips, nor eat the bread of men. and your tires will be upon your heads, and your shoes upon your feet: ye will not mourn nor weep; but ye will pine away for your cloudies, and mourn one toward another. thus to-strong-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 mister tohwards. also, thou betweener of earthling, will it not be in the day when i take from them their goatness, the joy of their glory, the person of their eyes, and that whereupon they name-there their persons, their betweeners and their betweenas, that he that eject-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 eject-escaped, and thou wilt word, and be no more dumb: and thou will be a sign to them; and they will know that i am vowelconsonants-ohyeah.

25

word vowelconsonants-ohyeah came again to me, saying, betweener of earthling, name-there thy face-turnings against the with-ammonites, and bring against them; and say to the with-ammonites, hear the word of the mister tohwards; thus saith the mister tohwards; because thou saidst, aha, against my dedicated, when it was profaned; and against the earth of to-song-immersed-isra'al when it was name-desolate; and against the house of vowel-knowledge-yeahodah, when they went into captivity; behold, therefore i will give thee to the men of the east for a inheritance, and they will set their palaces in thee, and give their dwellings in thee: they will eat thy fruit, and they will drink thy milk. and i will give much-rabbah a stable for camels, and the with-ammonites a couching place for sheeps: and ye will know that i am vowelconsonants-ohyeah. for thus saith the mister tohwards; because thou hast clapped thine hands, and stamped with the feet, and be gladd in person with all thy despite against the earth of to-song-immersed-isra'al behold, therefore i will tilt-stretch out mine hand upon thee, and will give thee for a spoil to the body-nations; and i will cut thee off from the withs, and i will give thee to get lost out of the countries: i will make lost thee; and thou wilt know that i am vowelconsonants-ohyeah. thus saith the mister tohwards; because that from-father-moab and hair-seir do say, behold, the house of vowel-knowledge-yeahodah is like to all the body-nations; therefore, behold, i will open the side of from-father-moab from the cities, from his cities which are on his frontiers, the

gazelling of the land, house-of-names-bet-jeshimoth, residence-possessor-bel-meon, and cities-qiriataim, to the men of the east with the with-ammonites, and will give them in inheritance, that the with-ammonites may not be remembered among the nations. and i will do criterions upon from-father-moab; and they will know that i am vowelconsonants-ohyeah. thus saith the mister tohwards; because that man-red-Adam hath dot against the house of vowel-acknowledge-yeahodah by taking vengeance, and hath greatly faulted, and revenged himself upon them; therefore thus saith the mister tohwards; i will also tilt-stretch out mine hand upon man-red-Adam, and will cut off earthing and in-them animal from it; and i will give it sword-parched from south-teman; and they of breast-discuss-dedan will fall by the sword. and i will give my vengeance upon man-red-Adam by the hand of my with to-song-immersed-isra'el and they will do in man-red-Adam according to mine nose-anger and according to my fury; and they will know my vengeance, saith the mister tohwards. thus saith the mister tohwards; because the splash-in-palestinians have dot by revenge, and have taken vengeance with a despitful person, to swim-ruin it for the old hatred; therefore thus saith the mister tohwards; behold, i will tilt-stretch out mine hand upon the splash-in-palestinians, and i will cut off the cut-off-keretims, and make lost the remnant of the sea coast. and i will do great vengeance upon them with wall-wath reprovcs; and they will know that i am vowelconsonants-ohyeah, when i will give my vengeance upon them.

26

and it came to pass in the eleventh year, in the first day of the month, that word vowelconsonants-ohyeah came to me, saying, betweener of earthing, because that narrow-zur-tyrus hath said against cast-complete-jerusalem, aha, she is fractured 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 mister tohwards; behold, i am against thee, o narrow-zur-tyrus, and will quarrel many nations to up against thee, as the sea quarrelth his sieves to come up. and they will swim-ruin the walls of narrow-zur-tyrus, and de-struct her towers: i will also scrape her dust from her, and give 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 mister tohwards: and it will become a spoil to the nations. and her betweenas which are in the field will be slain by the sword; and they will know that i am vowelconsonants-ohyeah. for thus saith the mister tohwards; behold, i will bring upon narrow-zur-tyrus bring-jug-collect-nebuchadrezzar king of in-mix-fade-babel, 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 betweenas in the field: and he will give a fort against thee, and spill a mountain 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 demolish 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 come into thy gates, as men come into a city wherein is made 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 goatness 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 destruct thy walls, and demolish thy pleasant houses: and they will name-there 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 voice of thy violins will be no more heard. and i will give thee like the top of a rock: thou wilt be a place to spread nets upon; thou wilt be between-built no more: for i vowelconsonants-ohyeah have worded it, saith the mister tohwards. thus saith the mister tohwards to narrow-zur-tyrus; will not the isles shake at the voice of thy fall, when the voided groan, when the killing is killed in the midst of thee? then all the presidents of the sea will come down from their thrones, and turn aside their robes, and name-there off their broidered clothing: 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 give 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 emergeure. for thus saith the mister tohwards; when i will give thee a sword-parched city, like the cities that are not settled; when i will 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 gazelling in the land of the living; i will make thee a faderror, and thou wilt be no more: though thou be sought for, yet wilt thou to world not be found again, saith the mister tohwards.

27

word vowelconsonants-ohyeah came again to me, saying, now, thou betweener of earthing, take up a lamentation for narrow-zur-tyrus; and say to narrow-zur-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 mister tohwards; o narrow-zur-tyrus, thou hast said, i am of perfect beauty. thy borders are in the midst of the seas, thy between-builders have perfected thy beauty. they have made all thy ship boards of fir trees of meadow-senir: they have taken cedars from build-white-lebanon to make masts for thee. of the oaks of at-tooth-bashan have they made thine oars; the company of the okay-ashurites have made thy benches of ivory, brought out of the isles of stains-kittim. fine silklinen with broidered work from narrows-develop-egypt was that which thou spreadest forth to be thy sail; blue and purple from the isles of kneading-to-alishah was that which covered thee. the settlers of side-by-side-zidon and arvad were thy mariner-floaters: thy wise men, o narrow-zur-tyrus, that were in thee, were thy pilots. the ancients of small-hill-gebel and the wise men thereof were in thee thy calkers: all the ships of the sea with their mariners were in thee to guarantee thy merchandise. they of split-spread-persia-iran and of frozen-hail-lud and of bread-open-putlibya 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 dwarf-gam-madims were in thy towers: they hanged their shields

upon thy walls round about; they have made thy beauty perfect. cypress-cedar-tarshish was thy merchant by reason of the multitude of all kind of riches; with silver, iron, differentiated-tin, and lead, they traded in thy fairs. mud-dove-ionic-greece, world-tubal, and duration-meshekh, they were thy merchants: they traded the persons of men and tools of brass in thy market. they of the house of produced-togamah traded in thy fairs with horses and horsemen and mules. the men of breast-discuss-dedan were thy merchants; many isles were the merchandise of thine hand: they brought thee for a present ray-horns of ivory and ebony. high-aram-syria was thy merchant by reason of the multitude of the wares of thy making: they occupied in thy fairs with emeralds, purple, and broidered doing, and fine linen, and coral, and agate. vowel-acknowledge-yea-hodah, and the land of to-song-immersed-isra'el they were thy merchants: they traded in thy market wheat of count-minit, and pannaq, and honey, and oil, and balm. quiet-bag-damasqus was thy merchant in the multitude of the wares of thy making, for the multitude of all riches; in the wine of helbon, and white wool. discuss-court-dan also and mud-dove-ionic-greece going to and fro occupied in thy fairs: bright iron, cassia, and calamus, were in thy market. breast-discuss-dedan was thy merchant in precious clothes for chariots. evening-pleasant-arabia, and all the presidents of dark-mourning-qedar, they occupied with thee in lambs, and rams, and goats: in these were thy merchants. the merchants of coming-sheba and thunder-mane-re'emah, they were thy merchants: they occupied in thy fairs with chief of all scents, and with all precious stones, and gold. scorch-hole-haran, and canneh, and delight-while-eden, the merchants of coming-sheba, pine-song-immersed-assyria, and as-taught-kil-mad, 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 cypress-cedar-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 fractured thee in the midst of the seas. thy riches, and thy fairs, thy merchandise, thy mariners, and thy pilots, thy calkers, and the guaranters 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 voice 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 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 person and bitter wailing. and in their wailing they will take up a lamentation for thee, and lament over thee, saying, what city is like narrow-zur-tyrus, like the destroyed in the midst of the sea? when thy wares emerged 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 fractured 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 shudder shuddering, they will be hair-imagining

in their face-turnings. the merchants among the withs will whistle at thee; thou wilt be a faderror, and never will be any more.

28

word vowelconsonants-ohyeah came again to me, saying, between-er of earthling, say to the prince of narrow-zur-tyrus, thus saith the mister tohwards; because thine heart talls, and thou hast said, i am a tohwards, i sit in the seat of tohwards, in the midst of the seas; yet thou art a earthling, and not tohwards, though thou set thine heart as the heart of tohwards: behold, thou art wiser than to-my-court-dani'al; there is nothing block-plugged that they can hide from thee: with thy wisdom and with thine between-understanding thou hast gotten thee stratagem, and hast gotten gold and silver into thy treasures; by thy great wisdom and by thy traffic hast thou increased thy stratagem, and thine heart talls because of thy stratagem: therefore thus saith the mister tohwards; because thou hast set thine heart as the heart of tohwards; 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 swim-ruin, and thou wilt die the deaths of them that are voided in the midst of the seas. wilt thou yet say before him that killeth thee, i am tohwards? but thou wilt be a earthling, and no tohwards, in the hand of him that voideth thee. thou wilt die the deaths of the foreskinned by the hand of strangers: for i have worded it, saith the mister tohwards. moreover word vowelconsonants-ohyeah came to me, saying, between-er of earthling, take up a lamentation upon the king of narrow-zur-tyrus, and say to him, thus saith the mister tohwards; thou sign-sealest up the sum, full of wisdom, and perfect in beauty. thou hast been in delight-while-eden the garden of tohwards; 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 swimming near-inwarder that covereth; and i have set thee so: thou wast upon the dedicated mountain of tohwards; 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 tipping 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 void out of the mountain of tohwards; and i will make lost thee, o covering near-inwarder, from the midst of the stones of fire. thine heart tall'd because of thy beauty, thou hast swim-ruined thy wisdom by reason of thy brightness: i will fling thee to the land, i will give thee before kings, that they may behold thee. thou hast ceased thy dedicated by the multitude of thine cloudies, by the cloudy of thy traffic; therefore will i let emerge a fire from the midst of thee, it will eat thee, and i will let emerge thee to ashes upon the land in the eyes of all them that see thee. all they that know thee among the withs will be astonished at thee: thou wilt be a faderror, and never wilt thou be any more. again word vowelconsonants-ohyeah came to me, saying, between-er of earthling, name-there thy face-turnings against side-by-side-zidon, and bring against it, and say, thus saith the mister tohwards; behold, i am against thee, o side-by-side-zidon; and i will be given heavyweight in the

midst of thee: and they will know that i am vowelconsonants-ohyeah, when i will have done criterions in her, and will be dedicated in her. for i will send into her word, and blood into her streets; and the voided will be crimed in the half of her by the sword upon her on every side; and they will know that i am vowelconsonants-ohyeah, and there will be no more a pricking brier to the house of to-song-immersed-isra'al nor any grieving thorn of all that are round about them, that spited them; and they will know that i am the mister tohwards. thus saith the mister tohwards; when i will have gathered the house of to-song-immersed-isra'al from the withs among whom they are shatter-scattered, and will be dedicated in them in the eyes of the body-nations, then will they dwell in their earth that i have given to my worker heel-follow-jaqob. and they will dwell for sure therein, and will between-build houses, and plant vineyards; yea, they will dwell with being sure, when i have done criterions upon all those that spite them round about them; and they will know that i am vowelconsonants-ohyeah their tohwards.

29

in the tenth year, in the tenth month, in the twelfth day of the month, word vowelconsonants-ohyeah came to me, saying, betweeneer of earthing, name-there thy face-turnings against big-house-fuhreroh king of narrows-develop-egypt, and bring against him, and against all narrows-develop-egypt: word, and say, thus saith the mister tohwards; behold, i am against thee, big-house-fuhreroh king of narrows-develop-egypt, the great crocodile that lieth in the midst of his rivers, which hath said, my river is mine own, and i have gave it for myself. but i will give hooks in thy jaws, and i will give the fish of thy rivers to cling to thy scales, and i will bring thee up out of the midst of thy rivers, and all the fish of thy rivers will cling to thy scales. and i will leave thee thrown into the word-desert, thee and all the fish of thy rivers: thou will fall upon the open fields; don't 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 narrows-develop-egypt will know that i am vowelconsonants-ohyeah, because they have been a staff of reed to the house of to-song-immersed-isra'al when they took hold of thee by thy hand, thou didst fracture, and hatch all their shoulder: and when they leaned upon thee, thou fracturedst, and madest all their loins to be at a stand. therefore thus saith the mister tohwards; behold, i will bring a sword upon thee, and cut off earthing and in-them animal out of thee. and the land of narrows-develop-egypt will be name-desolate and sword-parched; and they will know that i am vowelconsonants-ohyeah: because he hath said, the river is mine, and i have made it. behold, therefore i am against thee, and against thy rivers, and i will give the land of narrows-develop-egypt utterly sword-parched and name-desolate, from the tower of bush-syene even to the border of cush-spindle-ethiopia. no foot of earthing will pass-cross through it, nor foot of in-them animal will pass-cross through it, neither will it be settled forty years. and i will give the land of narrows-develop-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 narrows-develop-egyptians among the nations, and will shatter-scatter them through the countries. yet thus saith the mister tohwards; at the end of forty years will i gather

the narrows-develop-egyptians from the withs where they were shatter-scattered: and i will bring again the sit-captivity of narrows-develop-egypt, and will cause them to reset into the land of father-patros, 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 to-song-immersed-isra'al which bringeth their cloudy to remembrance, when they will see after them: but they will know that i am the mister tohwards, and it came to pass in the seven and twentieth year, in the first month, in the first day of the month, word vowelconsonants-ohyeah came to me, saying, betweeneer of earthing, bring-jug-collect-nebuchadrezzar king of in-mix-fade-babel caused his stratagem to work a great work against narrow-zur-tyrus: every head was made bald, and every shoulder was peeled: yet had he no wages, nor his stratagem, for narrow-zur-tyrus, for the work that he had worked against it: therefore thus saith the mister tohwards; behold, i will give the land of narrows-develop-egypt to bring-jug-collect-nebuchadrezzar king of in-mix-fade-babel; 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 narrows-develop-egypt for his achievement wherewith he worked against it, because they achieved for me, saith the mister tohwards. in that day will i cause the ray-horn of the house of to-song-immersed-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 vowelconsonants-ohyeah.

30

word vowelconsonants-ohyeah came again to me, saying, betweeneer of earthing, bring and say, thus saith the mister tohwards; how! ye, woe worth the day! for the day is near, even the day of vowelconsonants-ohyeah is near, a cloudy day; it will be the time of the body-nations. and the sword will come upon narrows-develop-egypt, and great pain will be in cush-spindle-ethiopia, when the voided will fall in narrows-develop-egypt, and they will take away her multitude, and her foundations will be destructed. cush-spindle-ethiopia, and bread-open-put-libya, and birth-lydia, and all the guaranteed people, and thorn-chub, and the men of the land that is in alignment, will fall with them by the sword. thus saith vowelconsonants-ohyeah; they also that support narrows-develop-egypt will fall; and the pride of her goatness will come down: from the tower of bush-syene will they fall in it by the sword, saith the mister tohwards. 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 vowelconsonants-ohyeah, when i have set a fire in narrows-develop-egypt, and when all her helpers will be fractured. in that day will messengers emerge from me in ships to make the sure cush-spindle-ethiopians afraid, and great pain will come upon them, as in the day of narrows-develop-egypt: for, lo, it cometh. thus saith the mister tohwards; i will also make the multitude of narrows-develop-egypt to settle by the hand of bring-jug-collect-nebuchadrezzar king of in-mix-fade-babel. he and his with with him, the terrible of the nations, will be brought to swim-ruin the land: and they will draw their swords against narrows-develop-egypt, and

fill the land with the voided. and i will give the rivers sword-parched, and sell the land into the hand of the break-visual: and i will give the land name-desolate, and all that is therein, by the hand of strangers: i vowel-consonants-ohyeah have worded it. thus saith the mister tohwards; i will also make lost the bullshit, and i will give their ideal-idols to settle out of view-nof; and there will be no more a president of the land of narrows-develop-egypt: and i will give a respect in the land of narrows-develop-egypt. and i will give father-patros name-desolate, and will name-there fire in take-down-zoen, and will do criterions in partially-cooked-no. and i will spill my fury upon bush-sin, the goatness of narrows-develop-egypt; and i will cut off the multitude of partially-cooked-no. and i will set fire in narrows-develop-egypt: sin will have great stratagem, and no will be hatched asunder, and view-nof will have distresses daily. the young men of power-aven and of mouth-of-enticing-pibeset will fall by the sword: and these cities will go into sit-captivity. at praise-be-to-god-tehafnehes also the day will be darkened, when i will fracture there the upon-yokes of narrows-develop-egypt: and the pride-swelling of her power will settle in her: as for her, a cloud will cover her, and her betweenas will go into sit-captivity. thus will i do criterions in narrows-develop-egypt: and they will know that i am vowelconsonants-ohyeah. and it came to pass in the eleventh year, in the first month, in the seventh day of the month, that word vowelconsonants-ohyeah came to me, saying, betweener of earthling, i have fractured the arm of big-house-fuhreroh king of narrows-develop-egypt; and will fracture his arms, the strong, and that which was fractured; and i will quarrel the sword to fall out of his hand. and i will scatter the narrows-develop-egyptians among the nations, and will shatter-scatter them through the countries. and i will strengthen the arms of the king of in-mix-fade-babel, and give my sword in his hand: but i will fracture pharaoh's arms, and he will groan before him with the groanings of a deadly voided man. but i will strengthen the arms of the king of in-mix-fade-babel, and the arms of big-house-fuhreroh will fall down; and they will know that i am vowelconsonants-ohyeah, when i will give my sword into the hand of the king of in-mix-fade-babel, and he will tilt-stretch it out upon the land of narrows-develop-egypt. and i will scatter the narrows-develop-egyptians among the nations, and shatter-scatter them among the countries; and they will know that i am vowelconsonants-ohyeah.

31

and it came to pass in the eleventh year, in the third month, in the first day of the month, that word vowelconsonants-ohyeah came to me, saying, betweener of earthling, speak to big-house-fuhreroh king of narrows-develop-egypt, and to his multitude; whom art thou like in thy greatness? behold, the pine-song-immersed-syrian was a cedar in build-white-lebanon with beautiful 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 tall on all the trees of the field, and his boughs were multiplied, and his branches became long because of the multitude of waters, when he sent. 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 beautiful in his greatness, in the length of his branches: for his root was by great waters. the cedars in the garden of tohwards 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 tohwards was like to him in his beauty. i have made him beautiful by the multitude of his branches: so that all the trees of delight-while-eden, that were in the garden of tohwards, envied him. therefore thus saith the mister tohwards; 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 stick-saved him into the hand of the ramness 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 fractured 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 gave to death, to the nether parts of the land, in the midst of betweeners of men, with them that go down to the pit. thus saith the mister tohwards; in the day when he went down to the asking i quarrelled a mourning: i covered the deep for him, and i restrained the rivers thereof, and the great waters were stayed: and i quarrelled build-white-lebanon to mourn for him, and all the trees of the field fainted for him. i made the nations to shake at the voice of his fall, when i cast him down to asking with them that descend into the pit: and all the trees of delight-while-eden, the choice and best of build-white-lebanon, all that drink water, will be comforted in the nether parts of the land. they also went down into asking with him to them that be voided 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 delight-while-eden? yet will thou be brought down with the trees of delight-while-eden to the nether parts of the land: thou wilt lie in the midst of the fore-skin with them that be voided by the sword. this is big-house-fuhreroh and all his multitude, saith the mister tohwards.

32

and it came to pass in the twelfth year, in the twelfth month, in the first day of the month, that word vowelconsonants-ohyeah came to me, saying, betweener of earthling, take up a lamentation for big-house-fuhreroh king of narrows-develop-egypt, and say to him, thou art like a out-of-town-lion of the nations, and thou art as a whale in the seas: and thou camest forth with thy rivers, and narrowsdst the waters with thy feet, and fouledst their rivers. thus saith the mister tohwards; 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 give thy immersed-flesh upon the mountains, and fill the valleys with thy height. i will also let drink with thy blood the land wherein thou swimmest, even to the mountains; and the rivers will be full of thee. and when i will name-there 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 shine her light. all the bright lights of namespaces will i give dark over thee, and name-there darkness upon thy land, saith the mister tohwards. i will also vex the hearts of many withs, when i will bring thy fracturing 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 shudder shuddering for thee, when i will brandish my sword before them; and they will tremble at every moment, every man for his own person, in the day of thy fall. for thus saith the mister tohwards; the sword of the king of in-mix-fade-babel will come upon thee. by the swords of the herobloke will i quarrel thy multitude to fall, the terrible of the nations, all of them; and they will plunder the pride-swelling of narrows-develop-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 let drinks deep, and cause their rivers to run like oil, saith the mister tohwards. when i will give the land of narrows-develop-egypt name-desolate, and the land will be destitute of that whereof it was full, when i will hit all them that dwell therein, then will they know that i am vowelconsonants-ohyeah. this is the lamentation wherewith they will lament her: the betweenas of the nations will lament her: they will lament for her, even for narrows-develop-egypt, and for all her multitude, saith the mister tohwards. it came to pass also in the twelfth year, in the fifteenth day of the month, that word vowelconsonants-ohyeah came to me, saying, betweener of earthling, wait for the multitude of narrows-develop-egypt, and cast them down, even her, and the betweenas 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 voided by the sword: she is gave 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, voided by the sword. pine-song-immersed-assyria is there and all her company: his graves are about him: all of them voided, fallen by the sword: whose graves are given in the sides of the pit, and her company is round about her grave: all of them voided, fallen by the sword, which given shredding in the land of the living. there is world-youth-clam and all her multitude round about her grave, all of them voided, fallen by the sword, which are gone down foreskinned into the nether parts of the land, which gived their shredding in the land of the living; yet have they borne their humiliation with them that go down to the pit. they have set her a bed in the midst of the voided with all her multitude: her graves are round about him: all of them foreskinned, voided by the sword: though their shredding was gived in the land of the living, yet

have they borne their humiliation with them that go down to the pit: he is give in the midst of them that be voided. there is duration-meshekh, world-tubal, and all her multitude: her graves are round about him: all of them foreskinned, voided by the sword, though they given 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 tools 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 fractured in the midst of the foreskinned, and will lie with them that are voided with the sword. there is man-red-atom, her kings, and all her presidents, which with their her-oblokeness are laid by them that were voided by the sword: they will lie with the foreskinned, and with them that go down to the pit. there be the immersed-princes of the north, all of them, and all the side-by-side-zidonians, which are gone down with the voided; with their shredding they are humiliated of their her-oblokeness; and they lie foreskinned with them that be voided by the sword, and lift their humiliation with them that go down to the pit. big-house-fuhreroth will see them, and will be comforted over all his multitude, even big-house-fuhreroth and all his stratagem voided by the sword, saith the mister tohwards. for i have given my shredding in the land of the living: and he will be laid in the midst of the foreskinned with them that are voided with the sword, even big-house-fuhreroth and all his multitude, saith the mister tohwards.

33

again word vowelconsonants-ohyeah came to me, saying, betweener of earthling, word to betweeners of thy with, and say to them, when i bring the sword upon a earth, if the with of the earth 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 voice 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 voice of the mouthpiece-horn and took not warning; his blood will be upon him. but he that taketh warning will escape his person. 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 person from among them, he is taken away in his cloudy; but his blood will i require at the watchman's hand. so thou, o betweener of earthling, i have name-there thee a watchman to the house of to-song-immersed-isra'el 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 snatched thy person. therefore, o thou betweener of earthling, speak to the house of to-song-immersed-isra'el 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 mister tohwards, i have no desire in the death of the big-shot; but that the big-shot turn from his way and live: turn ye, turn ye from your break-visual ways; for why will ye die, o house

of to-song-immersed-isra'al therefore, thou betweeneer of earthing, say to betweeners of thy with, the being right of the right will not stick-save 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 upping, all his being rightes will not be remembered; but for his upping 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 criterion; if the big-shot complete the pledge, complete that he had robbed, walk in the statutes of life, without committing upping; he will surely live, he will not die. none of his misses that he hath missed will be remembered to him: he hath done that which is lawful and criterion; he will surely live. yet betweeners of thy with say, the way of the mister is not equal: but as for them, their way is not equal. when the right turneth from his being right, and committeth upping, he will even die thereby. but if the big-shot turn from his big-shot, and do that which is lawful and criterion, he will live thereby. yet ye say, the way of the mister is not equal. o ye house of to-song-immersed-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 eject-escaped out of cast-complete-jerusalem came to me, saying, the city is hit. now the hand of vowelconsonants-ohyeah was upon me in the evening, afore he that was eject-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 word vowelconsonants-ohyeah came to me, saying, betweeneer of earthing, they that settle those sword-parcheds of the earth of to-song-immersed-isra'al speak, saying, theirwing-organ-abraham was one, and he inherited the earth: but we are earthing; the earth is given us for inheritance. wherefore say to them, thus saith the mister tohwards; ye eat with the blood, and lift up your eyes toward your bullshit, and spill 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 mister tohwards; 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 give the land most name-desolate, and the pride-swelling of her power will settle; and the mountains of to-song-immersed-isra'al will be name-desolate, that none will pass-cross through. then will they know that i am vowelconsonants-ohyeah, when i have laid the land most name-desolate because of all their taboos which they have committed. also, thou betweeneer of earthing, betweeners 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 emerges from vowelconsonants-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 immersed-song 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 word vowelconsonants-ohyeah came to me, saying, betweeneer of earthing, bring against the watchers of to-song-immersed-isra'al bring, and say to them, thus saith the mister tohwards to the watchers; woe be to the watchers of to-song-immersed-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 fractured, neither have ye settled again that which was distanced, neither have ye sought that which was lost; but with strong and with cruelty have ye go downed them. and they were shatter-scattered, because there is no watcher: and they became meat to all the animals of the field, when they were shatter-scattered. my sheep wandered through all the mountains, and upon every high mountain: yea, my sheep was shatter-scattered upon all the face-turnings of the land, and none did search or seek after them. therefore, ye watchers, hear word vowelconsonants-ohyeah; as i live, saith the mister tohwards, 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 word vowelconsonants-ohyeah; thus saith the mister tohwards; 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 snatch my sheep from their mouth, that they may not be meat for them. for thus saith the mister tohwards; 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 shatter-scattered; so will i seek out my sheep, and will snatch them out of all places where they have been shatter-scattered in the cloudy and dark day. and i will let emerge them out from the withs, and gather them from the countries, and will let emerge them to their own earth, and watch-feed them upon the mountains of to-song-immersed-isra'al by the rivers, and in all the seated places of the land. i will watch-feed them in a good look-after-pasture, and upon the high mountains of to-song-immersed-isra'al will their fold be: there will they lie in a good fold, and in a fat look-after-pasture will they watch-feed upon the mountains of to-song-immersed-isra'al i will watch-feed my sheep, and i will quarrel them to lie down, saith the mister tohwards. i will chest-envisionk that which was lost, and bring again that which was driven away, and will bind up that which was fractured, and will strengthen that which was sick: but i will fracture the fat and the strong; i will watch-feed them with criterion and as for you, o my sheep, thus saith the mister tohwards; 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 look-after-pasture, but ye must tread down with your feet the residue of your look-after-pastures? and to have drunk of the deep let drinks, 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 mister tohwards 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 thrusted 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 dude-david; he will watch-feed them, and he will be their watcher. and i vowelconsonants-ohyeah will be their tohwards, and my worker dude-david a president among them; i vowelconsonants-ohyeah have worded it. and i will make with them a alignment of completeness, and will word the break-visual animals to settle out of the land: and they will settle for sure in the word-desert, and sleep in the woods. and i will give them and the places round about my mountain a first-pooling; and i will give the shower to come down in his season; there will be showers of first-pooling. and the tree of the field will give her fruit, and the land will give her increase, and they will be sure in their earth, and will know that i am vowelconsonants-ohyeah, when i have fractured the bands of their upon-yoke, and gave them out of the hand of those that worked 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 there-name, and they will be no more consumed with hunger in the land, neither lift the humiliation of the body-nations any more. thus will they know that i vowelconsonants-ohyeah their tohwards am with them, and that they, even the house of to-song-immersed-isra'al are my with, saith the mister tohwards. and ye my sheep, the sheep of my look-after-pasture, are men, and i am your tohwards, saith the mister tohwards.

35

moreover word vowelconsonants-ohyeah came to me, saying, betweener of earthling, name-there thy face-turnings against mountain hair-seir, and bring against it, and say to it, thus saith the mister tohwards; behold, o mountain hair-seir, i am against thee, and i will tilt-stretch out mine hand against thee, and i will give thee most name-desolate. i will name-there thy cities sword-parched, and thou will be name-desolate, and thou will know that i am vowelconsonants-ohyeah. because thou hast had a world hatred, and hast liquified betweeners of to-song-immersed-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 mister tohwards, i will prepare thee to blood, and blood will chase thee: sith thou hast not hated blood, even blood will chase thee. thus will i give mountain hair-seir most name-desolate, and cut off from it him that pass-crosseth out and him that reseteth. and i will fill his mountains with his voided men: in thy mountains, and in thy valleys, and in all thy rivers, will they fall that are voided with the sword. i will make thee world name-desolations, and thy cities will not reset: and ye will know that i am vowelconsonants-ohyeah. because thou hast said, these two nations and these two countries will be mine, and we will inherit it; whereas vowelconsonants-ohyeah was there: therefore, as i live, saith the mister tohwards, i will even do according to thine nose-anger, and according to thine envy which

thou hast used out of thy hatred against them; and i will make myself known among them, when i have criticald thee. and thou will know that i am vowelconsonants-ohyeah, and that i have heard all thy blasphemies which thou hast spoken against the mountains of to-song-immersed-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 mister tohwards; when the whole land be gladth, i will make thee name-desolate. as thou didst be glad at the inheritance of the house of to-song-immersed-isra'al because it was name-desolate, so will i do to thee: thou will be name-desolate, o mountain hair-seir, and all red-aidumea, even all of it: and they will know that i am vowelconsonants-ohyeah.

36

also, thou betweener of earthling, bring to the mountains of to-song-immersed-isra'al and say, ye mountains of to-song-immersed-isra'al hear word vowelconsonants-ohyeah: thus saith the mister tohwards; because the enemy hath said against you, aha, even the ancient in-whats are ours in inheritance: therefore bring and say, thus saith the mister tohwards; 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 to-song-immersed-isra'al hear the word of the mister tohwards; thus saith the mister tohwards to the mountains, and to the mountains, to the rivers, and to the valleys, to the name-desolate sword-parched, and to the cities that are forsaken, which became a prey and mocking to the residue of the body-nations that are round about; therefore thus saith the mister tohwards; surely in the fire of my jealousy have i worded against the residue of the body-nations, and against all red-aidumea, which have name-theered my earth into their inheritance with the gladness of all their person, with despitful persons, to cast it out for a prey. bring therefore concerning the earth of to-song-immersed-isra'al and say to the mountains, and to the mountains, to the rivers, and to the valleys, thus saith the mister tohwards; behold, i have worded in my jealousy and in my fury, because ye have borne the humiliation of the body-nations: therefore thus saith the mister tohwards; i have lifted up mine hand, surely the body-nations that are about you, they will lift their humiliation. but ye, o mountains of to-song-immersed-isra'al ye will shoot forth your branches, and give your fruit to my with of to-song-immersed-isra'al 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 to-song-immersed-isra'al even all of it: and the cities will be settled, and the sword-parched will be between-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 vowelconsonants-ohyeah. yea, i will cause men to walk upon you, even my with to-song-immersed-isra'al and they will inherit thee, and thou will be their inheritance, and thou will no more henceforth bereave them of men. thus saith the mister tohwards; because they say to you, thou earth eatest up men, and hast bereaved thy nations: therefore thou will eat men no more, neither be-

reave thy nations any more, saith the mister tohwards. neither will i cause men to hear in thee the humiliation of the body-nations any more, neither will thou bear the wintering of the withs any more, neither will thou cause thy nations to fall any more, saith the mister tohwards. moreover word vowelconsonants-ohyeah came to me, saying, betweener of earthing, when the house of to-song-immersed-isra'al dwell in their own earth, they ceased it by their own way and by their doings: their way was before me as the stainedness of a removed woman. wherefore i spilled my fury upon them for the blood that they had spill upon the land, and for their bullshit wherewith they had polluted it: and i scattered them among the body-nations, and they were shatter-scattered through the countries: according to their way and according to their doings i critcald them. and when they came to the body-nations, where they went, they voided my dedicated there-name, when they said to them, these are the with of vowelconsonants-ohyeah, and are emerged out of his land. but i had pity for mine dedicated there-name, which the house of to-song-immersed-isra'al had voided among the body-nations, where they went. therefore say to the house of to-song-immersed-isra'al thus saith the mister tohwards; i do not this for your sakes, o house of to-song-immersed-isra'al but for mine dedicated there-name's sake, which ye have voided among the body-nations, where ye went. and i will dedicated my great there-name, which was voided among the body-nations, which ye have voided in the midst of them; and the body-nations will know that i am vowelconsonants-ohyeah, saith the mister tohwards, 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 earth. 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 give in near-inwards you: and i will turn aside the stony heart out of your immersed-flesh and i will give you an heart of immersed-flesh and i will name-there my breathwind in near-inwards you, and criterion you to walk in my statutes, and ye will keep my criteria, 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 tohwards: 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 wintering of famine among the body-nations. then will ye remember your own break-visual 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 mister tohwards, be it known to you: be ashamed and humiliated for your own ways, o house of to-song-immersed-isra'al thus saith the mister tohwards; in the day that i will have top-brightend you from all your cloudies i will also quarrel you to settle in the cities, and the sword-parcheds will be between-built. and the name-desolate land will be worked, whereas it name-there name-desolate in the eyes of all that pass-crossed by. and they will say, this land that was name-desolate is become like the garden of delight-while-eden; and the sword-parched and name-desolate and destructed cities are become fenced, and are settled. then the body-nations that are left round about you will know that i vowelconsonants-ohyeah between-build the de-

structed places, and plant that that was name-desolate: i vowelconsonants-ohyeah have worded it, and i will do it. thus saith the mister tohwards; i will yet for this be enquired of by the house of to-song-immersed-isra'al to do it for them; i will increase them with men like a sheep. as the dedicated sheep, as the sheep of cast-complete-jerusalem in her solemn feasts; so will the sword-parched cities be filled with sheeps of men: and they will know that i am vowelconsonants-ohyeah.

37

the hand of vowelconsonants-ohyeah was upon me, and carried me out in breathwind of vowelconsonants-ohyeah, and let me rest in the midst of the hatch-plain which was full of bones, and quarrelled me to pass-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, betweener of earthing, can these bones live? and i answered, o mister tohwards, thou knowest. again he said to me, bring upon these bones, and say to them, o ye dry bones, hear word vowelconsonants-ohyeah. thus saith the mister tohwards to these bones; behold, i will cause breathwind to come into you, and ye will live: and i will give sinews upon you, and will up immersed-flesh upon you, and cover you with visual-break-skin, and give breathwind in you, and ye will live; and ye will know that i am vowelconsonants-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 saw, lo, the sinews and the immersed-flesh upped upon them, and the visual-break-skin covered them on: but there was no breathwind in them. then said he to me, bring to the breathwind, bring, betweener of earthing, and say to the breathwind, thus saith the mister tohwards; come from the four breathwinds, o breathwind, and blow upon these killed, 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, betweener of earthing, these bones are the whole house of to-song-immersed-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 mister tohwards; behold, o my with, i will open your graves, and cause you to up out of your graves, and bring you into the earth of to-song-immersed-isra'al and ye will know that i am vowelconsonants-ohyeah, when i have opened your graves, o my with, and brought you up out of your graves, and will give my breathwind in you, and ye will live, and i will let you rest in your own earth: then will ye know that i vowelconsonants-ohyeah have worded it, and performed it, saith vowelconsonants-ohyeah. word vowelconsonants-ohyeah came again to me, saying, moreover, thou betweener of earthing, take thee one stick, and write upon it, for vowel-acknowledge-yeahodah, and for betweeners of to-song-immersed-isra'al his companions: then take another stick, and write upon it, for add-increase-josef, the stick of gray-fruitful-afraim and for all the house of to-song-immersed-isra'al his companions: and join them one to another into one stick; and they will become one in thine hand. and when betweeners of thy with will speak to thee, saying, wilt thou not shew us what thou meanest by these? word to them, thus saith the mister tohwards; behold, i will take the stick of add-increase-josef, which is in the hand of gray-fruitful-afraim, and

the branch of to-song-immersed-isra'al his fellows, and will give them with him, even with the stick of vowel-knowledge-yeahodah, and give 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 mister tohwards; behold, i will take betweeners of to-song-immersed-isra'al from among the body-nations, where they be gone, and will gather them on every side, and bring them into their own earth: and i will make them one nation in the land upon the mountains of to-song-immersed-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 tohwards. and dude-david my worker will be king over them; and they all will have one watcher: they will also walk in my criteria, and keep my statutes, and do them. and they will dwell in the land that i have given to heel-follow-jacob my worker, wherein your fathers have dwelt; and they will dwell therein, even they, and their betweeners, and their betweeners's betweeners to world: and my worker dude-david will be their president to world. moreover i will give a alignment of completeness 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 tohwards, and they will be my with. and the body-nations will know that i vowelconsonants-ohyeah do dedicated to-song-immersed-isra'al when my dedicated will be in the midst of them to worldmore.

38

and word vowelconsonants-ohyeah came to me, saying, betweener of earthing, name-there thy face-turnings against roof-maximum-gog, the earth of from-roof-magog, the president head of duration-meshekh and world-tubal, and bring against him, and say, thus saith the mister tohwards; behold, i am against thee, o roof-maximum-gog, the president head of duration-meshekh and world-tubal: and i will turn thee back, and give hooks into thy jaws, and i will let emerge thee forth, and all thine stratagem, horses and horsemen, all of them clothed with all sorts of armour, even a great company with shields and shields, all of them handling swords: split-spread-persia-iran, cush-spin-dle-ethiopia, and bread-open-put-libya with them; all of them with shield and helmet: final-gomer, and all his bands; the house of produced-togarmah of the north quarters, and all his bands: and many 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 accounted: in the latter years thou will come into the land that is let emerge back from the sword, and is gathered out of many withs, against the mountains of to-song-immersed-isra'al which have been always sword-parched: but it is let emerge out of the nations, and they will dwell for sure all of them. thou will up 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 mister tohwards; it will also come to pass, that at the same time will words up into thy heart, and thou

will think an break-visual thought: and thou will say, i will 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. coming-sheba, and breast-discuss-dedan, and the merchants of cypress-cedar-tarshish, with all the out-of-town-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, betweener of earthing, bring and say to roof-maximum-gog, thus saith the mister tohwards; in that day when my with of to-song-immersed-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 up against my with of to-song-immersed-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 roof-maximum-gog, before their eyes. thus saith the mister tohwards; art thou he of whom i have worded in old time by my workers the come-bringers of to-song-immersed-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 roof-maximum-gog will come against the earth of to-song-immersed-isra'al saith the mister tohwards, that my fury will up in my face-turnings. for in my jealousy and in the fire of my being pass-cross have i worded, surely in that day there will be a great shaking in the earth of to-song-immersed-isra'al 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 destructed, 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 mister tohwards: 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 washing over rain, and great ruin-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 vowelconsonants-ohyeah.

39

therefore, thou betweener of earthing, bring against roof-maximum-gog, and say, thus saith the mister tohwards; behold, i am against thee, o roof-maximum-gog, the chief president of duration-meshekh and world-tubal: and i will turn thee back, and leave but the sixth part of thee, and will cause thee to up from the north parts, and will bring thee upon the mountains of to-song-immersed-isra'al 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 to-song-immersed-isra'al thou, and all thy bands, and the withs that are 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 mister tohwards. and i will send a fire on from-roof-magog, and among them that dwell surely in the isles: and they will know that i am vowelconsonants-ohyeah. so will i make my dedicated there-name known in the midst of my with to-song-immersed-isra'al and i will not let them pollute my dedicated there-name any more: and the body-nations will know that i am vowelconsonants-ohyeah, the dedicated one in to-song-immersed-isra'al behold, it is come, and it is done, saith the mister tohwards; this is the day whereof i have worded. and they that dwell in the cities of to-song-immersed-isra'al will emerge, and will set on fire and burn the weapons, both the shields and the shields, the bows and the arrow-halvers, 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 mister tohwards. and it will come to pass-cross in that day, that i will give to roof-maximum-gog a place there of graves in to-song-immersed-isra'al the valley of the pass-crossengers on the east of the sea: and it will stop the noses of the pass-crossengers: and there will they bury roof-maximum-gog and all his multitude: and they will call it the valley of crowd-roof-hamon-gog. and seven months will the house of to-song-immersed-isra'al 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 there-name the day that i will be given heavy-weight, saith the mister tohwards. and they will differentiate out men of continual employment, pass-crossing through the land to bury with the pass-crossengers those that remain upon the face-turnings of the land, to top-brighten it: after the end of seven months will they investigate. and the pass-crossengers that pass-cross through the earth, when any seeth a earthing's bone, then will he set up a sign by it, till the buriers have buried it in the valley of crowd-roof-hamon-gog, and also the there-name of the city will be counter-crowd-hamonah. thus will they top-brighten the land. and, thou betweener of earthing, thus saith the mister tohwards; speak to every feathered bird, 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 to-song-immersed-isra'al that ye may eat immersed-flesh and drink blood. ye will eat the immersed-flesh of the herobloke, and drink the blood of the presidents of the land, of rams, of lambs, and of goats, of bulls, all of them fattings of at-tooth-bashan and ye will eat fat till ye be seven-full, and drink blood till ye be drunken, of my butcher which i have butchered for you. thus ye will be seven-filled at my send-table with horses and chariots, with heroblokes, and with all men of war, saith the mister tohwards. and i will name-there my heavyweight among the body-nations, and all the body-nations will see my criterion that i have done, and my hand that i have laid upon them. so the house of to-song-immersed-isra'al will know that i am vowelconsonants-ohyeah their tohwards from that day and forward. and the body-nations will know that the house of to-song-immersed-isra'al 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 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 mister tohwards; now will i bring again the sit-captivity of heel-follow-jaqob, and womb upon the whole house of to-song-immersed-isra'al and will be jealous for my dedicated there-name; after that they have borne their klmshame, and all their trespasses whereby they have trespassed against me, when they settled for sure in their earth, 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 vowelconsonants-ohyeah their tohwards, which caused them to be led into captivity among the body-nations: but i have gathered them to their own earth, and have left none of them any more there. neither will i hide my face-turnings any more from them: for i have spilled out my breathwind upon the house of to-song-immersed-isra'al saith the mister tohwards.

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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 hit, in the selfsame day the hand of vowelconsonants-ohyeah was upon me, and brought me name-there. in the visions of tohwards brought he me into the land of to-song-immersed-isra'al and let me rest upon a very tall mountain, by which was as the frame of a city on the south. and he brought me name-there, 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 earthing worded to me, betweener of earthing, see with thine eyes, and hear with thine ears, and name-there 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 to-song-immersed-isra'al 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 between-building, one reed; and the stand-up-height, one reed. then came he to the gate which pnhlooketh in the way of the east, and upped 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 ram-posts thereof, two cubits; and the porch of the gate was inward. and the little chambers of the gate in the way of the east were three on this side, and three on that side; they three were of one measure: and the ram-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 made also ram-posts of sixty cubits, even to the ram-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 ram-posts within the gate round about, and likewise to the arches: and windows were round about inward: and upon each ram-post were palm trees. then brought he me into the outward courtyard, and lo, there were chambers, and a pavement made 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 turned in the way of 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 ram-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 pnhlooketh in the way of the east; and they upped 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 in the way of the south, and behold a gate in the way of the south: and he measured the ram-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 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 ram-posts thereof. and there was a gate in the inner courtyard in the way of the south: and he measured from gate to gate in the way of 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 ram-posts thereof, and the arches thereof, according to these measures: and there were windows in it and in the arches thereof round about: it was fifty cubits long, and five and twenty cubits broad. and the arches round about were five and twenty cubits long, and five cubits broad. and the arches thereof were toward the utter courtyard; and palm trees were upon the ram-posts thereof: and the upping to it had eight steps. and he brought me into the inner courtyard in the way of 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 upping 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 ram-posts thereof were toward the utter courtyard; and palm trees were upon the ram-posts thereof, on this side, and on that side: and the upping to it had eight steps. and the chambers and the entries thereof were by the ram-

posts of the gates, where they rinsed the onup. and in the porch of the gate were two tables on this side, and two tables on that side, to slaughter thereon the onup and the misser and the faulter. and at the side without, as one ups to the entry of the north gate, were two tables; and on the other side, which was at the porch of the gate, were two tables. four tables were on this side, and four tables on that side, by the side of the gate; eight tables, whereupon they slaughtered their sacrifices. and the four tables were of shorn 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 let rest the tools wherewith they hit the onup and the butcher. and within were hooks, an hand broad, fastened round about: and upon the tables was the immersed-flesh 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 in the way of the south: one at the side of the east gate having the prospect in the way of the north. and he said to me, this chamber, whose prospect is in the way of the south, is for the darkener, the keepers of the word of the house. and the chamber whose prospect is in the way of the north is for the darkener, the keepers of the charge of the butcher-place: these are the betweeners of be-right-zadoq near-inward the betweeners of borrow-join-levi which come near to vowelconsonants-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 upped to it: and there were stand-stays by the ram-posts, one on this side, and another on that side.

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afterward he brought me to the hall, and measured the ram-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 ram-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, four cubits, round about the house on every side. and the sides were three, one over another, and thirty in order; and they came into the wall which was of the house for the sides 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 sides: 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 upped from the lowest chamber to the highest by the midst. i saw also the tallness of the house round about: the foundations of the sides were a full reed of six great cubits. the thickness of the wall, which was for the side

without, was five cubits: and that which was resting, the house of the sides that were at the house, and between the chambers was the wideness of twenty cubits round about the house on every side, and the openings of the sides were toward the resting, one opening in the way of the north, and another opening toward the south: and the breadth of the resting was five cubits round about. now the between-building that was before the cut place at the end in the way of the west was seventy cubits broad; and the wall of the between-building was five cubits thick round about, and the length thereof ninety cubits. so he measured the house, an hundred cubits long; and the cut place, and the between-building, with the walls thereof, an hundred cubits long; also the breadth of the face-turnings of the house, and of the cut place toward the east, an hundred cubits. and he measured the length of the between-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 made with near-inwarders and palm trees, so that a palm tree was between a near-inwarder and a near-inwarder; and every near-inwarder had two face-turnings; so that the face-turnings of a earthing was toward the palm tree on the one side, and the face-turnings of a out-of-town-lion toward the palm tree on the other side: it was made through all the house round about. from the land to on the opening were near-inwarders and palm trees made, 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 vowelconsonants-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 made on them, on the doors of the hall, near-inwarders and palm trees, like as were made upon the walls; and there were thick planks upon the face-turnings of the porch without. and there were narrow windows and palm trees on the one side and on the other side, on the sides of the porch, and upon the sides of the house, and thick planks.

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then he let emerge me forth into the utter courtyard, the way in the way of the north: and he let emerge me into the chamber that was over against the cut place, and which was before the between-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 rooms were shorter: for the galleries were stand-up-higher than

these, than the lower, and than the middlemost of the between-building. for they were in three stories, but had not standstays as the standstays of the courtyards: therefore the between-building was develop-narrowed more than the lowest and the middlemost from the land. and the fence that was without over against the chambers, in the way of the utter courtyard on the forepart 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 fence of the courtyard in the way of the east, over against the cut place, and over against the between-building. and the way before them was like the appearance of the chambers which were in the way of the north, as long as they, and as broad as they: and all their emergings were both according to their criterion, and according to their openings. and according to the openings of the chambers that were in the way of the south was a opening in the head of the way, even the way directly before the fence in the way of the east, as one cometh into them. then said he to me, the north chambers and the south chambers, which are before the cut place, they be dedicated chambers, where the darkener that approach to vowelconsonants-ohyeah will eat the most dedicated things: there will they let rest the most dedicated things, and the restor, and the misser, and the faulter; for the place is dedicated. when the darkener come therein, then will they not emerge of the dedicated place into the utter courtyard, but there they will let their clothing rest wherein they immerse; for they are dedicated; and will name-there on other clothing, and will approach to those things which are for the with. now when he had made an end of measuring the inner house, he let emerge me forth in the way of the gate whose prospect is in the way of 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 the profane place.

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afterward he brought me to the gate, even the gate that pnhlooketh in the way of the east: and, behold, the heavyweight of the tohwards of to-song-immersed-isra'al 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 swim-ruin the city: and the visions were like the vision that i saw by the river already-grain-kebar; and i fell upon my face-turnings. and the heavyweight of vowelconsonants-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 vowelconsonants-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, between

of earthing, the place of my throne, and the place of the soles of my feet, where i will dwell in the midst of betweeners of to-song-immersed-isra'al to world, and my dedicated there-name, will the house of to-song-immersed-isra'al 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 name-thereting 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 there-name by their taboos that they have committed: wherefore 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 betweener of earthing, shew the house to the house of to-song-immersed-isra'al that they may be humiliated of their cloudies: and let them measure the pattern. and if they be humiliated of all that they have done, shew them the form of the house, and the fashion thereof, and the emergings 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-tora 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-tora 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-tora 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 bosom 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 bosom 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 pnhlook toward the east. and he said to me, betweener of earthing, thus saith the mister tohwards; these are the ordinances of the butcher-place in the day when they will make it, to onup onups thereon, and to sprinkle blood thereon. and thou will give to the darkener the borrow-join-levites that be of the seed of be-right-zadoq, which approach to me, to immerser to me, saith the mister tohwards, a bull betweener of cattle for a misser. and thou will take of the blood thereof, and give 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-cleans and purge it. thou will take the bull also of the misser, and he will burn it in the accounted 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-cleans it with the bull. when thou hast made an end of miss-cleansing it, thou will near-inward a bull betweener of cattle sound, and a high-ram out of the sheep sound. and thou will near-inward them before vowelconsonants-ohyeah, and the darkener will fling salt upon them, and they will near-inward them up for a onup to vowelconsonants-ohyeah. seven days will thou prepare every day a goat for a misser: they will also prepare a bull betweener of cattle, and a high-

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 make your onups upon the butcher-place, and your completers; and i will accept you, saith the mister tohwards.

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then he brought me back the way of the gate of the outward dedicated which pnhlooketh toward the east; and it was closed. then said vowelconsonants-ohyeah to me; this gate will be closed, it will not be opened, and no man will come in by it; because vowelconsonants-ohyeah, the tohwards of to-song-immersed-isra'al hath came in by it, therefore it will be closed. it is for the president; the president, he will sit in it to eat bread before vowelconsonants-ohyeah; he will come by the way of the porch of that gate, and will emerge by the way of the same. then brought he me the way of the north gate before the house: and i saw, and, behold, the heavyweight of vowelconsonants-ohyeah filled the alpha-beit-house of vowelconsonants-ohyeah: and i fell upon my face-turnings. and vowelconsonants-ohyeah said to me, betweener of earthing, mark well, and see with thine eyes, and hear with thine ears all that i word to thee concerning all the ordinances of the alpha-beit-house of vowelconsonants-ohyeah, and all the drops-of-teaching-tora thereof; and mark well the coming in of the house, with every emerging of the dedicated. and thou will say to the bitter, even to the house of to-song-immersed-isra'al thus saith the mister tohwards; o ye house of to-song-immersed-isra'al let it suffice you of all your taboos, in that ye have near-inward into my dedicated strangers, foreskinned in heart, and foreskinned in immersed-flesh to be in my dedicated, to void it, even my house, when ye near-inward my bread, the fat and the blood, and they have severed my alignment because of all your taboos. and ye have not kept the charge of mine dedicated things: but ye have name-there keepers of my charge in my dedicated for yourselves. thus saith the mister tohwards; no stranger, foreskinned in heart, nor foreskinned in immersed-flesh will come into my dedicated, of any stranger that is among betweeners of to-song-immersed-isra'al and the borrow-join-levites that are gone away far from me, when to-song-immersed-isra'al went astray, which went astray away from me after their bullshit; they will even lift 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 slaughter the onup and the butcher for the with, and they will stand before them to immerser to them. because they was immersed to them before their bullshit, and caused the house of to-song-immersed-isra'al to fall into cloudy; therefore have i lifted up mine hand against them, saith the mister tohwards, and they will lift 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 lift their humiliation, and their taboos which they have committed. but i will give 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 borrow-join-levites, the betweeners of be-right-zadoq, that kept the charge of my dedicated when betweeners of to-song-immersed-isra'al went astray from me, they will come near to me to immerser to me, and they will stand before me to

near-inward to me the fat and the blood, saith the mister tohwards: they will come 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 come in at the gates of the inner courtyard, they will be clothed with linen clothing; 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 emerge into the utter courtyard, into the utter courtyard to the with, they will put off their clothing wherein they was immersed, and let them rest in the dedicated chambers, and they will put on other clothing; and they will not dedicated the with with their clothing. neither will they shave their heads, nor send their locks to grow long; they will only poll their heads. neither will any darkener drink wine, when they come into the inner courtyard. neither will they take for their women a widow, nor her that is name-there away: but they will take maidens of the seed of the house of to-song-immersed-isra'al 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 quarrel they will stand in criterion and they will criterion it according to my criteria: and they will keep my drops-of-teaching-tora and my statutes in all mine meeting-times; and they will dedicated my settlings. and they will come at no dead person to cease themselves: but for father, or for mother, or for betweene or for 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 mister tohwards. and it will be to them for an inheritance: i am their inheritance: and ye will give them no holding in to-song-immersed-isra'al i am their holding. they will eat the rester, and the misser, and the faulte: and every dedicated thing in to-song-immersed-isra'al will be theirs. and the first of all the first-fruits 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 give 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.

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moreover, when ye will divide by lot the land for inheritance, ye will high an high to vowelconsonants-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 vowelconsonants-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 borrow-join-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 to-song-immersed-isra'al and a part will be for the president on the one side and on the other side of the high of the dedicated part, and of the holding of the city, before the high of the dedicated part, 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 parts, from the west border to the east border. in the land will be his holding in to-song-immersed-isra'al and my presidents will no more fraud my with; and the rest of the land will they give to the house of to-song-immersed-isra'al according to their branch. thus saith the mister tohwards; let it suffice you, o presidents of to-song-immersed-isra'al turn aside damage and plunder, and do criterion and being right, turn aside your exactions from my with, saith the mister tohwards. ye will have right balances, and a right tired-efah, and a right aged-daughter-bat the tired-efah and the aged-daughter-bat will be of one measure, that the aged-daughter-bat may contain the tenth part of an clay-homer, and the tired-efah the tenth part of an clay-homer: the measure thereof will be after the clay-homer, and the light-sheqel will be twenty stranger-gerahs: twenty light-sheqels, five and twenty light-sheqels, fifteen light-sheqels, will be your portion-maneh. this is the high that ye will high; the sixth part of an tired-efah of an clay-homer of wheat, and ye will give the sixth part of an tired-efah of an clay-homer of barley: concerning the ordinance of oil, the aged-daughter-bat of oil, ye will high the tenth part of an aged-daughter-bat out of the cor, which is an clay-homer of ten baths; for ten baths are an clay-homer: and one lamb out of the sheep, out of two hundred, out of the fat pastures of to-song-immersed-isra'al for a rester, and for a onup, and for completers, to out-of-town for them, saith the mister tohwards. all the with of the land will give this high for the president in to-song-immersed-isra'al and it will be the president's part to give onups, and resters, and pourings, in the feasts, and in the new moons, and in the settlings, in all meeting-times of the house of to-song-immersed-isra'al he will prepare the misser, and the rester, and the onup, and the completers, to out-of-town for the house of to-song-immersed-isra'al thus saith the mister tohwards; in the first month, in the first day of the month, thou will take a bull betweene of cattle sound, and miss-cleanse the dedicated: and the darkener will take of the blood of the misser, and give 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; matzas 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 vowelconsonants-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 rester of an tired-efah for a bull, and an tired-efah for a high-ram and an here-hin of oil for an tired-efah. 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 rester, and according to the oil.

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thus saith the mister tohwards; the gate of the inner courtyard that pnhlooketh toward the east will be closed the six doing days; but on the settling it will be opened, and in the day of the new moon it will be opened. and the president will come 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 completers, and he will bow at the threshold of the gate: then he will emerge; but the gate will not be closed until the evening. likewise the with of the land will bow at the opening of this gate before vowelconsonants-ohyeah in the settlings and in the new moons. and the onup that the president will near-inward to vowelconsonants-ohyeah in the settling day will be six lambs sound, and a high-ram sound. and the rester will be an tired-efah for a high-ram and the rester for the lambs as he will be able to give, and an here-hin of oil to an tired-efah. and in the day of the new moon it will be a bull between of cattle sound, and six lambs, and a high-ram they will be sound. and he will prepare a rester, an tired-efah for a bull, and an tired-efah for a high-ram and for the lambs according as his hand will attain to, and an here-hin of oil to an tired-efah. and when the president will come, he will go in by the way of the porch of that gate, and he will emerge by the way thereof. but when the with of the land will come before vowelconsonants-ohyeah in the solemn feasts, he that comeeth in by the way of the north gate to bow will emerge by the way of the south gate; and he that comeeth by the way of the south gate will emerge by the way of the north gate: he will not reset by the way of the gate whereby he came in, but will emerge over against it, and the president in the midst of them, when they go in, will go in; and when they emerge, will emerge. and in the feasts and in the solemnities the rester will be an tired-efah to a bull, and an tired-efah to a high-ram and to the lambs as he is able to give, and an here-hin of oil to an tired-efah. now when the president will prepare a voluntary onup or completers voluntarily to vowelconsonants-ohyeah, one will then open him the gate that pnhlooketh toward the east, and he will prepare his onup and his completers, as he did on the settling day: then he will emerge; and after his going forth one will closed the gate. thou will daily prepare a onup to vowelconsonants-ohyeah of a lamb of the first year sound: thou will prepare it every morning. and thou will prepare a rester for it every morning, the sixth part of an tired-efah, and the third part of an here-hin of oil, to temper with the fine flour; a rester continually by a world ordinance to vowelconsonants-ohyeah. thus will they prepare the lamb, and the rester, and the oil, every morning for a continual onup. thus saith the mister tohwards; if the president give a gift to any of his betweeners, the inheritance thereof will be his betweeners'; it will be their holding by inheritance. but if he give a comfort-present 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 betweeners' 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 betweeners 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 turned toward the north: and, behold, there was a place on the two sides westward. then said he to me, this is the place where the darkener will boil the faulter and the misser, where they will bake the rester; that they let them not emerge into the utter courtyard, to dedicated the with. then he let emerge me forth into the utter courtyard, and quarrelled me to pass-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 between-building round about in them, round about them four, and it was made with boiling places under the rows round about. then said he to me, these are the places of them that boil, where the immersers of the house will boil the butcher of the with.

47

afterward he let emerge me again to the opening of the house; and, behold, waters oozing 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 let emerge 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 pnhlooketh eastward; and, behold, there ran out waters on the right side. and when the man that had the line in his hand emerged eastward, he measured a thousand cubits, and he let emerge me through the waters; the waters were to the ankles. again he measured a thousand, and pass-crossed me through the waters; the waters were to the pool-knees. again he measured a thousand, and pass-crossed me through; the waters were to the loins. afterward he measured a thousand; and it was a river that i could not pass-cross over: for the waters were risen, waters to swim in, a river that could not be pass-crossed over. and he said to me, between 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 emerge out toward the east country, and go down into the desert, and go into the sea: which being let emerge into the sea, the waters will be healed. and it will come to pass, that every person that liveth, which swarmth, wheresoever the rivers will come, will live: and there will be a very great multitude of fish, because these waters will come name-there: for they will be healed; and every thing will live where the river cometh. and it will come to pass, that the fishers will stand upon it from eye-of-my-luck-ein-gedi even to eye-well-of-calves-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 marishes thereof will not be healed; they will be given to salt. and by the river upon the bank thereof, on this side and on that side, will up all trees for meat, whose up-leaf will not fade, neither will the fruit thereof be eaten: it will let emerge new fruit according to his months, because their waters they emerged out of the dedicated: and the fruit thereof will be for meat, and the up-leaf thereof for medicine. thus saith the mister tohwards; this will be the border, whereby ye will inherit the land

according to the twelve branch of to-song-immersed-isra'al add-increase-josef 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 bold-hetlon, as men go to flank-zedad; gourd-vessel-hamat, eat-berotah, explanations-sibram, which is between the border of quiet-bag-damasqus and the border of gourd-vessel-hamat; garden-of-the-middle-hazar-hatikon, which is by the coast of hole-horan. and the border from the sea will be courtyard-eye-hazar-enan, the border of quiet-bag-damasqus, and the north northward, and the border of gourd-vessel-hamat. and this is the north side. and the east side ye will measure from hole-horan, and from quiet-bag-damasqus, and from roll-until-gil'ed, and from the land of to-song-immersed-isra'al by its-going-down-jordan, from the border to the east sea. and this is the east side. and the south side southward, from date-palm-tamar even to the waters of quarrel in dedicated-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 gourd-vessel-hamat. this is the west side. so will ye part this land to you according to the branch of to-song-immersed-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 betweeners among you: and they will be to you as born in the country among betweeners of to-song-immersed-isra'al they will have inheritance with you among the branch of to-song-immersed-isra'al and it will come to pass, that in what branch the stranger sojourneth, there will ye give him his inheritance, saith the mister towards.

48

now these are the there-names of the branch. from the north end to the coast of the way of bold-hetlon, as one goeth to gourd-vessel-hamat, courtyard-eye-hazar-enan, the border of quiet-bag-damasqus northward, to the coast of gourd-vessel-hamat; for these are his sides east and west; a portion for discuss-court-dan and by the border of discuss-court-dan from the east side to the west side, a portion for happy-confirm-asher. and by the border of happy-confirm-asher, from the east side even to the west side, a portion for cunning-twist-naftali. and by the border of cunning-twist-naftali, from the east side to the west side, a portion for sleep-change-manasseh. and by the border of sleep-change-manasseh, from the east side to the west side, a portion for gray-fruitful-afraim. and by the border of gray-fruitful-afraim, from the east side even to the west side, a portion for see-child-rauben. and by the border of see-child-rauben, from the east side to the west side, a portion for vowel-acknowledge-yeahodah. and by the border of vowel-acknowledge-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 vowelconsonants-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 to-

ward the east ten thousand in breadth, and toward the south five and twenty thousand in length; and the dedicated of vowelconsonants-ohyeah will be in the midst thereof. it will be for the darkener that are dedicated of the betweeners of be-right-zadoq; which have kept my charge, which went not astray when betweeners of to-song-immersed-isra'al went astray, as the borrow-join-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 borrow-join-levites. and over against the border of the darkener the borrow-join-levites will have five and twenty thousand in length, and ten thousand in breadth: all the length will be five and twenty thousand, and the breadth ten thousand. and they will not sell of it, neither exchange, nor alienate the first-fruits of the land: for it is dedicated to vowelconsonants-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 the city. and they that work the city will work it out of all the branch of to-song-immersed-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 parts 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 borrow-join-levites, and from the holding of the city, being in the midst of that which is the president's, between the border of vowel-acknowledge-yeahodah and the border of righthand-child-benjamin, will be for the president. as for the remainder of the branch, from the east side to the west side, righthand-child-benjamin will have a portion. and by the border of righthand-child-benjamin, from the east side to the west side, hear-home-simeon will have a portion. and by the border of hear-home-simeon, from the east side to the west side, hire-wage-issachar a portion. and by the border of hire-wage-issachar, from the east side to the west side, garbage-fertile-cebulun a portion. and by the border of garbage-fertile-cebulun, from the east side to the west side, tell-luck-gad a portion. and by the border of tell-luck-gad at the south side southward, the border will be even from date-palm-tamar to the waters of quarrel in dedicated-qadesh and to the river toward the great sea. this is the land which ye will part by lot to the branch of to-song-immersed-isra'al for inheritance, and these are their parts, saith the mister towards. and these are the emergings of the city on the north side, four thousand and five hundred measures. and the gates of the city

will be after the there-names of the branch of to-song-immersed-isra'al three gates northward; one gate of see-child-rauben, one gate of vowel-acknowledge-yea-hodah, one gate of borrow-join-levi and at the east side four thousand and five hundred: and three gates; and one gate of add-increase-josef, one gate of righthand-child-benjamin, one gate of discuss-court-dan and at the south side four thousand and five hundred measures: and three gates; one gate of hear-home-simeon, one gate of hire-wage-issachar, one gate of garbage-fertile-cebulun. at the west side four thousand and five hundred, with their three gates; one gate of tell-luck-gad one gate of happy-confirm-asher, one gate of cunning-twist-naftali. it was round about eighteen thousand measures: and the there-name of the city from that day will be, vowelconsonants-ohyeah is there.

stick-safe-hosea

1

word vowelconsonants-ohyeah that came to stick-safe-hosea, betweener of my-well-bari, in the days of vowel-goat-ucyehao, sound-io-jotam, hold-ahac, and vowel-strong-heceqyehao, kings of vowel-acknowledge-yeahodah, and in the days of much-people-jeroboam betweener of give-up-joash, king of to-song-immersed-isra'al the beginning of word vowelconsonants-ohyeah by stick-safe-hosea. and vowelconsonants-ohyeah said to stick-safe-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 vowelconsonants-ohyeah. so he went and took final-gomer the daughter of dried-figs-diblain; which bright-conceived, and bare him a betweener and vowelconsonants-ohyeah said to him, call his there-name to-sow-jecre'al; for yet a little while, and i will account the blood of to-sow-jecre'al upon the house of he-yeah-jehu and will cause to settle the kingdom of the house of to-song-immersed-isra'al and it will come to pass at that day, that i will fracture the bow of to-song-immersed-isra'al in the valley of to-sow-jecre'al. and she bright-conceived again, and bare a daughter. and tohwards said to him, call her there-name no-wombing-la-ruhamah: for i will no more womb upon the house of to-song-immersed-isra'al but i will utterly take them away. but i will womb upon the house of vowel-acknowledge-yeahodah, and will stick-safe them by vowelconsonants-ohyeah their tohwards, and will not stick-safe them by bow, nor by sword, nor by war, by horses, nor by horsemen. now when she had weaned no-wombing-la-ruhamah, she bright-conceived, and bare a betweener then said tohwards, call his there-name not-my-with-la-emi: for ye are not my with, and i will not be your tohwards. yet the count of betweeners of to-song-immersed-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 betweeners of the living tohwards. then will betweeners of vowel-acknowledge-yeahodah and betweeners of to-song-immersed-isra'al be gathered together, and name-there themselves one head, and they will up out of the land: for great will be the day of to-sow-jecre'al.

2

say ye to your brethren, my-with-emi and to your sisters, wombng-ruhamah. quarrel with your mother, quarrel: for she is not my woman, neither am i her man: let her therefore turn aside her feed-whoredoms out of her sight, and her adulteries from between her breasts; lest i strip her skin-naked, and name-there her as in the day that she was born, and make her as a word-desert, and name-there her like a dry land, and dead her with thirst. and i will not womb upon her betweeners; for they be betweeners of feed-whoredoms. for their mother hath played the 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 let drink, my wool and my flax, mine oil and my drink. therefore, behold, i will fence up thy way with thorns, and fence up a fence, that she will not find her lanes. and she will chase 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 meeting-time thereof, and will snatch my wool and my flax given to cover her skin-nakedness. and now will i uncover 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 settlings, and all her solemn feasts. and i will destroy her vines and her fig trees, whereof she hath said, these are my rewards that my lovers have given me: and i will give them a forest, and the animals of the field will eat them. and i will account upon her the days of possessors-belim, wherein she scorched incense to them, and she decked herself with her earrings and her jewels, and she went after her lovers, and forgot me, saith vowelconsonants-ohyeah. therefore, behold, i will allure her, and bring her into the word-desert, and word comfortably to her. and i will give her her vineyards from there, and the valley of muddy-cloudy-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 upped out of the land of narrows-develop-egypt. and it will be at that day, saith vowelconsonants-ohyeah, that thou will call me stick-safe-ishei; and will call me no more my-possessor-beli for i will turn aside the there-names of possessors-belim out of her mouth, and they will no more be remembered by their there-name. 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 fracture 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 criterion and in kindness, and in wombings. i will even betroth thee to me in hide-trainingfulness: and thou will know vowelconsonants-ohyeah. and it will come to pass in that day, i will hear, saith vowelconsonants-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 to-sow-jecre'al. and i will sow her to me in the land; and i will womb upon her that had not obtained wombng; and i will say to them which were not my with, thou art my with; and they will say, thou art my tohwards.

3

then said vowelconsonants-ohyeah to me, go yet, love a woman beloved of her in-sight, yet an baked-adulteress, according to the love of vowelconsonants-ohyeah toward betweeners of to-song-immersed-isra'al who see to other tohwards, and love flagons of wine. so i bought her to me for fifteen pieces of silver, and for an clay-homer of barley, and an half clay-homer of barley: and i said to her, thou will abide for me many days; don't play the harlot, and don't be for another man: so will i also be for thee. for betweeners of to-song-immersed-isra'al will abide many days without a king, and without a immersed-prince, and without a butcher, and without an status-post, and without an efod, and without heal-let-down: afterward will betweeners of to-song-immersed-isra'al reset, and seek vowelconsonants-ohyeah their tohwards, and dude-david their king; and will fear vowelconsonants-ohyeah and his goodness in the latter days.

hear word vowelconsonants-ohyeah, ye betweeners of to-song-immersed-isra'al for vowelconsonants-ohyeah hath a quarrel with the settlers of the land, because there is no truth, nor kindness, nor knowledge of tohwards in the land. by swearing, and lying, and murdering, 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 quarrel, nor reprove another: for thy with are as they that quarrel 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 still thy mother. my with are stilled for lack of knowledge: because thou were fed up with knowledge, i will also be fed up with thee, that thou will be no darkener to me: seeing thou hast forgotten the drops-of-teaching-tora of thy tohwards, i will also forget thy betweeners. 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 person on their cloudy. and there will be, like with, like darkener and i will account 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 vowelconsonants-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 tohwards. 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 betweenas will prostitute, and your spouses will commit adultery. i will not account your betweenas when they prostitute, nor your spouses when they commit adultery: for themselves are separated with whores, and they butcher with harlots: therefore the with that doth not between-understand will fall. though thou, to-song-immersed-isra'al play the harlot, yet let not vowel-acknowledge-yeahodah fault; and come not ye to roll-gilgal, neither go ye up to power-house-bet-aven, nor seven-swear, vowelconsonants-ohyeah liveth. for to-song-immersed-isra'al aside-turns as a aside-turning bullcow: now vowelconsonants-ohyeah will watch-feed them as a lamb in a large place. gray-fruitful-afraim is joined to fashions: let him rest. their drink is sour-turn-aside: 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 ashamed because of their butchers.

hear ye this, o darkener; and hearken, ye house of to-song-immersed-isra'al and give ye ear, o house of the king: for criterion is toward you, because ye have been a snare on watch-mizpah, and a net spread upon tell-tabor. and the revolvers are profound to make slaughter, though i have been a rebuker of them all. i know gray-fruitful-afraim, and to-song-immersed-isra'al is not extinct-hid from me: for now, o gray-fruitful-afraim, thou comittest feed-whoredom, and to-song-immersed-isra'al is ceased. they will not frame their

doings to turn to their tohwards: for breathwind of feed-whoredoms is in the near-inward of them, and they have not known vowelconsonants-ohyeah. and the pride of to-song-immersed-isra'al doth testify to his face-turnings: therefore will to-song-immersed-isra'al and gray-fruitful-afraim fall in their cloudy: vowel-acknowledge-yeahodah also will fall with them. they will go with their sheeps and with their cattles to seek vowelconsonants-ohyeah; but they will not find him; he hath withdrawn himself from them. they have betrayed .to vowelconsonants-ohyeah: for they have begotten strange betweeners: now will a month eat them with their parts. blow ye the cornet in hill-gibeah, and the mouthpiece-horn in high-region-ramah: break-cry at power-house-bet-aven, after thee, o righthand-child-benjamin. gray-fruitful-afraim will be name-desolate in the day of reprove: among the branch of to-song-immersed-isra'al have i made known that which will surely be. the immersed-princes of vowel-acknowledge-yeahodah were like them that remove the bound: therefore i will spill out my being pass-cross upon them like water. gray-fruitful-afraim is exploited and crushed in criterion because he willingly walked after the directment. therefore will i be to gray-fruitful-afraim as a moth, and to the house of vowel-acknowledge-yeahodah as rottenness. when gray-fruitful-afraim saw his sickness, and vowel-acknowledge-yeahodah saw his wound, then went gray-fruitful-afraim to the pine-song-immersed-syrian, and sent to king much-jareb: yet could he not heal you, nor cure you of your wound. for i will be to gray-fruitful-afraim as a thread-lion, and as a out-of-town-lion to the house of vowel-acknowledge-yeahodah: i, even i, will tear and go away; i will take away, and none will snatch him. i will go and reset to my place, till they acknowledge their offence, and seek my face-turnings: in their narrows they will seek me black-early.

come, and let us reset to vowelconsonants-ohyeah: for he hath torn, and he will heal us; he hath hit, and he will bind us up. after two days will he live us: in the third day he will raise us up, and we will live in his sight. then will we know, if we chase on to know vowelconsonants-ohyeah: his emerging 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 gray-fruitful-afraim, what will i do to thee? o vowel-acknowledge-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 minded them by the come-bringers; i have killed them by the sayings of my mouth: and thy criteria are as the light that goes forth. for i desired kindness, and not butcher; and the knowledge of tohwards more than onups. but they like men have pass-crossed over the alignment: there have they betrayed me. roll-until-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 to-song-immersed-isra'al there is the feed-whoredom of gray-fruitful-afraim, to-song-immersed-isra'al is ceased. also, o vowel-acknowledge-yeahodah, he hath set an harvest for thee, when i reseted the sit-captivity of my with.

when i would have healed to-song-immersed-isra'al then the cloudy of gray-fruitful-afraim was uncovered, and the break-visual of keep-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 break-visual: now their own doings have beset them about; they are before my face-turnings. they make the king glad with their break-visual, and the immersed-princes 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 immersed-princes have made him sick with bottles of wine; he stretched out his hand with scorners. for they have made ready their liek like an oven, whiles they ambush: 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. gray-fruitful-afraim, he hath mixed himself among the withs; gray-fruitful-afraim is a cake not turned. strangers have eaten his energy, and he knoweth it not: yea, gray ruin-eirs are here and there upon him, yet he knoweth not. and the pride of to-song-immersed-isra'al testifieth to his face-turnings: and they do not reset to vowelconsonants-ohyeah their tohwards, nor seek him for all this. gray-fruitful-afraim also is like a silly dove without heart: they call to narrows-develop-egypt, they go to pine-song-immersed-syria when they will go, i will spread my net upon them; i will bring them down as the 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! because they have went-beyond against me: though i have redeemed 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 turn aside against me. though i have bound and strengthened their arms, yet do they think break-visual against me. they reset, but not to the most upon: they are like a high-deceitful bow: their immersed-princes will fall by the sword for the rage of their language-tongue: this will be their mocking in the land of narrows-develop-egypt.

8

set the mouthpiece-horn to thy mouth. he will come as an eagle against the alpha-beit-house of vowelconsonants-ohyeah, because they have went-beyond my alignment, and go-beyonded against my drops-of-teaching-tora to-song-immersed-isra'al will cry to me, my tohwards, we know thee. to-song-immersed-isra'al has abandoned the thing that is good: the enemy will chase him. they have set up kings, but not by me: they have cut immersed-princes, and i knew it not: of their silver and their gold have they cut them fashions, that they may be cut off. thy calf, o keep-samaria, hath abandon you; mine nose-anger is kindled against them: how long will it be ere they attain to cleanness? for from to-song-immersed-isra'al was it also: the workman made it; therefore it is not tohwards: but the calf of keep-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. to-song-immersed-isra'al is swallowed up: now will they be among

the body-nations as a tool wherein is no desire. for they are gone up to pine-song-immersed-syria a wild ass alone by himself: gray-fruitful-afraim 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 immersed-princes. because gray-fruitful-afraim hath made 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-tora but they were thought of as a strange thing. they butcher immersed-flesh for the butchers of mine highings, and eat it; but vowelconsonants-ohyeah accepteth them not; now will he remember their cloudy, and account their misses: they will reset to narrows-develop-egypt. for to-song-immersed-isra'al hath forgotten his maker, and between-buildeth halls; and vowelacknowledge-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 to-song-immersed-isra'al for gladness, as other withs: for thou hast gone a feeding-whoring from thy tohwards, 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 vowelconsonants-ohyeah's land; but gray-fruitful-afraim will reset to narrows-develop-egypt, and they will eat stained things in pine-song-immersed-syria they will not offer wine to vowelconsonants-ohyeah, neither will they guarantee 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 person will not come into the alpha-beit-house of vowelconsonants-ohyeah. what will ye do in the iom_meeting-time, and in the day of the feast of vowelconsonants-ohyeah? for, lo, they are gone because of plunder: narrows-develop-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 accountation are come, the days of complete are come; to-song-immersed-isra'al will know it: the come-bringer is a fool, breathwind man is mad, for the multitude of thine cloudy, and the great hatred. the watchman of gray-fruitful-afraim was with my tohwards: but the come-bringer is a snare of a fowler in all his ways, and hatred in the house of his tohwards. they have deeply swim-ruined themselves, as in the days of hill-gibeah: therefore he will remember their cloudy, he will account their misses. i found to-song-immersed-isra'al like grapes in the word-desert; i saw your fathers as the firstripe in the fig tree at her first time: but they went to possessor-wide-open-belpeor, and separated themselves to that shame; and their abominations were according as they loved. as for gray-fruitful-afraim, their heavyweight will fly away like a bird, from the birth, and from the belly, and from the conception. though they up their betweeners, yet will i bereave them, that there will not be a earthling left: yea, woe also to them when i depart from them! gray-fruitful-afraim, as i saw narrow-zurtyrus, is planted in a pleasant place: but gray-fruitful-afraim will let emerge his betweeners to the killer. give them, vowelconsonants-ohyeah: what wilt thou give? give them a miscarrying womb and dry breasts. all their break-visual is in roll-gilgal: for there i hated them: for the break-visual of their doings i will drive them out of mine house, i will love them no more: all their im-

mersed-princes are aside-turners. gray-fruitful-afraim is hit, their root is dried up, they will bear no fruit: yea, though they bring forth, yet will i dead even the beloved fruit of their belly. my tohwards will be fed up with them, because they did not hearken to him: and they will be wanderers among the nations.

10

to-song-immersed-isra'al is an pour out vine, he equals 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 good status-posts. their heart is partd; 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 vowelconsonants-ohyeah; what then should a king do to us? they have worded words, swearing vainly in making a alignment: thus criterion springeth up as hemlock in the furrows of the field. the inhabitants of keep-samaria will fear because of the calves of power-house-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 pine-song-immersed-syria for a comfort-present to king much-jareb: gray-fruitful-afraim will receive shame, and to-song-immersed-isra'al will be ashamed of his own counsel. as for keep-samaria, her king is still as the foam upon the water. the in-whats also of power-aven the miss of to-song-immersed-isra'al will be destroyed: the thorn and the thistle will up on their butcher-places; and they will say to the mountains, cover us; and to the mountains, fall on us. o to-song-immersed-isra'al thou hast missed from the days of hill-gibeah: there they stood: the war in hill-gibeah against betweeners 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 chain themselves in their two furrows. and gray-fruitful-afraim is as an heifer that is learned, and loveth to tread out the corn; but i pass-crossed over upon her good neck: i will make gray-fruitful-afraim to ride; vowel-acknowledge-yeahodah will plow, and heel-follow-jaqob will break his clods. sow to yourselves in being right, reap in kindness; break up your fallow ground: for it is time to seek vowelconsonants-ohyeah, till he come and rain being right upon you. ye have plowed big-shot, ye have reaped upping; ye have eaten the fruit of lies: because thou didst be sure in thy way, in the multitude of thy heroblokes. therefore will a tumult arise among thy with, and all thy fortresses will be plundered, as complete-shalman plundered to-ambush-house-bet-arb'al in the day of war: the mother was dashed in pieces upon her betweeners. so will house-unto-bet-al do to you because of your great break-visual: in a morning-black will the king of to-song-immersed-isra'al still be still.

11

when to-song-immersed-isra'al was a youth, then i loved him, and called my betweener out of narrow-develop-egypt. as they called them, so they went from them: they butcherd to possessors-belim, and burned incense to chisel-sculptures. i taught gray-fruitful-afraim 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 upon-yoke on their jaws, and

i laid meat to them. he will not reset into the land of narrow-develop-egypt, and the pine-song-immersed-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, because of their own counsels. and my with are bent to backsliding from me: though they called them to the most upon, none at all would high him. how will i give thee up, gray-fruitful-afraim? how will i deliver thee, to-song-immersed-isra'al how will i make thee as earth-admah? how will i name-thee as swollen-zeboim? mine heart is turned within me, my repentings are kindled together. i will not do the scorchingness of mine nose-anger, i will not reset to swim-ruin gray-fruitful-afraim: for i am tohwards, and not man; the dedicated one in the near-inward of thee: and i will not come into the city. they will walk after vowelconsonants-ohyeah: he will roar like a gather-lion: when he will roar, then betweeners will tremble from the west. they will tremble as a bird out of narrow-develop-egypt, and as a dove out of the land of pine-song-immersed-syria and i will set them in their houses, saith vowelconsonants-ohyeah. gray-fruitful-afraim compasseth me about with lies, and the house of to-song-immersed-isra'al with high-deceit: but vowel-acknowledge-yeahodah yet roams with tohwards, and is hide-trainingful with the dedicated.

12

gray-fruitful-afraim watch-feedeth on breathwind, and chaseeth after the east breathwind: he daily increaseth lies and plunder; and they do make a alignment with the pine-song-immersed-syrians, and oil is carried into narrow-develop-egypt. vowelconsonants-ohyeah hath also a quarrel with vowel-acknowledge-yeahodah, and will account heel-follow-jaqob according to his ways; according to his doings will he recompense him. he took his brother by the heel in the belly, and by his power he had power with tohwards: yea, he had power over the messenger, and prevailed: he wept, and made supplication to him: he found him in house-unto-bet-al, and there he worded with us; even vowelconsonants-ohyeah tohwards of armies; vowelconsonants-ohyeah is his memorial. therefore turn thou to thy tohwards: keep kindness and criterion and endure on thy tohwards continually. he is a buy-guy, the balances of high-deceit are in his hand: he loveth to exploit. and gray-fruitful-afraim 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 vowelconsonants-ohyeah thy tohwards from the land of narrow-develop-egypt will yet make thee to dwell in tents, as in the days of the solemn feast. i have also worded by the come-bringers, and i have multiplied chest-visions, and used similitudes, by the ministry of the come-bringers. is there power in roll-until-gil'ed? surely they are vanity: they butcher bullocks in roll-gilgal; yea, their butcher-places are as heaps in the furrows of the fields. and heel-follow-jaqob fled into the field of high-aram-syria and to-song-immersed-isra'al worked for a woman, and for a woman he kept sheep. and by a come-bringer vowelconsonants-ohyeah upped to-song-immersed-isra'al out of narrow-develop-egypt, and by a come-bringer was he preserved. gray-fruitful-afraim bittered him to nose-anger most bitterly: therefore will he leave his blood upon him, and his wintering will his vowelconsonants-ohyeah reset to him.

13

when gray-fruitful-afraim worded trembling, he highed himself in to-song-immersed-isra'al but when he faulted in possessor he died. and now they miss more and more, and have made them blendeds of their silver, and fashions according to their own between-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 vowelconsonants-ohyeah thy tohwards from the land of narrows-develop-egypt, and thou will know no tohwards but me: for there is no saviour beside me. i did know thee in the word-desert, in the land of great drought. according to their look-after-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 to-song-immersed-isra'al thou hast swim-ruined thyself; but in me is thine help. i will be thy king: where is any other that may stick-safe thee in all thy cities? and thy criticals of whom thou saidst, give me a king and immersed-princes? i gave thee a king in mine nose-anger, and took him away in my being pass-cross. the cloudy of gray-fruitful-afraim is bound up; his miss is hid. the sorrows of a travailing woman will come upon him: he is an unwise betweener for he should not standstay long in the place of the fractureing forth of betweeners. i will redeem them from the power of the asking; i will free 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 vowelconsonants-ohyeah will up from the word-desert, and his spring will become dry, and his fountain will be sword-parched: he will spoil the treasure of all pleasant tools. keep-samaria will become offended; for she hath bittered against her tohwards: 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 to-song-immersed-isra'al reset to vowelconsonants-ohyeah thy tohwards; for thou hast fallen by thine cloudy. take with you words, and turn to vowelconsonants-ohyeah: say to him, take away all cloudy, and receive us well: so will we complete the calves of our lips. pine-song-immersed-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 tohwards: 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 to-song-immersed-isra'al he will grow as the lily, and hit his roots as build-white-lebanon. his branches will spread, and his beauty will be as the olive tree, and his smell as build-white-lebanon. they that dwell under his shadow will reset; they will live as the corn, and grow as the vine: the scent thereof will be as the wine of build-white-lebanon. gray-fruitful-afraim 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 between-understand these things? prudent, and he will know them? for the ways of vowelconsonants-ohyeah are turgor-immersed, and the right will walk in them: but the go-beyonders will fall therein.

word vowelconsonants-ohyeah that came to to-vowel-io-jo'al between of to-seduce-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 betweeners of it, and let your betweeners recount their betweeners, and their betweeners another generation. that which the palmerworm hath left hath the locust eaten; and that which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpillar eaten. awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because of the new wine; for it is cut off from your mouth. for a nation is up upon my land, strong, and without count, whose teeth are the teeth of a gathelion, and he hath the cheek teeth of a to-bring-lion. he hath laid my vine waste, and foam-barked my fig tree: he hath made it clean bare, and flung it away; the branches thereof are made white. lament like a virgin girded with sackcloth for the husband of her youth. the refter and the pouring is cut off from the alpha-beit-house of vowelconsonants-ohyeah; the darkener, vowelconsonants-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 merriment is dry away from the betweeners of men. gird yourselves, and lament, ye darkener: howl, ye immersers of the butcher-place: come, lodge in sackcloth, ye immersers of my tohwards: for the refter and the pouring is withholden from the house of your tohwards. dedicated ye a fast, call a confine assembly, gather the elders and all the settlers of the land into the alpha-beit-house of vowelconsonants-ohyeah your tohwards, and cry to vowelconsonants-ohyeah, alas for the day! for the day of vowelconsonants-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 tohwards? the separate-seed is rotten under their clods, the garnerers are laid name-desolate, the barns are destructed; for the corn is withered. how do the in-them animals groan! the cattles of cattle are perplexed, because they have no look-after-pasture; yea, the sheeps of sheep are made offended. vowelconsonants-ohyeah, to thee will i cry: for the fire hath eaten the pastures of the word-desert, 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 word-desert.

blow ye the mouthpiece-horn in mark-zion, and break-cry in my dedicated mountain: let all the settlers of the land tremble: for the day of vowelconsonants-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 be-

hind them a flame burneth: the land is as the garden of delight-while-eden before them, and behind them a name-desolate word-desert; yea, and not a word will eject-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 arrayed in war. before their face-turnings the withs will be much stratagemed: all face-turnings will gather blackness. they will run like heroblokes; they will up the wall like men of war; and they will march every one on his ways, and they will not break their paths: neither will one thrust another; they will walk every one in his path: and when they fall upon the send-weapon, they will not be sliced. they will run to and fro in the city; they will run upon the wall, they will up upon the houses; they will come 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 vowelconsonants-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 vowelconsonants-ohyeah is great and very terrible; and who can abide it? therefore also now, saith vowelconsonants-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 vowelconsonants-ohyeah your tohwards: for he is camping and wombing, slow to nose-anger, and of great kindness, and repenteth him of the break-visual. who knoweth if he will reset and repent, and leave a first-pooling behind him; even a refter and a pouring to vowelconsonants-ohyeah your tohwards? blow the mouthpiece-horn in mark-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 emerge of his chamber, and the bride out of her closet. let the darkener, the immersers of vowelconsonants-ohyeah, weep between the porch and the butcher-place, and let them say, spare thy withs, vowelconsonants-ohyeah, and give not thine heritage to wintering, that the body-nations should proverb-rule over them: wherefore should they say among the withs, where is their tohwards? then will vowelconsonants-ohyeah be jealous for his land, and pity his with. ye, vowelconsonants-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 wintering among the body-nations: but i will remove far off from you the northern army, and will ndhdrive 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 up, and his ill savour will up, because he hath done great things. respect not, o earth; be glad and be glad: for vowelconsonants-ohyeah will do great things. be not afraid, ye in-them animals of the field: for the pastures of the word-desert do spring, for the tree lifteth her fruit, the fig tree and the vine do give their stratagem. be glad then, ye betweeners of mark-zion, and be glad in vowelconsonants-ohyeah your tohwards: 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-nessore 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 there-name of vowelconsonants-ohyeah your to-hwards, that hath dot wondrously with you: and my with will to world not be ashamed. and ye will know that i am in the near-inward of to-song-immersed-isra'al and that i am vowelconsonants-ohyeah your to-hwards, and none else: and my with will to world not be ashamed. and it will come to pass afterward, that i will spill out my breathwind upon all immersed-flesh and your betweeners and your betweenas will bring, your old men will dream dreams, your young men will chest-envision chest-visions: and also upon the workers and upon the handmaids in those days will i spill 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 vowelconsonants-ohyeah come. and it will come to pass, that whosoever will call on the there-name of vowelconsonants-ohyeah will eject-escape: for in mountain mark-zion and in cast-complete-jerusalem will be deliverance, as vowelconsonants-ohyeah hath said, and in the remnant whom vowelconsonants-ohyeah will call.

3

for, behold, in those days, and in that time, when i will bring again the sit-captivity of vowel-acknowledge-yeahodah and cast-complete-jerusalem, i will also gather all nations, and will bring them down into the valley of criterion-vowel-yeahoshafat, and will critic with them there for my with and for my heritage to-song-immersed-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 harlot, and sold a girl for wine, that they might drink. yea, and what have ye to do with me, o narrow-develop-zur, and side-by-side-zidon, and all the coasts of palestine? will ye complete me a complete? and if ye complete me, swiftly and quickly 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: betweeners also of vowel-acknowledge-yeahodah and betweeners of cast-complete-jerusalem have ye sold to the mud-dove-ionic-greecons, that ye might remove them far from their border. behold, i will raise them out of the place where ye have sold them, and will reset your recompence upon your own head: and i will sell your betweeners and your betweenas into the hand of betweeners of vowel-acknowledge-yeahodah, and they will sell them to the that-come-sabeans, to a people far off: for vowelconsonants-ohyeah hath worded it. read-call ye this among the body-nations; prepare war, wake up the heroblokes, let all the men of war draw near; let them 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: name-there cause thy heroblokes to come down, vowelconsonants-ohyeah. let the body-nations be wakened, and up to the valley of criterion-vowel-yeahoshafat: for there will i sit to critical all the body-nations round about. send ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their break-vissual is great. multitudes, multitudes in the valley of decision: for the day of vowelconsonants-ohyeah is near in the valley of decision. the sun and the moon will

be darkened, and the stars will withdraw their shining. vowelconsonants-ohyeah also will roar out of mark-zion, and utter his voice from cast-complete-jerusalem; and the namespaces and the land will shake: but vowelconsonants-ohyeah will be the hope of his with, and the goatness of betweeners of to-song-immersed-isra'al so will ye know that i am vowelconsonants-ohyeah your to-hwards dwelling in mark-zion, my dedicated mountain: then will cast-complete-jerusalem be dedicated, and there will no strangers pass-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 vowel-acknowledge-yeahodah will flow with let drinks, and a fountain will emerge out of the alpha-beit-house of vowelconsonants-ohyeah, and will let drink the valley of acacia-float-shitim. narrows-develop-egypt will be a name-desolation, and man-red-adom will be a name-desolate word-desert, for the damage against betweeners of vowel-acknowledge-yeahodah, because they have spill innocent blood in their earth. but vowel-acknowledge-yeahodah will dwell to world, and cast-complete-jerusalem from generation to generation. for i will cleanse their blood that i have not cleansed: for vowelconsonants-ohyeah dwelleth in mark-zion.

loaded-amos

1

the words of loaded-amos, who was among the sheep-watchers of stuck-teqoe, which he chest-envisioned concerning to-song-immersed-isra'al in the days of vowel-goat-ucyehah king of vowel-acknowledge-yeahodah, and in the days of much-people-jeroboam betweener of give-up-joash king of to-song-immersed-isra'al two years before the earthquake. and he said, vowelconsonants-ohyeah will roar from mark-zion, and utter his voice from cast-complete-jerusalem; and the habitations of the watchers will mourn, and the top of damp-unripe-grain-karmel will dry. thus saith vowelconsonants-ohyeah; for three go-beyonds of quiet-bag-damasqus, and for four, i will not turn away the punishment thereof; because they have threshed roll-until-gil'ed with threshing instruments of iron: but i will send a fire into the house of to-chest-look-haca'al, which will eat the palaces of child-of-echo-ben-hadad. i will fracture also the bar of quiet-bag-damasqus, and cut off the settler from the hatch-plain of power-aven and him that holdeth the branch from the house of delight-while-eden: and the with of high-aram-syria will go into sit-captivity to wall-qir saith vowelconsonants-ohyeah. thus saith vowelconsonants-ohyeah; for three go-beyonds of courage-goat-geca, and for four, i will not turn away the punishment thereof; because they uncover-exiled sit-captive the complete sit-captivity, to disclose them to man-red-adom: but i will send a fire on the wall of courage-goat-geca, which will eat the palaces thereof: and i will cut off the settler from fire-plunder-ashdod, and him that holdeth the branch from fire-light-ashqelon, and i will turn mine hand against essence-futile-eqron: and the remnant of the splash-in-palestinians will get lost, saith the mister tohwads. thus saith vowelconsonants-ohyeah; for three go-beyonds of narrow-zur-tyrus, and for four, i will not turn away the punishment thereof; because they disclosed the complete uncover-exile to man-red-adom, and remembered not the brotherly alignment: but i will send a fire on the wall of narrow-zur-tyrus, which will eat the palaces thereof. thus saith vowelconsonants-ohyeah; for three go-beyonds of man-red-adom, and for four, i will not turn away the punishment thereof; because he did chase his brother with the sword, and did cast off all wombings, and his nose-anger did tear perpetually, and he kept his being pass-cross persistently: but i will send a fire upon south-teman, which will eat the palaces of in-trouble-bozrah. thus saith vowelconsonants-ohyeah; for three go-beyonds of betweeners of with-ammon, and for four, i will not turn away the punishment thereof; because they have hatch-ripped up the women with betweener of roll-until-gil'ed, that they might enlarge their border: but i will kindle a fire in the wall of much-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 uncover-exile, he and his immersed-princes together, saith vowelconsonants-ohyeah.

2

thus saith vowelconsonants-ohyeah; for three go-beyonds of from-father-moab, and for four, i will not turn away the punishment thereof; because he burned the bones of the king of man-red-adom into lime: but i will send a fire upon from-father-moab, and it will eat the

palaces of kiroioth: and from-father-moab will die with tumult, with shouting, and with the voice of the mouth-piece-horn and i will cut off the critical from the near-inward thereof, and will kill all the immersed-princes thereof with him, saith vowelconsonants-ohyeah. thus saith vowelconsonants-ohyeah; for three go-beyonds of vowel-acknowledge-yeahodah, and for four, i will not turn away the punishment thereof; because they were fed up with the drops-of-teaching-tora of vowelconsonants-ohyeah, and have not kept his commandments, and their lies quarrelled them to err, after the which their fathers have walked: but i will send a fire upon vowel-acknowledge-yeahodah, and it will eat the palaces of cast-complete-jerusalem. thus saith vowelconsonants-ohyeah; for three go-beyonds of to-song-immersed-isra'al 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 tilt the way of the meek: and a man and his father will go in to the same maid, to void my dedicated there-name: and they name-there themselves down upon clothes laid to pledge by every butcher-place, and they drink the wine of the condemned in the house of their tohwads. yet destroyed i the say-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 upped you from the land of narrows-develop-egypt, and led you forty years through the word-desert, to inherit the land of the say-amorite. and i raised up of your betweeners for come-bringers, and of your young men for separate-nazarites. is it not even thus, o ye betweeners of to-song-immersed-isra'al saith vowelconsonants-ohyeah. but ye gave the separate-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 strong escape himself: neither will he stand that handleth the bow; and he that is swift of foot will not escape himself: neither will he that rideth the horse escape himself. and he that is courageous among the courageous will flee away skin-naked in that day, saith vowelconsonants-ohyeah.

3

hear this word that vowelconsonants-ohyeah hath worded against you, o betweeners of to-song-immersed-isra'al against the whole family which i upped from the land of narrows-develop-egypt, saying, you only have i known of all the families of the earth: therefore i will account 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 out-of-town-lion give voice 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 up a snare from the land, and have captured nothing at all? will a mouth-piece-horn be blown in the city, and the with not be afraid? will there be break-visual in a city, and vowelconsonants-ohyeah hath not done it? surely the mister tohwads 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 mister tohwads hath worded, who can but bring? publish in the palaces at fire-plunder-ashdod, and in the palaces in the land of narrows-develop-egypt, and say, assemble yourselves upon the mountains of keep-samaria,

and see the great tumults in the near-inward thereof, and the exploited in the near-inward thereof. for they know not to do right, saith vowelconsonants-ohyeah, who store up damage and robbery in their palaces. therefore thus saith the mister tohwards; an 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 vowelconsonants-ohyeah; as the watcher snatches out of the mouth of the gather-lion two squat-legs, or a differentiate-piece of an ear; so will betweeners of to-song-immersed-isra'al be snatched out that dwell in keep-samaria in the corner of a tilt-bed, and in quiet-bag-damasqus in a couch. hear ye, and witness in the house of heel-fol-low-jaqob, saith the mister tohwards, the tohwards of armies, that in the day that i will account the go-beyonds of to-song-immersed-isra'al upon him i will also account the butcher-places of house-unto-bet-al: and the ray-horns of the butcher-place will be hewn off, and fall to the land. and i will hit the winter house with the summer house; and the houses of ivory will get lost, and the great houses will have an end, saith vowelconsonants-ohyeah.

4

hear this word, ye kine of at-tooth-bashan that are in the mountain of keep-samaria, which exploit the poor, which crush the needy, which say to their misters, bring, and let us drink. the mister tohwards 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 emerge at the breaches, every cow at that which is before her; and ye will fling them into the palace, saith vowelconsonants-ohyeah. come to house-unto-bet-al, and go-beyond; at roll-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 read-call and publish the free offerings: for this liketh you, o ye betweeners of to-song-immersed-isra'al saith the mister tohwards. and i also have given you cleanliness of teeth in all your cities, and lack of bread in all your places: yet have ye not resetted to me, saith vowelconsonants-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 whereupon it rained not dry. so two or three cities moved to one city, to drink water; but they were not seven-satisfy: yet have ye not resetted to me, saith vowelconsonants-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 vowelconsonants-ohyeah. i have sent among you the word after the word of narrows-develop-egypt: your young men have i killed with the sword, and have taken away your horses; and i have made the stink of your camps to up to your nostrils: yet have ye not resetted to me, saith vowelconsonants-ohyeah. i have overthrown some of you, as tohwards overthrew splint-blood-sodom and sheaves-gomorra, and ye were as a firebrand snatched out of the burning: yet have ye not resetted to me, saith vowelconsonants-ohyeah. therefore thus will i do to thee, o to-song-immersed-isra'al and because i will do this to thee, prepare to meet thy tohwards, o to-song-immersed-isra'al for, lo, he that developeth the mountains, and createth

the breathwind, and declareth to earthing what is his thought, that developeth the morning-black black, and way-treadeth upon the in-whats of the land, vowelconsonants-ohyeah, the tohwards of armies, is his there-name.

5

hear ye this word which i take up against you, even a lamentation, o house of to-song-immersed-isra'al the virgin of to-song-immersed-isra'al is fallen; she will no more stand: she is left upon her earth; there is none to raise her up. for thus saith the mister tohwards; the city that emerged by a thousand will leave an hundred, and that which emerged by an hundred will leave ten, to the house of to-song-immersed-isra'al for thus saith vowelconsonants-ohyeah to the house of to-song-immersed-isra'al seek ye me, and ye will live: but seek not house-unto-bet-al, nor come into roll-gilgal, and pass-cross not to seven-well-bar-shebe: for roll-gilgal will surely go into sit-captivity, and house-unto-bet-al will come to nought. seek vowelconsonants-ohyeah, and ye will live; lest he succeed like fire in the house of add-increase-josef, and eat it, and there be none to quench it in house-unto-bet-al. ye who turn criterion to wormwood, and let rest being right in the land, seek him that maketh the seven stars and orion, and turneth the shadow of death into the morning, and maketh the day dark with night: that calteth for the waters of the sea, and spilleth them out upon the face-turnings of the land: vowelconsonants-ohyeah is his there-name: 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 liftings of corn: ye have between-built houses of shorn 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 tilt the poor in the gate from their right. therefore the prudent will keep stillness in that time; for it is an break-visual time. seek good, and not break-visual, that ye may live: and so vowelconsonants-ohyeah, the tohwards of armies, will be with you, as ye have spoken. hate the break-visual, and love the good, and establish criterion in the gate: it may be that vowelconsonants-ohyeah tohwards of armies will be camping to the remnant of add-increase-josef. therefore vowelconsonants-ohyeah, the tohwards of armies, vowelconsonants-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 pass-cross through thee, saith vowelconsonants-ohyeah. woe to you that desire the day of vowelconsonants-ohyeah! to what end is it for you? the day of vowelconsonants-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 supported his hand on the wall, and a serpent bit him. will not the day of vowelconsonants-ohyeah be darkness, and not light? even very dark, and no brightness in it? i hate, i am fed up with your feast days, and i will not smell in your solemn assemblies. though ye onup me onups and your resters, i will not accept them: neither will i look at the completers of your fat beasts. turn aside thou from me the noise of thy songs; for i will not hear the

melody of thy viols. but let criterion run down as waters, and being right as a mighty stream. have ye offered to me butchers and resters in the word-desert forty years, o house of to-song-immersed-isra'al but ye have borne the booth of your moloch and because-when-kiun your images, the star of your tohwards, which ye made to yourselves. therefore will i cause you to go into captivity beyond quiet-bag-damasqus, saith vowelconsonants-ohyeah, whose there-name is the tohwards of armies.

6

woe to them that are at ease in mark-zion, and be sure in the mountain of keep-samaria, which are there-named chief of the nations, to whom the house of to-song-immersed-isra'al came! pass-cross ye to all-lodgings-calneh, and see; and from there go ye to gourd-vessel-hamat the great; then go down to winepress-gat of the splash-in-palestinians: be they better than these kingdoms? or their border greater than your border? ye that put far away the break-visual 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 think of to themselves tools of music, like dude-david; that drink wine in bowls, and swim themselves with the chief oils: but they are not grieved for the fracturing of add-increase-josef. therefore now will they go captive with the first that go captive, and the banquet of them that stretched themselves will be turned aside. the mister tohwards hath seven-swear by himself, saith vowelconsonants-ohyeah the tohwards of armies, i crave-aborh the pride-swalling of heel-follow-jaqob, and hate his palaces: therefore will i disclose 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 let emerge 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 remember the there-name of vowelconsonants-ohyeah. for, behold, vowelconsonants-ohyeah directeth, and he will hit 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 criterion into poison, and the fruit of being right into wormwood: 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 to-song-immersed-isra'al saith vowelconsonants-ohyeah the tohwards of armies; and they will afflict you from the coming in of hot-hemat to the river of the word-desert.

7

thus hath the mister tohwards let me see; and, behold, he developed grasshoppers in the beginning of the upping of the latter growth; and, lo, it was the latter growth after the king's mowings. and it came to pass, that when they had made an end of eating the grass of the land, then i said, o mister tohwards, forgive, i beseech thee: by whom will heel-follow-jaqob stand up? for he is small. vowelconsonants-ohyeah repented for this: it will not be, saith vowelconsonants-ohyeah. thus hath the mister tohwards let me see: and, behold, the mister tohwards called to ribcontend by fire, and it

eaten the great deep, and did eat up a part. then said i, o mister tohwards, cease, i beseech thee: by whom will heel-follow-jaqob stand up? for he is small. vowelconsonants-ohyeah repented for this: this also will not be, saith the mister tohwards. thus he let me see: and, behold, vowelconsonants-ohyeah stood upon a wall made by a plumbline, with a plumbline in his hand. and vowelconsonants-ohyeah said to me, loaded-amos, what seest thou? and i said, a plumbline. then said vowelconsonants-ohyeah, behold, i will name-there a plumbline in the near-inward of my with to-song-immersed-isra'al i will not again pass-cross by them any more: and the in-whats of laugh-iz'haq will be name-desolate, and the dedicated of to-song-immersed-isra'al will be sword-parched; and i will stand against the house of much-people-jeroboam with the sword. then vowelcourage-amazyeaho the darkener of house-unto-betal sent to much-people-jeroboam king of to-song-immersed-isra'al saying, loaded-amos hath conspired against thee in the near-inward of the house of to-song-immersed-isra'al the land is not able to bear all his words. for thus loaded-amos saith, much-people-jeroboam will die by the sword, and to-song-immersed-isra'al will surely be led away captive out of their own earth. also vowelcourage-amazyeaho said to loaded-amos, o thou chest-envisionr, go, flee thee away into the land of vowel-acknowledge-yeahodah, and there eat bread, and bring there: but bring not again any more at house-unto-betal: for it is the king's qds, and it is the king's house. then answered loaded-amos, and said to vowelcourage-amazyeaho, i was no come-bringer, neither was i a come-bringer's betweener but i was an cattleman, and a gatherer of sycomore fruit: and vowelconsonants-ohyeah took me as i followed the sheep, and vowelconsonants-ohyeah said to me, go, bring to my with to-song-immersed-isra'al now therefore hear thou word vowelconsonants-ohyeah: thou sayest, bring not against to-song-immersed-isra'al and drop not thy word against the house of laugh-iz'haq. therefore thus saith vowelconsonants-ohyeah; thy woman will be an harlot in the city, and thy betweeners and thy betweenas will fall by the sword, and thy earth will be partd by line; and thou will die in a polluted earth: and to-song-immersed-isra'al will surely go into captivity forth of his earth.

8

thus hath the mister tohwards let me see: and behold a basket of summer fruit. and he said, loaded-amos, what seest thou? and i said, a basket of summer fruit. then said vowelconsonants-ohyeah to me, the end is come upon my with of to-song-immersed-isra'al i will not again pass-cross by them any more. and the songs of the hall will be howlings in that day, saith the mister tohwards: there will be many dead bodies in every place; they will fling them forth with sience. 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 setting, that we may set forth corn, making the tired-efah small, and the light-shegel great, and twisting 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? vowelconsonants-ohyeah hath seven-swear by the pride-swalling of heel-follow-jaqob, if i persistently forget any of their doings. will not the land tremble for this, and every one mourn that dwelleth therein? and it will up wholly as a stream; and it will be cast

out and drowned, as by the stream of narrows-develop-egypt. and it will come to pass in that day, saith the mister tohwards, 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 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 mister tohwards, 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 vowelconsonants-ohyeah: and they will move from sea to sea, and from the north even to the east, they will run to and fro to seek word vowelconsonants-ohyeah, and will not find it. in that day will the beautiful virgins and young men faint for thirst. they that seven-swear by the fault of keep-samaria, and say, thy tohwards, o discuss-court-dan liveth; and, the way of seven-well-bar-shebe liveth; even they will fall, and never stand up again.

9

i saw vowelconsonants-ohyeah standing upon the butcher-place: and he said, hit the lintel of the threshold, that the posts may shake: and slice 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 eject-escapeth of them will not eject-escape. though they dig into asking, there will mine hand take them; though they up to namespaces, there will i bring them down: and though they hide themselves in the top of damp-unripe-grain-karmel, i will search and take them out there; and though they be hid from my eyes in the bottom of the sea, there will i direct the serpent, and he will bite them: and though they go into sit-captivity before their enemies, there will i direct the sword, and it will kill them: and i will name-there mine eyes upon them for break-visual, and not for good. and the mister tohwards of armies is he that toucheth the land, and it will melt, and all that dwell therein will mourn: and it will up wholly like a stream; and will be drowned, as by the stream of narrows-develop-egypt. it is he that between-buildeth his stories in the namespaces, and hath founded his troop in the land; he that calleth for the waters of the sea, and spilleth them out upon the face-turnings of the land: vowelconsonants-ohyeah is his there-name. are ye not as betweeners of the cush-spindle-ethiopians to me, o betweeners of to-song-immersed-isra'al saith vowelconsonants-ohyeah. have not i upped to-song-immersed-isra'al out of the land of narrows-develop-egypt? and the splash-in-palestinians from button-solved-kaftor, and the high-aram-syrians from wall-qir behold, the eyes of the mister tohwards are upon the missing kingdom, and i will destroy it from off the face-turnings of the earth; saving that i will not fishing-net-destroy the house of heel-follow-jaqob, saith vowelconsonants-ohyeah. for, lo, i will direct, and i will move the house of to-song-immersed-isra'al among all nations, like as corn is moved in a sieve, yet will not the least grain fall upon the land. all the misers of my with will die by the sword, which say, the break-visual will not overtake nor prevent us. in that day will i raise up the booth of dude-david that is fallen, and fence the breaches thereof; and i will raise up his ruins, and i will between-build it as in the days of old: that they may inherit the remnant of man-red-adom, and of all the body-nations, which are called by my there-name, saith vowelconsonants-ohyeah that doeth

this. behold, the days come, saith vowelconsonants-ohyeah, that the plowman will overtake the reaper, and the way-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 to-song-immersed-isra'al and they will between-build the waste cities, and settle them; and they will plant vineyards, and drink the wine thereof; they will also make gardens, and eat the fruit of them. and i will plant them upon their earth, and they will no more be pulled up out of their earth which i have given them, saith vowelconsonants-ohyeah thy tohwards.

vowel-worker-eobadyeaho

1

the chest-vision of vowel-worker-eobadyeaho. thus saith the mister tohwards concerning man-red-Adam; we have heard a rumour from vowelconsonants-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 gave 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 name-there thy nest among the stars, there will i bring thee down, saith vowelconsonants-ohyeah. if thieves came to thee, if robbers by night, (how art thou still!) would they not have stolen till they had enough? if the grapegatherers came to thee, would they not leave some grapes? how are the things of do-make-esau searched out! how are his hidden things sought up! all the men of thy confederacy have sent thee even to the border: the men that were at completeness with thee have deceived thee, and prevailed against thee; that they eat thy bread have laid a wound under thee: there is none between-understanding in him. will i not in that day, saith vowelconsonants-ohyeah, even make lost the wise men out of man-red-Adam, and between-understanding out of the mountain of do-make-esau? and thy heroblokes, o south-teman, will be dismayed, to the end that every one of the mountain of do-make-esau may be cut off by slaughter. for thy damage against thy brother heel-follow-jaqob 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 came into his gates, and cast lots upon cast-complete-jerusalem, even thou wast as one of them. but thou shouldest not have saw on the day of thy brother in the day that he became a stranger; neither shouldest thou have be gladd over betweeners of vowel-acknowledge-yeahodah in the day of their loss; neither shouldest thou have spoken proudly in the day of distress. thou shouldest not have came into the gate of my with in the day of their calamity; yea, thou shouldest not have saw on their affliction in the day of their calamity, nor have sent hands on their stratagem in the day of their calamity; neither shouldest thou have stood in the crossway, to cut off those of his that did eject-escape; neither shouldest thou have disclosed those of his that did standstay in the day of distress. for the day of vowelconsonants-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 mountain mark-zion will be deliverance, and there will be dedication; and the house of heel-follow-jaqob will inherit their inheritances. and the house of heel-follow-jaqob will be a fire, and the house of add-increase-josef a flame, and the house of do-make-esau for stubble, and they will kindle in them, and eat them; and there will not be any remaining of the house of do-make-esau; for vowelconsonants-ohyeah hath worded it. and they of the south will inherit the mountain of do-make-esau; and they of the low-land the splash-in-palestinians: and they will inherit the fields of gray-

fruitful-afraim, and the fields of keep-samaria: and righthand-child-benjamin will inherit roll-until-gil'ed. and the uncover-exile of this host of betweeners of to-song-immersed-isra'al will inherit that of the nest-buy-kanaanites, even to refine-zarefat; and the captivity of cast-complete-jerusalem, which is in edge-recount-sefarad, will inherit the cities of the south. and saviours will up on mountain mark-zion to critical the mountain of do-make-esau; and the kingdom will be vowelconsonants-ohyeah's.

dove-jonah

1

now word vowelconsonants-ohyeah came to dove-jonah betweener of true-amitai, saying, stand up, go to fish-in-house-nineveh, that great city, and read-call against it; for their break-visual is up before me. but dove-jonah stood up to flee to cypress-cedar-tarshish from the presence of vowelconsonants-ohyeah, and went down to beauty-joppa; and he found a ship going to cypress-cedar-tarshish: so he paid the wage thereof, and went down into it, to go with them to cypress-cedar-tarshish from the presence of vowelconsonants-ohyeah. but vowelconsonants-ohyeah sent out a great breathwind into the sea, and there was a mighty storm in the sea, so that the ship was thought of to be fractured. then the mariners were afraid, and cried every man to his tohwards, and cast forth the tools that were in the ship into the sea, to lighten it of them. but dove-jonah was gone down into the sides of the ship; and he lay, and was fast asleep. so the shipmaster came to him, and said to him, what meanest thou, o sleeper? stand up, call upon thy tohwards, if so be that tohwards 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 break-visual is upon us. so they cast lots, and the lot fell upon dove-jonah. then said they to him, tell us, we pray thee, for whose cause this break-visual 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 cross-over-hebrew; and i respect vowelconsonants-ohyeah, the tohwards of namespaces, which hath made 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 vowelconsonants-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 read-called to vowelconsonants-ohyeah, and said, we beseech thee, vowelconsonants-ohyeah, we beseech thee, let us not get lost for this man's person, and give not upon us innocent blood: for thou, vowelconsonants-ohyeah, hast done as you person. so they look up dove-jonah, and cast him forth into the sea: and the sea standstayed still from her raging. then the men respected vowelconsonants-ohyeah exceedingly, and butchered a butcher to vowelconsonants-ohyeah, and made vows. now vowelconsonants-ohyeah had prepared a great fish to swallow up dove-jonah. and dove-jonah was in the belly of the fish three days and three nights.

2

then dove-jonah self-crimeed to vowelconsonants-ohyeah his tohwards out of the fish's belly, and said, i read-called by reason of mine narrows to vowelconsonants-ohyeah, and he heard me; out of the belly of asking cried i, and thou hearest my voice. for thou hadst flung me into the deep, in the midst of the sea; and the rivers compassed me about: all thy billows and thy sieves pass-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 person: 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 upped my life from wearing-out, vowelconsonants-ohyeah my tohwards. when my person wrap-fainted within me i remembered vowelconsonants-ohyeah: and my criming came in to thee, into thine dedicated hall. they that keep vain vapors 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 vowelconsonants-ohyeah. and vowelconsonants-ohyeah said to the fish, and it vomited out dove-jonah upon the dry.

3

and word vowelconsonants-ohyeah came to dove-jonah the second time, saying, stand up, go to fish-in-house-nineveh, that great city, and read-call to it the read-calling that i word thee. so dove-jonah arose, and went to fish-in-house-nineveh, according to word vowelconsonants-ohyeah. now fish-in-house-nineveh was an exceeding great city of three days' journey. and dove-jonah began to come into the city a day's journey, and he read-called, and said, yet forty days, and fish-in-house-nineveh will be overthrown. so the people of fish-in-house-nineveh hide-trained tohwards, and read-called a fast, and put on sackcloth, from the greatest of them even to the least of them. for word pass-crossed to the king of fish-in-house-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 break-cried out and published through fish-in-house-nineveh by the decree of the king and his nobles, saying, let neither earhtling nor in-them animal, cattle nor sheep, taste any thing: let them not watch-feed, nor drink water: but let earhtling and in-them animal be covered with sackcloth, and read-call strongly to tohwards: yea, let them turn every one from his break-visual way, and from the damage that is in their hands. who can tell if tohwards will turn and repent, and turn away from his scorching nose-anger, that we get lost not? and tohwards saw their doings, that they turned from their break-visual way; and tohwards repented of the break-visual, that he had worded that he would do to them; and he did it not.

4

but it break-visualized dove-jonah break-visually, and he was very angry. and he self-crimeed to vowelconsonants-ohyeah, and said, i self-crime thee, vowelconsonants-ohyeah, was not this my word, when i was yet in my country? therefore i fled before to cypress-cedar-tarshish: for i knew that thou art a camping tohwards, and wombing, slow to nose-anger, and of great kindness, and repentest thee of the break-visual. therefore now, vowelconsonants-ohyeah, take, i beseech thee, my person from me; for it is better for me to die than to live. then said vowelconsonants-ohyeah, doest thou well to be wroth-kindled? so dove-jonah emerged of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shadow, till he might see what would become of the city. and vowelconsonants-ohyeah tohwards prepared a gourd, and onupmade it to up over dove-jonah, that it might be a shadow over his head, to snatch him from his grief. so dove-jonah was

exceeding glad of the gourd. but tohwards prepared a worm when the black upped the next day, and it hit the gourd that it dry. and it came to pass, when the sun did arise, that tohwards prepared a vehement east breath-wind; and the sun beat upon the head of dove-jonah, that he fainted, and wished in himself to die, and said, it is better for me to die than to live. and tohwards said to dove-jonah, 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 vowelconsonants-ohyeah, thou hast had pity on the gourd, for the which thou hast not laboured, neither madest it grow; which upped in a night, and lost in a night: and should not i spare fish-in-house-nineveh, that great city, wherein are more then sixscore thousand persons that cannot discern between their right hand and their left hand; and also much in-them animals

who's-coward-mikah

1

word vowelconsonants-ohyeah that came to who's-coward-mikah the legacy-morastite in the days of sound-io-jotam, hold-ahac, and vowel-strong-hece-qyeah, kings of vowel-acknowledge-yeahodah, which he chest-envisioned concerning keep-samaria and cast-complete-jerusalem. hear, all ye withs; hearken, o land, and all that therein is: and let the mister tohwards be witness against you, vowelconsonants-ohyeah from his dedicated hall. for, behold, vowelconsonants-ohyeah emerges out of his place, and will come down, and way-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 liquid at a steep place. for the go-beyond of heel-follow-jaqob is all this, and for the misses of the house of to-song-immersed-isra'al what is the go-beyond of heel-follow-jaqob? is it not keep-samaria? and what are the in-whats of vowel-acknowledge-yeahodah? are they not cast-complete-jerusalem? therefore i will make keep-samaria as an heap of the field, and as plantings of a vineyard: and i will liquify the stones thereof into the valley, and i will uncover the foundations thereof. and all the chisel-sculptures thereof will be beaten to pieces, and all the hires thereof will be burned with the fire, and all the fashions thereof will i name-there name-desolate: for she gathered it of the hire of an harlot, and they will reset to the hire of an harlot. therefore i will wail and howl, i will go stripped and skin-naked: i will make a wailing like the crocodiles, and mourning as the owls. for her wound is incurable; for it is come to vowel-acknowledge-yeahodah; he touches the gate of my with, even to cast-complete-jerusalem. declare ye it not at winepress-gat weep ye not at all: in the house of aphrah splash-roll thyself in the dust. pass-cross ye away, thou settler of threshold-safir, having thy shame naked: the settler of sheep-zaanan didn't emerge in the mourning of nobility-house-bet-azel; he will receive of you his standing. for the settler of bitter-authority-marot waited carefully for good: but break-visual came down from vowelconsonants-ohyeah to the gate of cast-complete-jerusalem. o thou settler of strike-lakish, bind the chariot to the swift beast: she is the heading of the miss to the daughter of mark-zion: for the go-beyonds of to-song-immersed-isra'al were found in thee. therefore will thou give presents to heritage-winepress-more-shet-gat: the houses of disappoint-akcib will be a lie to the kings of to-song-immersed-isra'al yet will i bring an heir to thee, o settler of from-her-head-maroshah: he will come to until-why-edullam the heavyweight of to-song-immersed-isra'al make thee bald, and poll thee for thy delicate betweeners; enlarge thy baldness as the eagle; for they are gone into captivity from thee.

2

woe to them that think of power, and achievement break-visual upon their beds! when the morning is light, they practise it, because it is in the power of their hand. and they covet fields, and rob them; and houses, and take them away: so they exploit a herobloke and his house, even a man and his heritage. therefore thus saith vowelconsonants-ohyeah; behold, against this family do i think of an break-visual, from which ye will not remove your necks; neither will ye go haughtily: for

this time is break-visual. 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 part of my with: how hath he removed it from me! turning away he hath partd our parts. therefore thou will have none that will fling a cord by lot in the assembly of vowelconsonants-ohyeah. bring ye not, say they to them that bring: they will not bring to them, that they will not take humiliation. o thou that art named the house of heel-follow-jaqob, is breath-wind of vowelconsonants-ohyeah develop-narrowed? are these his doings? do not my words do good to him that walketh turgor-immersed? even of late my with is standn up as an enemy: ye pull off the robe with the garment from them that pass-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 heel-follow-jaqob, all of thee; i will surely gather the remnant of to-song-immersed-isra'al i will name-there them together as the sheep of in-trouble-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 up before them: they have hatchd, and have pass-crossed through the gate, and are emerged by it: and their king will pass-cross before them, and vowelconsonants-ohyeah on the head of them.

3

and i said, hear, i pray you, o heads of heel-follow-jaqob, and ye immersed-princes of the house of to-song-immersed-isra'al is it not for you to know criterion who hate the good, and love the break-visual; who rob off their visual-break-skin from off them, and their immersed-flesh from off their bones; who also eat the immersed-flesh of my with, and flay their visual-break-skin from off them; and they break their bones, and chop them in pieces, as for the pot, and as immersed-flesh within the caldron. then will they cry to vowelconsonants-ohyeah, but he will not hear them: he will even hide his face-turnings from them at that time, as they have behaved themselves break-visual in their doings. thus saith vowelconsonants-ohyeah concerning the come-bringers that give my with err, that bite with their teeth, and read-call, completeness; and he that giveteth not into their mouths, they even prepare war against him. therefore night will be to you, that ye will not have a chest-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 chest-envisionrs be ashamed, and the magicians abashed: yea, they will all cover their lips; for there is no answer of tohwards. but truly i am full of energy by breathwind of vowelconsonants-ohyeah, and of criterion and of heroblokeness, to declare to heel-follow-jaqob his go-beyond, and to to-song-immersed-isra'al his miss hear this, i pray you, ye heads of the house of heel-follow-jaqob, and immersed-princes of the house of to-song-immersed-isra'al that abhor criterion and pervert all equity. they between-build up mark-zion with blood, and cast-complete-jerusalem with upping. 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 vowelconsonants-ohyeah, and say, is not vowelconsonants-ohyeah near-inward us? none break-visual can come upon us. therefore will mark-zion for your sake be plowed as a field, and cast-complete-jerusalem will become heaps, and the mountain of the house as the 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 vowelconsonants-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 up to the mountain of vowelconsonants-ohyeah, and to the house of the tohwards of heel-follow-jaqob; and he will teach us of his ways, and we will walk in his paths: for the drops-of-teaching-tora will emerge of mark-zion, and word vowelconsonants-ohyeah from cast-complete-jerusalem. and we 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 vowelconsonants-ohyeah of armies hath worded it. for all withs will walk every one in the there-name of his tohwards, and we will walk in the there-name of vowelconsonants-ohyeah our tohwards to the worlds of worlds. in that day, saith vowelconsonants-ohyeah, will i assemble her that halteth, and i will gather her that is distanced, 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 vowelconsonants-ohyeah will king over them in mountain mark-zion from henceforth, even world. and thou, o tower of the flock, the strong hold of the daughter of mark-zion, to thee will it come, even the first proverb-rule; the kingdom will come to the daughter of cast-complete-jerusalem. now why dost thou break-cry break-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 let emerge, o daughter of mark-zion, like a woman in travail: for now will thou emerge out of the city, and thou will dwell in the field, and thou will go even to in-mix-fade-babel; there will thou be snatched; there vowelconsonants-ohyeah will free 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 chest-envision mark-zion. but they know not the thoughts of vowelconsonants-ohyeah, neither between-understand they his counsel: for he will gather thee as the sheaves into the floor. stand up and thresh, o daughter of mark-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 consecrate their profit-slice to vowelconsonants-ohyeah, and their stratagem to the mister of the whole land.

5

now gather thyself in troops, o daughter of troops: he hath name-thered siege against us: they will hit the critical of to-song-immersed-isra'al with a branch upon the cheek. but thou, bread-house-bet-lehem gray-fruitful-afrata, though thou be little among the thousands of vowel-acknowledge-yeahodah, yet out of

thee will he emerge to me that is to be proverb-ruler in to-song-immersed-isra'al 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 betweeners of to-song-immersed-isra'al and he will stand and watch-feed in the power of vowelconsonants-ohyeah, in the pride-swelling of the there-name of vowelconsonants-ohyeah his tohwards; and they will abide: for now will he be great to the ends of the land. and this earthling will be the completeness, when the pine-song-immersed-syrian will come into our earth: and when he will way-tread in our palaces, then will we raise against him seven watchers, and eight principal men. and they will break-visual the land of pine-song-immersed-syria with the sword, and the land of rebellious-nimrod in the entrances thereof: thus will he snatch us from the pine-song-immersed-syrian, when he cometh into our land, and when he way-treadeth within our borders. and the remnant of heel-follow-jaqob will be in the near-inward of earthlingly withs as a dew from vowelconsonants-ohyeah, as the showers upon the grass, that endures not for earthling, nor endureeth for the betweeners of men. and the remnant of heel-follow-jaqob 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 out-of-town-lion near-inward the sheeps of sheep: who, if he go through, both treadeth down, and teareth in torns, and none can snatch. thine hand will be lifted up upon thine narrower, and all thine enemies will be cut off. and it will come to pass in that day, saith vowelconsonants-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 destruct all thy strong holds: and i will cut off spell-castercrafts out of thine hand; and thou will have no more cloud-soothsayers: thy chisel-sculptures 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 prosperity-fortuna-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 vowelconsonants-ohyeah saith; stand up, quarrel thou before the mountains, and let the mountains hear thy voice. hear ye, o mountains, vowelconsonants-ohyeah's quarrel, and ye strong foundations of the land: for vowelconsonants-ohyeah hath a quarrel with his with, and he will prove-plead with to-song-immersed-isra'al 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 narrow-develop-egypt, and redeemed thee out of the house of workers; and i sent before thee extract-mose, gather-cabinet-aaron, and bitter-merry-miriam. o my with, remember now what devastate-balaq king of from-father-moab consulted, and what swallow-baalam betweener of burn-beor answered him from acacia-float-shitim to roll-gilgal; that ye may know the being right of vowelconsonants-ohyeah. wherewith will i come before vowelconsonants-ohyeah, and bow myself before the high tohwards? will i come before him with onups, with calves of a year old? will vowelconsonants-ohyeah want thousands of rams, or with ten thousands

of rivers of oil? will i give my firstborn for my go-beyond, the fruit of my belly for the miss of my person? he hath shewed thee, o earthling, what is good; and what doth vowelconsonants-ohyeah require of thee, but to do with criterionly, and to love kindness, and to walk humbly with thy tohwards? vowelconsonants-ohyeah's voice read-calleth to the city, and the man of wisdom will see thy there-name: hear ye the tilt-staff, and who hath name-thereed it. are there yet the treasures of big-shot in the house of the big-shot, and the scant measure that is denounced? 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 hitting thee, in making thee name-desolate because 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 don't reap; thou will way-tread the olives, but don't anoint thee with oil; and sweet wine, but will not drink wine. for the statutes of sheaf-omri are kept, and all the doings of the house of brother-dad-ahab, and ye walk in their counsels; that i should give thee a name-desolation, and the settlers thereof an whistleing: therefore ye will bear the wintering 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 person persond the firstripe fruit. the good earthling is lost out of the land: and there is none turgor-immersed among men: they all ambush blood; they hunt every earthling his brother with a net. that they may do break-visual with both hands earnestly, the immersed-prince 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 accountation cometh; now will be their perplexity. be sure ye not in a in-sight, name-there ye not being sure in a guide: keep the openings of thy mouth from her that lieth in thy bosom. for the betweeneer dishonoureth the father, the 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 vowelconsonants-ohyeah; i will wait for the tohwards of my stick-safety: my tohwards will hear me. be glad not against me, o mine enemy: when i fall, i will stand up; when i sit in darkness, vowelconsonants-ohyeah will be a light to me. i will bear the indignation of vowelconsonants-ohyeah, because i have missed against him, until he critic my criterion, and do criterion for me: he will let emerge 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 vowelconsonants-ohyeah thy tohwards? mine eyes will behold her: now will she be trodden down as the mire of the streets. in the day that thy fences are to be between-built, in that day will the imitate-statute be far removed. in that day also he will come even to thee from pine-song-immersed-syria and from the fortified cities, and from the fortress even to the river, and from sea to sea, and from mountain to mountain. notwithstanding the land will be name-des-

olate because 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 damp-unripe-grain-karmel: let them watch-feed in at-tooth-bashan and roll-until-gil'ed, as in the days of old. according to the days of thy coming from the land of narrows-develop-egypt will i shew to him marvellous things. the nations will see and be ashamed at all their heroblokeness: they will name-there 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 vowelconsonants-ohyeah our tohwards, and will respect because of thee. who is a tohwards desire to thee, that pardoneth cloudy, and pass-crosseth by the go-beyond of the remnant of his heritage? he retaineth not his nose-anger to until, because he desireeth in kindness. he will turn again, he will have wombing upon us; he will lamb-subdue our cloudies; and thou wilt fling all their misses into the depths of the sea. thou wilt perform the truth to heel-follow-jaqob, and the kindness to their-wing-organ-abraham, which thou hast seven-swear to our fathers from the days of old.

console-nahum

1

the burden of fish-in-house-nineveh. the recount-scroll of the chest-vision of console-nahum the to-difficulty-alqoshite. tohwards is jealous, and vowelconsonants-ohyeah revengeth; vowelconsonants-ohyeah revengeth, and is wall-wath; vowelconsonants-ohyeah will take vengeance on his narrower, and he monitors his enemies. vowelconsonants-ohyeah is slow to nose-anger, and great in energy, and will not at all acquit the wicked: vowelconsonants-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: at-tooth-bashan languisheth, and damp-unripe-grain-karmel, and the flower of build-white-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 scorchingness of his nose-anger? his fury is poured out like fire, and the rocks are demolished by him. vowelconsonants-ohyeah is good, a goatness hold in the day of narrows; and he knoweth them that trust in him. but with an overrunning flood he will make an utter end of the place thereof, and darkness will chase his enemies. what do ye think of against vowelconsonants-ohyeah? he will make an utter end: narrows will not stand up the second time. for while they be folded together as thorns, and while they are drunken as drunkards, they will be eaten as stubble fully dry. there is one emerged of thee, that thinkth break-visual against vowelconsonants-ohyeah, a wicked counsellor. thus saith vowelconsonants-ohyeah; though they be complete, and likewise many, yet thus will they be cut down, when he will pass-cross through. though i have tormented thee, i will torment thee no more. for now will i fracture his upon-yoke from off thee, and will burst thy bonds in sunder. and vowelconsonants-ohyeah hath given a directment concerning thee, that no more of thy there-name be sown: out of the house of thy tohwards will i cut off the chisel-sculpture and the blended: i will make thy grave; for thou art lightness. behold upon the mountains the feet of him that informs, that publisheth completeness! o vowel-acknowledge-yeahodah, keep thy feasts, complete thy vows: for the wicked will no more pass-cross through thee; he is utterly cut off.

2

he that shatter-scatters is up before thy face-turnings: keep the munition, watch the way, make thy loins strong, fortify thy energy mightily. for vowelconsonants-ohyeah hath turned away the pride-swelling of heel-follow-jaqob, as the pride-swelling of to-song-immersed-isra'el for the out-pourers have poured them out, and swim-ruined 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 justle one against another in the broad ways: they will seem like torches, they will run like the lightnings. he will recount his worthies: they will stumble in their walk; they will make alarm-haste to the wall thereof, and the cover will be prepared. the gates of the rivers will be opened, and the hall will be dissolved.

and advice-huzzab will be uncover-exiled, she will be upped, and her maids will lead her as with the voice of doves, tabering upon their breasts. but fish-in-house-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 tool. she is empty, and poured-out, and devastated: and the heart melteth, and the pool-knees totter together, and much pain is in all loins, and the face-turnings of them all gather blackness. where is the residence of the gather-lions, and the watch-feedingplace of the out-of-town-lions, where 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 vowelconsonants-ohyeah of armies, and i will burn her chariots in the smoke, and the sword will eat thy out-of-town-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 lifteth up both the bright sword and the glittering spear: and there is a multitude of voided, and a heavyweight number of carcases; and there is none end of their corpses; they stumble upon their corpses: because of the multitude of the feed-whoredoms of the wellfavoured harlot, the mistress of spell-castercrafts, that selleth nations through her feed-whoredoms, and families through her spell-castercrafts. behold, i am against thee, saith vowelconsonants-ohyeah of armies; and i will uncover thy skirts upon thy face-turnings, and i will let the nations see thy nakedness, and the kingdoms thy shame. and i will fling abominable filth upon thee, and make thee vile, and will name-there thee as a gazingstock. and it will come to pass, that all they that see upon thee will flee from thee, and say, fish-in-house-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? cush-spindle-ethiopia and narrows-develop-egypt were her goatness, and it was infinite; open-put and heart-lubim-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 because of the enemy. all thy strong holds will be like fig trees with the firstripe figs: if they be move-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 name-there 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 brick-kiln. there will the fire eat thee; the sword will cut thee off, it will eat thee up like the cankerworm: make thyself heavyweight as the cankerworm, make thyself heavy-

weighty 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 fences in the cold day, but when the sun stand upth they flee away, and their place is not known where they are. thy watchers slumber, o king of pine-song-immersed-syria thy nobles will dwell in the dust: thy with 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 break-visual pass-crossed continually?

fragrant-plant-embrace-habaquq

1

the burden which fragrant-plant-embrace-habaquq the come-bringer did chest-envision. vowelconsonants-ohyeah, how long will i stick-cry, and thou wilt not hear! even stick-cry out to thee of damage, and thou wilt not stick-safe! why dost thou shew me power, and quarrel me to look at labour? for plunder and damage are before me: and there are that raise up quarrel and contention. therefore the drops-of-teaching-tora is expired, and criterion doth persistently not emerge: for the big-shot doth compass about the right; therefore wrong criterion emergeeth. behold ye among the body-nations, and look, and wonder marvelously: for i will achievement a achievement in your days which ye will not hide-train, though it be recounted you. for, lo, i raise up the as-genies-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 criterion and their dignity will emerge 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-captivity 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 pass-cross over, and fault, imputing this his energy to his tohwards. art thou not from everlasting, vowelconsonants-ohyeah my tohwards, mine dedicated one? we will not die. vowelconsonants-ohyeah, thou hast ordained them for criterion and, o mighty tohwards, thou hast established them for reproveion. thou art of top-brighter eyes than to behold break-visual, and canst not see on labour: wherefore seeest thou upon them that betray, and holdest thy tongue when the big-shot swalloweth the man that is more right than he? and makest men as the fishes of the sea, as the insects, that have no proverb-ruler over them? they 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 part is fat, and their meat plenteous. will they therefore empty their net, and not pity 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 vowelconsonants-ohyeah answered me, and said, write the chest-vision, and make it plain upon tables, that he may run that read-calleth it. for the chest-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 person which is lifted up is not turgor-immersed in him: but the right will live by his hide-training. yea also, because he betrayeth by wine, he is a proud herobloke, neither keepeth at home, who enlargeth his person 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 heavyweightieth himself with thick clay! will they not stand up suddenly that will bite thee, and awake that will vex thee, and thou will be for booties to them? because thou hast spoiled earthlyng nations, all the remnant of the withs will spoil thee; because of men's blood, and for the damage of the earth, of the city, and of all that dwell therein. woe to him that slices an break-visual profit-slice to his house, that he may name-there his nest on high, that he may be snatched from the power of break-visual! thou hast consulted shame to thy house by cutting off many withs, and hast missed against thy person. for the stone will cry out of the wall, and the beam out of the timber will answer it. woe to him that between-buildeth a town with blood, and stablisheth a city by upping! behold, is it not of vowelconsonants-ohyeah of armies 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 vowelconsonants-ohyeah, as the waters cover the sea. woe to him that giveth his in-sight drink, that putteth thy bottle to him, and makest 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 vowelconsonants-ohyeah's right hand will be turned to thee, and shameful spewing will be on thy heavyweight. for the damage of build-white-lebanon will cover thee, and the plunder of in-them animals, which gave them afraid, because of men's blood, and for the damage of the earth, of the city, and of all that dwell therein. what profiteth the chisel-sculpture that the developr thereof hath chisel-sculpture it; the blended, and a teacher of lies, that the developr of his develop be sureeth therein, to develop dumb ideal-idols? woe to him that saith to the wood, skin-awake; to the still 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 vowelconsonants-ohyeah is in his dedicated hall: let all the land keep silence before him.

3

a criming of fragrant-plant-embrace-habaquq the come-bringer upon shigionoth. vowelconsonants-ohyeah, i have heard thy speech, and was afraid: vowelconsonants-ohyeah, live thy achievement in the near-inward of the years, in the near-inward of the years make known; in wrath remember wombing. tohwards came from south-teman, and the dedicated one from mountain magnificence-paran. basket-rock-selah. his acknowledgement 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 emerged at his feet. he stood, and measured the land: he saw, and drove asunder the nations; and the world mountains were scattered, the world mountains crouched: his ways are world. i saw the tents of cushan in power: and the break-visual-curtains of the land of discuss-court-midian did tremble. was vowelconsonants-ohyeah wroth-kindled against the rivers? was thine nose-anger against the rivers? was thy being pass-cross 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. basket-rock-selah. thou didst cleave the land with rivers. the mountains saw thee, and they trembled: the of the water pass-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-halters 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 swimming; thou arrow-shattered the head out of the house of the big-shot, by discovering the foundation to the neck. basket-rock-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 in a hiding place. thou way-trode 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 came into my bones, and i trembled in myself, that i might rest in the day of 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 exult in vowelconsonants-ohyeah, i will joy in the tohwards of my stick-safety. vowelconsonants-ohyeah tohwards is my stratagem, and he will name-thered my feet like hinds' feet, and he will make me to walk upon mine in-whats. to the chief singer on my music instruments.

vowel-observe-cover- zephanyeaho

1

word vowelconsonants-ohyeah which came to vowel-observe-cover-zefanyeaho between of spindle-africa-kushi, between of vowel-great-gedalyeaho, between of vowel-say-amaryeaho, between of vowel-strong-hicqiyeah, in the days of vowel-fire-josyehao between of hide-train-amon king of vowel-acknowledge-yeahodah. i will utterly consume all things from off the earth, saith vowelconsonants-ohyeah. i will consume earthing 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 earthing from off the earth, saith vowelconsonants-ohyeah. i will also tilt-stretch out mine hand upon vowel-acknowledge-yeahodah, and upon all the settlers of cast-complete-jerusalem; and i will cut off the remnant of possessor from this place, and the there-name of the chemarims with the darkener; and them that bow the army of namespaces upon the houseposts; and them that bow and that seven-swear by vowelconsonants-ohyeah, and that seven-swear by your-king-moloch-malcham; and them that are turned back from vowelconsonants-ohyeah; and those that have not sought vowelconsonants-ohyeah, nor enquired for him. hold thy peace at the presence of the mister tohwards: for the day of vowelconsonants-ohyeah is at hand: for vowelconsonants-ohyeah hath prepared a butcher, he hath dedicated his read-call. and it will come to pass in the day of vowelconsonants-ohyeah's butcher, that i will account the immersed-princes, and the king's betweeners, and all such as are clothed with strange-substantial clothing. in the same day also will i account all those that leap on the threshold, which fill their misters' houses with damage and high-deceit. and it will come to pass in that day, saith vowelconsonants-ohyeah, that there will be the voice of a shout from the fish gate, and an howling from the second, and a great fracturing from the hills. howl, ye settlers of maktesh, for all the buy-guy with are cut still; all they that bear silver are cut off. and it will come to pass at that time, that i will search cast-complete-jerusalem with candles, and account the men that are name-theretel on their lees: that say in their heart, vowelconsonants-ohyeah will not do good, neither will he do break-visual. therefore their stratagem will become a booty, and their houses a name-desolation: they will also between-build houses, but not settle them; and they will plant vineyards, but not drink the wine thereof. the heroblokeic day of vowelconsonants-ohyeah is near, it is near, and is very quick, even the voice of the day of vowelconsonants-ohyeah: the herobloke will cry there bitterly. that day is a day of being pass-cross, a day of narrows and cliff-constrain, 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 vowelconsonants-ohyeah: and their blood will be spilled out as dust, and their immersed-flesh as the dung. neither their silver nor their gold will be able to snatch them in the day of vowelconsonants-ohyeah's being pass-cross; but the whole land will be eaten by the fire of his jealousy: for he will make 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 pass-cross as the chaff, before the scorching nose-anger of vowelconsonants-ohyeah come upon you, before the day of vowelconsonants-ohyeah's nose-anger come upon you. seek ye vowelconsonants-ohyeah, all ye meek of the land, which have achieved his criterion seek being right, seek meekness: it may be ye will be hid in the day of vowelconsonants-ohyeah's nose-anger. for courage-goat-geca will be forsaken, and fire-light-ashqelon a plunder: they will drive out fire-plunder-ashdod at the noon day, and essence-futile-egron will be rooted up. woe to the settlers of the sea coast, the nation of the cut-kerethites! word vowelconsonants-ohyeah is against you; o nest-buy-kanaan the land of the splash-in-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 fences for sheeps. and the coast will be for the remnant of the house of vowel-acknowledge-yeahodah; they will watch-feed thereupon: in the houses of fire-light-ashqelon will they lie down in the evening: for vowelconsonants-ohyeah their tohwards will account them, and turn away their sit-captivity. i have heard the wintering of from-father-moab, and the revilings of betweeners of with-ammon, whereby they have wintered my with, and greeted themselves against their border. therefore as i live, saith vowelconsonants-ohyeah of armies, the tohwards of to-song-immersed-isra'al surely from-father-moab will be as splint-blood-sodom, and betweeners of with-ammon as sheaves-gomorra, even the breeding of nettles, and salt pits, 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 wintered and greeted themselves against the with of vowelconsonants-ohyeah of armies. vowelconsonants-ohyeah will be terrible to them: for he will famish all the tohwards of the land; and men will bow him, every one from his place, even all the isles of the body-nations. ye cush-spindle-ethiopians also, ye will be voided by my sword. and he will tilt-stretch out his hand against the north, and make lost pine-song-immersed-syria and will name-thered fish-in-house-nineveh a name-desolation, and dry like a word-desert. and flocks will lodge down in the midst of her, all the animals of the nations: both the pelican 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 pass-crosseth by her will whistle, and move-shake his hand.

3

woe to her that is filthy and free-stained, to the fraudulent city! she heard not the voice; she received not correction; she be sured not in vowelconsonants-ohyeah; she drew not near to her tohwards. her immersed-princes 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 betraying persons: her darkener have voidd the dedicated, they have done damage to the drops-of-teaching-tora the right vowelconsonants-ohyeah is in the near-inward thereof; he will not do upping: every morning doth he near-inward his criterion to light, he faileth not; but the unjust knoweth no shame. i have cut off the nations: their towers are name-desolate; i cut their streets sword-parched, that none pass-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 accounted them: but they rose early, and swim-ruined all their doings. therefore wait ye upon me, saith vowelconsonants-ohyeah, until the day that i stand up to the eating: for my criterion is to gather the nations, that i may assemble the kingdoms, to spill upon them mine indignation, even all my scorching 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 there-name of vowelconsonants-ohyeah, to work him with one consent. from beyond the rivers of cush-spindle-ethiopia my suppliants, even the daughter of my shatter-scattered, will bring mine refter. in that day will thou not be ashamed for all thy achievements, wherein thou hast went-beyond against me: for then i will turn aside out of the near-inward of thee them that exult in thy swelling-pride, and thou wilt no more be tall because of my dedicated mountain. i will also leave in the near-inward of thee an poor and poor with, and they will trust in the there-name of vowelconsonants-ohyeah. the remnant of to-song-immersed-isra'al will not do upping, nor word lies; neither will a deceitful language-tongue be found in their mouth: for they will watch-feed and lie down, and none will make them afraid. sing, o daughter of mark-zion; shout, o to-song-immersed-isra'al be glad and exult with all the heart, o daughter of cast-complete-jerusalem. vowelconsonants-ohyeah hath turned aside thy criteria, he hath cast out thine enemy: the king of to-song-immersed-isra'al even vowelconsonants-ohyeah, is in the near-inward of thee: don't see break-visual any more. in that day it will be said to cast-complete-jerusalem, respect thou not: and to mark-zion, let not thine hands be slack. vowelconsonants-ohyeah thy tohwards in the near-inward of thee is herobloke; he will stick-safe, he will be merry over thee with gladness; he will rest in his love, he will roll-joy over thee with joy-singing. i will gather them that grieve for the confine assembly, who are of thee, to whom the wintering of it was a lifting. behold, at that time i will undo all that afflict thee: and i will stick-safe her that halteth, and gather her that was distanced; and i will get them praise and there-name in every land where they have been name-there to shame. at that time will i bring you again, in the time that i gather you: for i will make you a there-name and a praise among all with of the land, when i turn back your sit-captivity before your eyes, saith vowelconsonants-ohyeah.

feast-haggai

1

in the second year of demand-darius the king, in the sixth month, in the first day of the month, came word vowelconsonants-ohyeah by feast-haggai the come-bringer to seed-pressed-out-of-babel-cerubbabel betweenner of ask-to-shealt'al, governor of vowel-acknowledge-yeahodah, and to vowelconsonants-stick-safe-yeahoshua betweenner of right-is-vowel-yeahozedeq, the high darkener saying, thus speaketh vowelconsonants-ohyeah of armies, saying, this with say, the time is not come, the time that vowelconsonants-ohyeah's house should be between-built. then came word vowelconsonants-ohyeah by feast-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 vowelconsonants-ohyeah of armies; 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 vowelconsonants-ohyeah of armies; name-there your ways. up to the mountain, and bring wood, and between-build the house; and i will want it, and i will be given heavyweight, saith vowelconsonants-ohyeah. ye looked for much, and, lo it came to little; and when ye brought it home, i did blow upon it. why? saith vowelconsonants-ohyeah of armies. because 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 lets emerge, and upon men, and upon in-them animals and upon all the labour of the hands. then seed-pressed-out-of-babel-cerubbabel betweenner of ask-to-shealt'al, and vowelconsonants-stick-safe-yeahoshua betweenner of right-is-vowel-yeahozedeq, the high darkener with all the remnant of the with, heard the voice of vowelconsonants-ohyeah their tohwards, and the words of feast-haggai the come-bringer, as vowelconsonants-ohyeah their tohwards had sent him, and the with did respect before vowelconsonants-ohyeah. then said feast-haggai vowelconsonants-ohyeah's messenger in vowelconsonants-ohyeah's message to the with, saying, i am with you, saith vowelconsonants-ohyeah. and vowelconsonants-ohyeah stirred up breathwind of seed-pressed-out-of-babel-cerubbabel betweenner of ask-to-shealt'al, governor of vowel-acknowledge-yeahodah, and breathwind of vowelconsonants-stick-safe-yeahoshua betweenner of right-is-vowel-yeahozedeq, the high darkener and breathwind of all the remnant of the with; and they came and did work in the alpha-bit-house of vowelconsonants-ohyeah of armies, their tohwards, in the four and twentieth day of the sixth month, in the second year of demand-darius the king.

2

in the seventh month, in the one and twentieth day of the month, came word vowelconsonants-ohyeah by the come-bringer feast-haggai, saying, speak now to seed-pressed-out-of-babel-cerubbabel betweenner of ask-to-shealt'al, governor of vowel-acknowledge-yeaho-

dah, and to vowelconsonants-stick-safe-yeahoshua betweenner of right-is-vowel-yeahozedeq, the high darkener and to the residue of the with, saying, who is left among you that saw this house in her first heavy-weight? and how do ye see it now? is it not in your eyes in comparison of it as nothing? yet now be strong, o seed-pressed-out-of-babel-cerubbabel, saith vowelconsonants-ohyeah; and be strong, o vowelconsonants-stick-safe-yeahoshua, betweenner of right-is-vowel-yeahozedeq, the high darkener and be strong, all ye with of the land, saith vowelconsonants-ohyeah, and work: for i am with you, saith vowelconsonants-ohyeah of armies: according to the word that i covenanted with you when ye emerged of narrow-develop-egypt, so my breathwind standstayeth among you: respect ye not. for thus saith vowelconsonants-ohyeah of armies; 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 vowelconsonants-ohyeah of armies. the silver is mine, and the gold is mine, saith vowelconsonants-ohyeah of armies. the heavyweight of this latter house will be greater than of the former, saith vowelconsonants-ohyeah of armies: and in this place will i give completeness, saith vowelconsonants-ohyeah of armies. in the four and twentieth day of the ninth month, in the second year of demand-darius, came word vowelconsonants-ohyeah by feast-haggai the come-bringer, saying, thus saith vowelconsonants-ohyeah of armies; ask now the darkener concerning the drops-of-teaching-tora saying, if one lifted dedicated immersed-flesh 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 feast-haggai, if one that is stained person touch any of these, will it be stained? and the darkener answered and said, it will be stained. then answered feast-haggai, and said, so is this with, and so is this nation before me, saith vowelconsonants-ohyeah; and so is every doing of their hands; and that which they near-inward there is stained. and now, i pray you, name-there from this day and upward, from before a stone was name-there upon a stone in the hall of vowelconsonants-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 ruin-eil in all the labours of your hands; yet ye turned not to me, saith vowelconsonants-ohyeah. name-there now from this day and upward, from the four and twentieth day of the ninth month, even from the day that the foundation of vowelconsonants-ohyeah's hall was laid, name-there 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 word vowelconsonants-ohyeah came to feast-haggai in the four and twentieth day of the month, saying, speak to seed-pressed-out-of-babel-cerubbabel, governor of vowel-acknowledge-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 vowelconsonants-ohyeah of armies, will i take thee, o seed-pressed-out-of-babel-

cerubbabel, my worker, between of ask-to-shealti'al,
saith vowelconsonants-ohyeah, and will make thee as
a sign-seal: for i have chosen thee, saith vowelconso-
nants-ohyeah of armies.

vowel-remember-cekaryeah

1

in the eighth month, in the second year of demand-darius, came word vowelconsonants-ohyeah to vowel-remember-cekaryeah, between of vowel-bornfirst-berekyeaho, between of up-to-edoa the come-bringer, saying, vowelconsonants-ohyeah hath been sore displeased with your fathers. therefore say thou to them, thus saith vowelconsonants-ohyeah of armies; turn ye to me, saith vowelconsonants-ohyeah of armies, and i will turn to you, saith vowelconsonants-ohyeah of armies. be ye not as your fathers, to whom the former come-bringers have break-cried, saying, thus saith vowelconsonants-ohyeah of armies; turn ye now from your break-visual ways, and from your break-visual doings: but they did not hear, nor hearken to me, saith vowelconsonants-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 resettled and said, like as vowelconsonants-ohyeah of armies plottet 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 branch-sebat, in the second year of demand-darius, came word vowelconsonants-ohyeah to vowel-remember-cekaryeah, between of vowel-bornfirst-berekyeaho, between of up-to-edoa the come-bringer, saying, i saw by night, and behold a earthing 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 mister, 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 vowelconsonants-ohyeah hath sent to walk to and fro through the land. and they answered the messenger of vowelconsonants-ohyeah that stood among the myrtle trees, and said, we have walked to and fro through the land, and, behold, all the land settles, and is at rest. then the messenger of vowelconsonants-ohyeah answered and said, vowelconsonants-ohyeah of armies, how long wilt thou not womb cast-complete-jerusalem and on the cities of vowel-acknowledge-yeahodah, which you have denounced these seventy years? and vowelconsonants-ohyeah answered the messenger that worded with me with good words and comfortable words. so the messenger that communed with me said to me, read-call thou, saying, thus saith vowelconsonants-ohyeah of armies; i am jealous for cast-complete-jerusalem and for mark-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 vowelconsonants-ohyeah; i am resettled to cast-complete-jerusalem with wombings: my house will be between-built in it, saith vowelconsonants-ohyeah of armies, and a line will be tilt-stretched forth upon cast-complete-jerusalem. read-call yet, saying, thus saith vowelconsonants-ohyeah of armies; my cities through goodness will yet be shatter-scattered; and vowelconsonants-ohyeah will yet comfort mark-zion, and will yet choose cast-complete-jerusalem. then lifted i up mine eyes, and saw, and behold four ray-horns. and i said to the messenger that worded with me, what be these? and he answered me, these are the ray-horns which have

scattered vowel-acknowledge-yeahodah, to-song-immersed-isra'al and cast-complete-jerusalem. and vowelconsonants-ohyeah let me see four carpenters. then said i, what come these to do? and he said, saying, these are the ray-horns which have scattered vowel-acknowledge-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 vowel-acknowledge-yeahodah to scatter it.

2

i lifted up mine eyes again, and saw, and behold a man with a measuring line in his hand. then said i, whither goest thou? and he said to me, to measure cast-complete-jerusalem, to see what is the breadth thereof, and what is the length thereof. and, behold, the messenger that worded with me emerged, and another messenger emerged to meet him, and said to him, run, word to this young earthing, saying, cast-complete-jerusalem will be settled as towns without walls for the multitude of men and in-them animals therein: for i, saith vowelconsonants-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 vowelconsonants-ohyeah: for i have spread you abroad as the four breathwinds of the namespaces, saith vowelconsonants-ohyeah. escape thyself, o mark-zion, that settlest with the daughter of in-mix-fade-babel. for thus saith vowelconsonants-ohyeah of armies; 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 vowelconsonants-ohyeah of armies hath sent me. sing and be glad, o daughter of mark-zion: for, lo, i come, and i will dwell in the midst of thee, saith vowelconsonants-ohyeah. and many nations will be joined to vowelconsonants-ohyeah in that day, and will be my with: and i will dwell in the midst of thee, and thou will know that vowelconsonants-ohyeah of armies hath sent me to thee. and vowelconsonants-ohyeah will inherit vowel-acknowledge-yeahodah his part in the dedicated earth, and will choose cast-complete-jerusalem again. be still, o all immersed-flesh before vowelconsonants-ohyeah: for he is raised up out of his dedicated habitation.

3

and he let me see vowelconsonants-stick-safe-yeahoshua the high darkener standing before the messenger of vowelconsonants-ohyeah, and opposition standing at his right hand to resist him. and vowelconsonants-ohyeah said to opposition, vowelconsonants-ohyeah rebuke thee, o opposition; even vowelconsonants-ohyeah that hath chosen cast-complete-jerusalem rebuke thee: is not this a brand snatched out of the fire? now vowelconsonants-stick-safe-yeahoshua was clothed with excrement clothing, and stood before the messenger. and he answered and said to those that stood before him, saying, turn aside the excrement clothing from him. and to him he said, behold, i have caused thine cloudy to emerge from thee, and i will clothe thee with change of raiment. and i said, let them name-there a top-bright branch-bonnet upon his head. so they name-there a beautiful branch-bonnet upon his head, and clothed him with clothing. and the

messenger of vowelconsonants-ohyeah stood by, and the messenger of vowelconsonants-ohyeah protested to vowelconsonants-stick-safe-yeahoshua, saying, thus saith vowelconsonants-ohyeah of armies; 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 vowelconsonants-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 vowelconsonants-stick-safe-yeahoshua; upon one stone will be seven eyes: behold, i will engrave the graving thereof, saith vowelconsonants-ohyeah of armies, and i will remove the cloudy of that land in one day, in that day, saith vowelconsonants-ohyeah of armies, will ye call every man his in-sight under the vine and under the fig tree.

4

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 saw, 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 said to the messenger that worded with me, saying, what are these, my mister? then the messenger that worded with me answered and said to me, knowest thou not what these be? and i said, no, my mister. then he answered and worded to me, saying, this is word vowelconsonants-ohyeah to seed-pressed-out-of-babel-cerubbabel, saying, not by might, nor by energy, but by my breathwind, saith vowelconsonants-ohyeah of armies. who art thou, o great mountain? before seed-pressed-out-of-babel-cerubbabel thou will become a plain: and he will let emerge the headstone thereof with shoutings, crying, camping, camping to it. moreover word vowelconsonants-ohyeah came to me, saying, the hands of seed-pressed-out-of-babel-cerubbabel have laid the foundation of this house; his hands will also profit-slice it; and thou will know that vowelconsonants-ohyeah of armies 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 seed-pressed-out-of-babel-cerubbabel with those seven; they are the eyes of vowelconsonants-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 mister. then said he, these are the two oil-anointed ones, that stand by vowelconsonants-ohyeah of the whole land.

5

then i turned, and lifted up mine eyes, and saw, 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 goes 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-sweareth will be cut off as on that side according to it. i will let emerge it forth, saith vowelconsonants-ohyeah of armies, and it will come into the house of the thief, and into the house of him that seven-sweareth falsely by my there-name: and it will remain in the midst of his house, and will consume it with the timber thereof and the stones thereof. then the messenger that worded with me emerged, and said to me, lift up now thine eyes, and see what is this that goes forth. and i said, what is it? and he said, this is an tired-efah that goes forth. he said moreover, this is their resemblance through all the land. and, behold, there was lifted up a talent of lead: and this is a woman that sitteth in the midst of the tired-efah. and he said, this is big-shotness. and he flung it into the midst of the tired-efah; and he flung the weight of lead upon the mouth thereof. then lifted i up mine eyes, and saw, and, behold, there emerged two women, and the breathwind was in their wings; for they had wings like the wings of a stork: and they lifted up the tired-efah between the land and the namespaces. then said i to the messenger that worded with me, whither do these bear the tired-efah? and he said to me, to between-build it an house in the land of youth-shin'er: and it will be established, and let rest there upon her own base.

6

and i turned, and lifted up mine eyes, and saw, and, behold, there came four chariots out from between two mountains; and the mountains were mountains of brass. in the first chariot were red horses; and in the second chariot black horses; and in the third chariot white horses; and in the fourth chariot grised and bay horses. then i answered and said to the messenger that worded with me, what are these, my mister? and the messenger answered and said to me, these are the four breathwinds of the namespaces, which emerge from standing before vowelconsonants-ohyeah of all the land. the black horses which are therein emerge into the north land; and the white emerge after them; and the grised emerge toward the south land. and the bay emerged, 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 said to me, saying, behold, these that emerge toward the north land have rested my breathwind in the north land. and word vowelconsonants-ohyeah came to me, saying, take of them of the captivity, even of universe-rust-helda, of good-tobjah, and of vowel-knowledge-jedayeah, which are come from in-mix-fade-babel, and come thou the same day, and go into the house of vowel-fire-josyehao betweener of vowel-observe-cover-zefanyeah; then take silver and gold, and make crowns, and name-there them upon the head of vowelconsonants-stick-safe-yeahoshua betweener of right-is-vowel-yeahozedeq, the high darkener and speak to him, saying, thus speaketh vowelconsonants-ohyeah of armies, saying, behold the man whose there-name is the branch; and he will grow up out of his place, and he will between-build the hall of vowelconsonants-ohyeah: even he will between-build the hall of vowelconsonants-ohyeah; and he will lift the acknowledgement, and will sit and proverb-rule upon his throne; and he will be a dark-

ener upon his throne: and the counsel of completeness will be between them both. and the crowns will be to bang-shock-helem, and to good-tobijah, and to vowel-knowledge-jedayeah, and to camping-hen betweener of vowel-observe-cover-zefanyeaho, for a memorial in the hall of vowelconsonants-ohyeah. and they that are far off will come and between-build in the hall of vowelconsonants-ohyeah, and ye will know that vowelconsonants-ohyeah of armies hath sent me to you. and this will come to pass, if ye will diligently hear the voice of vowelconsonants-ohyeah your tohwards.

7

and it came to pass in the fourth year of king demandarius, that word vowelconsonants-ohyeah came to vowel-remember-cekaryeah in the fourth day of the ninth month, in foolish-loin-kisleu; when they had sent to the alpha-beit-house of tohwards minister-restrict-collect-sheer-azer and mortarman-king-regem-melek, and their men, to pray before vowelconsonants-ohyeah, and to speak to the darkener which were in the alpha-beit-house of vowelconsonants-ohyeah of armies, 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 word vowelconsonants-ohyeah of armies 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 vowelconsonants-ohyeah hath read-called by the former come-bringers, when cast-complete-jerusalem was settled and in completeness, and the cities thereof round about her, when men settled the south and the low-land? and word vowelconsonants-ohyeah came to vowel-remember-cekaryeah, saying, thus speaketh vowelconsonants-ohyeah of armies, saying, do true criterion 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 think of break-visual 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-tora and the words which vowelconsonants-ohyeah of armies hath sent in his breathwind by the former come-bringers: therefore came a great foaming from vowelconsonants-ohyeah of armies. therefore it is come to pass, that as he read-called, and they would not hear; so they read-called, and i would not hear, saith vowelconsonants-ohyeah of armies: but i scattered them with a storm among all the nations whom they knew not. thus the land was name-desolate after them, that no man pass-crossed through nor resettled: for they named the pleasant land name-desolate.

8

again word vowelconsonants-ohyeah of armies came to me, saying, thus saith vowelconsonants-ohyeah of armies; i was jealous for mark-zion with great jealousy, and i was jealous for her with great wall-wrath. thus saith vowelconsonants-ohyeah; i am resettled to mark-zion, and will settle in the midst of cast-complete-jerusalem: and cast-complete-jerusalem will be

called a city of truth; and the mountain of vowelconsonants-ohyeah of armies the dedicated mountain. thus saith vowelconsonants-ohyeah of armies; there will yet old men and old women dwell in the streets of cast-complete-jerusalem, and every man with his staff in his hand for very age. and the streets of the city will be full of boys and girls playing in the streets thereof. thus saith vowelconsonants-ohyeah of armies; 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 vowelconsonants-ohyeah of armies. thus saith vowelconsonants-ohyeah of armies; 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 cast-complete-jerusalem: and they will be my with, and i will be their tohwards, in truth and in being right. thus saith vowelconsonants-ohyeah of armies; 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 vowelconsonants-ohyeah of armies was laid, that the hall might be between-built. for before these days there was no wage for earthling, nor any wage for in-them animal; neither was there any completeness to him that emerged or came in because of the narrows: for i sent 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 vowelconsonants-ohyeah of armies. 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 give the remnant of this with to possess all these things. and it will come to pass, that as ye were a lighten-curse among the body-nations, o house of vowel-acknowledge-yeahodah, and house of to-song-immersed-isra'el so will i stick-safe you, and ye will be a first-pooling: respect not, but let your hands be strong. for thus saith vowelconsonants-ohyeah of armies; as i plottet to punish you, when your fathers bittered me to foaming, saith vowelconsonants-ohyeah of armies, and i repented not: so again have i plottet in these days to do complete to cast-complete-jerusalem and to the house of vowel-acknowledge-yeahodah: respect ye not. these are the words that ye will do; word ye every man the truth to his in-sight; do the criterion of truth and completeness in your gates: and let none of you think of break-visual in your hearts against his in-sight; and love no false seven-oath: for all these are things that i hate, saith vowelconsonants-ohyeah. and word vowelconsonants-ohyeah of armies came to me, saying, thus saith vowelconsonants-ohyeah of armies; 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 vowel-acknowledge-yeahodah merriment and gladness, and good feasts; therefore love the truth and completeness. thus saith vowelconsonants-ohyeah of armies; 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 vowelconsonants-ohyeah, and to seek vowelconsonants-ohyeah of armies: i will go also. yea, many withs and goatness nations will come to seek vowelconsonants-ohyeah of armies in cast-complete-jerusalem, and to pray before vowelconsonants-ohyeah. thus saith vowelconsonants-ohyeah of armies; 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 vowel-acknowledge-yeahode saying, we will go with you: for we have heard that tohwards is with you.

the burden of word vowelconsonants-ohyeah in the earth of your-room-hadrak, and quiet-bag-damasqu will be the rest thereof: when the eyes of earthing, as of all the branch of to-song-immersed-isra'al will be toward vowelconsonants-ohyeah. and gourd-vesel-hamat also will border thereby; narrow-zur-tyrus, and side-by-side-zidon, though it be very wise. and narrow-zur-tyrus did between-build herself a goatness hold, and heaped up silver as the dust, and fine gold as the mire of the streets. behold, vowelconsonants-ohyeah will cast her out, and he will hit her goatness in the sea; and she will be eaten with fire. fire-light-ashqelon will see it, and respect; courage-goatgeca also will see it, and be very stratagem-sorrowful, and essence-futile-eqron; for her expectation will be ashamed; and the king will get lost from courage-goatgeca, and fire-light-ashqelon will not be settled. and a bastard will dwell in fire-plunder-ashdod, and i will cut off the pride of the splash-in-palestinians. and i will turn aside his blood out of his mouth, and his abominations from between his teeth: but he that remaineth, even he, will be for our tohwards, and he will be as a governor in vowel-acknowledge-yeahodah, and essence-futile-eqron as a trampler-jebusite. and i will encamp about mine house because of the post, because of him that pass-crosseth by, and because of him that reseteth: and no impelor will pass-cross through them any more: for now have i seen with mine eyes. rejoice greatly, o daughter of mark-zion; shout, o daughter of cast-complete-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 gray-fruitful-afraim, and the horse from cast-complete-jerusalem, and the war bow will be cut off: and he will word completeness 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 enchained out of the pit wherein is no water. turn you to the goatness hold, ye enchained of hope: even to day do i declare that i will render double to thee; when i have way-bent vowel-acknowledge-yeahodah for me, filled the bow with gray-fruitful-afraim, and raised up thy betweeners, o mark-zion, against thy betweeners, o greece, and made thee as the sword of a herobloke. and vowelconsonants-ohyeah will be seen over them, and his arrow-halfer will emerge as the lightning: and vowelconsonants-ohyeah tohwards will blow the mouthpiece-horn and will go with storms of the south. vowelconsonants-ohyeah of armies 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 vowelconsonants-ohyeah their tohwards 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 earth. 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 vowelconsonants-ohyeah rain in the time of the latter rain; so vowelconsonants-ohyeah will give bright clouds, and give them showers of rain, to every one grass in the field. for the heal-let-downs

have worded vapor, and the magicians have chest-envisioned a lie, and have told power dreams; they comfort for vapor: therefore they journeyed as a sheep, they were tormented, because there was no watcher. mine nose-anger was kindled against the watchers, and i accounted the goats: for vowelconsonants-ohyeah of armies hath accounted his flock the house of vowel-acknowledge-yeahodah, and hath name-thered them as his goodly horse in the war. out of him emerged the corner, out of him the nail, out of him the war bow, out of him every impelor together. and they will be as her-oblokes, which tread down their enemies in the mire of the streets in the war: and they will fight, because vowelconsonants-ohyeah is with them, and the riders on horses will be confounded. and i will goat the house of vowel-acknowledge-yeahodah, and i will stick-safe the house of add-increase-josef, and i will let them settle; for i womb upon them: and they will be as though i had not abandoned them: for i am vowelconsonants-ohyeah their tohwards, and they will hear them. and they of gray-fruitful-afraim will be like a herobloke, and their heart will be glad as through wine: yea, their betweeners will see it, and be glad; their heart will be glad in vowelconsonants-ohyeah. i will whistle for them, and gather them; for i have redeemed them: and they will increase as they have increased. and i will sow them among the withs: and they will remember me in far countries; and they will live with their betweeners, and turn again. i will settle them again also out of the land of narrows-develop-egypt, and gather them out of pine-song-immersed-syria and i will let emerge them into the land of roll-until-gil'ed and build-white-lebanon; and place will not be found for them. and he will pass-cross through the sea with power, and will hit the sieves in the sea, and all the deeps of the river will dry up: and the pride of pine-song-immersed-syria will be pass-crossed down, and the branch of narrows-develop-egypt will turn aside. and i will goat them in vowelconsonants-ohyeah; and they will walk up and down in his there-name, saith vowelconsonants-ohyeah.

11

open thy openings, o build-white-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 at-tooth-bashan for the forest of the vintage is come down. there is a voice of the howling of the watchers; for their glory is plundered: a voice of the roaring of out-of-town-lions, for the pride of its-going-down-jordan is plundered. thus saith vowelconsonants-ohyeah my tohwards; 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 vowelconsonants-ohyeah; for i am rich: and their own watchers pity them not. for i will no more pity the settlers of the earth, saith vowelconsonants-ohyeah: but, lo, i will let the men every one be found in his in-sight's hand, and in the hand of his king: and they will hit the earth, and out of their hand i will not give 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 person lothed them, and their person 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 immersed-flesh of his in-sight. and i took my staff, even

beauty, and hewn it, that i might sever my alignment which i had cut with all the withs. and it was severed in that day: and so the poor of the sheep that waited upon me knew that it was word vowelconsonants-ohyeah. and i said to them, if ye think good, give me my wage; and if not, forbear. so they weighed for my wage thirty pieces of silver. and vowelconsonants-ohyeah said to me, flung it to the developer: a goodly price that i was prised at of them. and i took the thirty pieces of silver, and flung them to the developer in the alpha-beit-house of vowelconsonants-ohyeah. then i hewn mine other staff, even bands, that i might sever the brotherhood between vowel-acknowledge-yeahodah and to-song-immersed-isra'al and vowelconsonants-ohyeah said to me, take to thee yet the tools of a foolish watcher. for, lo, i will raise up a watcher in the land, which will not account those that be cut off, neither will seek the young one, nor heal that that is fractured, nor watch-feed that that standeth still: but he will eat the immersed-flesh 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 word vowelconsonants-ohyeah for to-song-immersed-isra'al saith vowelconsonants-ohyeah, which tilt-stretcheth forth the namespaces, and name-thereeth the foundation of the land, and developeth breathwind of earthing in near-inwards him. behold, i will name-thered cast-complete-jerusalem a cup of trembling to all the withs round about, when they will be in the siege both against vowel-acknowledge-yeahodah and against cast-complete-jerusalem. and in that day will i make cast-complete-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 vowelconsonants-ohyeah, i will hit every horse with astonishment, and his rider with madness: and i will open mine eyes upon the house of vowel-acknowledge-yeahodah, and will hit every horse of the withs with skin-blindness. and the governors of vowel-acknowledge-yeahodah will say in their heart, the settlers of cast-complete-jerusalem will be my goatness in vowelconsonants-ohyeah of armies their tohwards. in that day will i make the governors of vowel-acknowledge-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 cast-complete-jerusalem will be settled again in her own place, in cast-complete-jerusalem. vowelconsonants-ohyeah also will stick-safe the tents of vowel-acknowledge-yeahodah first, that the acknowledgement of the house of dude-david and the acknowledgement of the settlers of cast-complete-jerusalem do not magnify themselves against vowel-acknowledge-yeahodah. in that day will vowelconsonants-ohyeah defend the settlers of cast-complete-jerusalem; and he that is feeble among them at that day will be as dude-david; and the house of dude-david will be as tohwards, as the messenger of vowelconsonants-ohyeah before them. and it will come to pass in that day, that i will seek to destroy all the nations that come against cast-complete-jerusalem. and i will spill upon the house of dude-david, and upon the settlers of cast-complete-jerusalem, breathwind of camping and of supplications: and they will

see 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 cast-complete-jerusalem, as the mourning of pomegranate-thunder-hadad-rimmon in the hatchplain of precious-thing-megiddon. and the land will mourn, every family apart; the family of the house of dude-david apart, and their women apart; the family of the house of given-natan apart, and their women apart; the family of the house of borrow-join-levi apart, and their women apart; the family of hear-shimei apart, and their women apart; all the families that remain, every family apart, and their women apart.

13

in that day there will be a fountain opened to the house of dude-david and to the settlers of cast-complete-jerusalem for miss and for uncleanness. and it will come to pass-cross in that day, saith vowelconsonants-ohyeah of armies, that i will cut off the there-names 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 pass-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, don't live; for thou worsted lies in the there-name of vowelconsonants-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 ashamed every one of his chest-vision, when he hath brought; neither will they wear a hairy clothing to deceive: but he will say, i am no come-bringer, i am an manman; for earthing 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. skin-awake, o sword, against my watcher, and against the herobloke that is my insight, saith vowelconsonants-ohyeah of armies: hit the watcher, and the sheep will be shatter-scattered: and i will settle mine hand upon the little ones. and it will come to pass, that in all the land, saith vowelconsonants-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 there-name, and i will hear them: i will say, it is my with: and they will say, vowelconsonants-ohyeah is my tohwards.

14

behold, the day of vowelconsonants-ohyeah cometh, and thy spoil will be parted in the near-inward of thee. for i will gather all nations against cast-complete-jerusalem to war; and the city will be captured, and the houses rifled, and the women ravished; and half of the city will emerge into captivity, and the residue of the with will not be cut off from the city. then will vowelconsonants-ohyeah emerge, and fight against those nations, as when he fought in the day of battle. and his feet will stand in that day upon the mountain of olives, which is before cast-complete-jerusalem on the east, and the mountain 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 delegate-next-to-azal yea, ye will flee, like as ye fled from before the earthquake in the days of vowel-goat-ucyeaho king of vowel-acknowledge-yea-hodah: and vowelconsonants-ohyeah my tohwards will come, and all the dedicated with thee. and it will come to pass in that day, that the light will not be precious, nor dark: but it will be one day which will be known to vowelconsonants-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 emerge from cast-complete-jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter will it be. and vowelconsonants-ohyeah will be king over all the land: in that day will there be one vowelconsonants-ohyeah, and his there-name one. all the land will be turned as a plain from small-hill-gebe to pomegranate-rimmon south of cast-complete-jerusalem: and it will be lifted up, and settled in her place, from righthand-child-benjamin's gate to the place of the first gate, to the corner gate, and from the tower of to-charme-hanane'al to the king's winepresses. and men will dwell in it, and there will be no more utter destruction; but cast-complete-jerusalem will be for sure settled. and this will be the injury wherewith vowelconsonants-ohyeah will smite all the withs that have fought against cast-complete-jerusalem; their immersed-flesh will consume away while they stand upon their feet, and their eyes will consume away in their holes, and their language-tongue will consume away in their mouth. and it will come to pass in that day, that a great tumult from vowelconsonants-ohyeah will be among them; and they will lay hold every one on the hand of his insight, and his hand will up against the hand of his insight. and vowel-acknowledge-yeahodah also will fight at cast-complete-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 injury 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 injury. and it will come to pass, that every one that is left of all the nations which came against cast-complete-jerusalem will even up from year to year to bow the king, vowelconsonants-ohyeah of armies, and to feast the feast of booths. and it will be, that whoso will not up of all the families of the land to cast-complete-jerusalem to bow the king, vowelconsonants-ohyeah of armies, even upon them will be no rain. and if the family of narrows-develop-egypt go not up, and come not, that have no rain; there will be the injury, wherewith vowelconsonants-ohyeah will smite the body-nations that don't up to feast the feast of booths. this will be the punishment of narrows-develop-egypt, and the punishment of all nations that don't up to feast the feast of booths. in that day will there be upon the bells of the horses, dedication to vowelconsonants-ohyeah; and the pots in vowelconsonants-ohyeah's house will be like the bowls before the butcher-place. yea, every pot in cast-complete-jerusalem and in vowel-acknowledge-yeahodah will be dedication to vowelconsonants-ohyeah of armies: and all they that butcher will come and take of them, and see the therein: and in that day there will be no more the nest-buy-kanaanite in the alpha-beit-house of vowelconsonants-ohyeah of armies.

messenger-malaki

1

the burden of word vowelconsonants-ohyeah to to-song-immersed-isra'al by messenger-malaki. i have loved you, saith vowelconsonants-ohyeah. yet ye say, wherein hast thou loved us? was not do-make-esau heel-follow-jaqob's brother? saith vowelconsonants-ohyeah: yet i loved heel-follow-jaqob, and i hated do-make-esau, and laid his mountains and his heritage waste for the dragons of the word-desert. whereas man-red-adom saith, we are impoverished, but we will reset and between-build the sword-parched places; thus saith vowelconsonants-ohyeah of armies, they will between-build, but i will destruct; and they will call them, the border of big-shot, and, the with whom vowelconsonants-ohyeah denounces world. and your eyes will see, and ye will say, vowelconsonants-ohyeah will be greeted from the border of to-song-immersed-isra'al a betweener heavyweighteth his father, and a worker his mister: if then i be a father, where is mine heavyweight? and if i be a mister, where is my respect? saith vowelconsonants-ohyeah of armies to you, o darkener, that despise my there-name. and ye say, wherein have we despised thy there-name? ye submit free-stained bread upon mine butcher-place; and ye say, wherein have we free-stained thee? in that ye say, the send-table of vowelconsonants-ohyeah is despicable. and if ye near-inward the skin-blind for butcher, is it not break-visual? and if ye near-inward the stop-skip-lame and sick, is it not break-visual? near-inward it now to thy governor; will he want thee, or accept thy person? saith vowelconsonants-ohyeah of armies, and now, i pray you, beseech tohwards that he will be camping to us: this hath been by your means: will he regard your persons? saith vowelconsonants-ohyeah of armies. who is there even among you that would sgrshut the doors for nothing? neither do ye lighten mine butcher-place for nothing. i have no desire in you, saith vowelconsonants-ohyeah of armies, neither will i want an rester at your hand. for from the standing up of the sun even to the going down of the same my there-name will be great among the body-nations; and in every place incense will be submitted to my there-name, and a top-bright rester: for my there-name will be great among the body-nations, saith vowelconsonants-ohyeah of armies. but ye have voided it, in that ye say, the send-table of vowelconsonants-ohyeah is free-stained; and the fruit thereof, even his meat, is despicable. ye said also, behold, what a weariness is it! and ye have snuffed at it, saith vowelconsonants-ohyeah of armies; and ye brought that which was rob-torn, and the stopskip-lame, and the sick; thus ye brought an rester: should i want this of your hand? saith vowelconsonants-ohyeah. but cursed be the deceiver, which hath in his flock a remember-male, and voweth, and butchereth to vowelconsonants-ohyeah a swim-ruin thing: for i am a great king, saith vowelconsonants-ohyeah of armies, and my there-name 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 give it to heart, to give heavyweight to my there-name, saith vowelconsonants-ohyeah of armies, i will even send a curse upon you, and i will curse your first-poolings: yea, i

have cursed them already, because ye do not give it to heart. behold, i will corrupt your seed, and spread dung upon your face-turnings, even the dung of your feasts; 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 borrow-join-levi saith vowelconsonants-ohyeah of armies. my alignment was with him of life and completeness; and i gave them to him for the respect wherewith he respected me, and was afraid before my there-name. the drops-of-teaching-tora of truth was in his mouth, and cloudy was not found in his lips: he walked with me in completeness 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-tora at his mouth: for he is the messenger of vowelconsonants-ohyeah of armies. but ye are turned aside out of the way; ye have quarrelled many to stumble at the drops-of-teaching-tora ye have swim-ruined the alignment of borrow-join-levi saith vowelconsonants-ohyeah of armies. therefore have i also gave you despicable and low-tide before all the with, according as ye have not kept my ways, but have been chopial in the drops-of-teaching-tora have we not all one father? hath not one tohwards created us? why do we betray every man his brother, by voiding the alignment of our fathers? vowel-acknowledge-yeahodah hath betrayed, and an taboo is committed in to-song-immersed-isra'al and in cast-complete-jerusalem; for vowel-acknowledge-yeahodah hath voided the dedication of vowelconsonants-ohyeah which he loved, and hath married the daughter of a strange-substantial tohwards. vowelconsonants-ohyeah will cut off the man that doeth this, the master and the learned, out of the tents of heel-follow-jaqob, and him that offereth an rester to vowelconsonants-ohyeah of armies. and this have ye done again, covering the butcher-place of vowelconsonants-ohyeah with tears, with weeping, and with groaning, insomuch that he regardeth not the rester any more, or receiveth it with good will at your hand. yet ye say, wherefore? because vowelconsonants-ohyeah hath been witness between thee and the woman of thy youth, against whom thou hast betrayed: yet is she thy companion, and the woman of thy alignment. and did not he make one? yet had he the residue of breathwind. and wherefore one? that he might seek a tohwardsly seed. therefore take heed to your breathwind, and let none bdgdeal betrayingly the woman of his youth. for vowelconsonants-ohyeah, the tohwards of to-song-immersed-isra'al saith that he hateth sending : for one covereth damage with his clothing, saith vowelconsonants-ohyeah of armies: therefore take heed to your breathwind, that ye don't betray. ye have wearied vowelconsonants-ohyeah with your words. yet ye say, wherein have we wearied him? when ye say, every one that doeth break-visual is good in the eyes of vowelconsonants-ohyeah, and he desireth in them; or, where is the tohwards of criterion

3

behold, i will send my messenger, and he will prepare the way before me: and vowelconsonants-ohyeah, whom ye seek, will suddenly come to his hall, even the messenger of the alignment, whom ye desire in: behold, he will come, saith vowelconsonants-ohyeah of armies. 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 betweeners

of borrow-join-levi and top-brighten them as gold and silver, that they may offer to vowelconsonants-ohyeah an rester in being right. then will the rester of vowel-acknowledge-yeahodah and cast-complete-jerusalem be pleasant to vowelconsonants-ohyeah, as in the days of old, and as in former years. and i will come near to you to criterion 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 wageling in his wages, the widow, and the fatherless, and that tilt the stranger from his criterion, and respect not me, saith vowelconsonants-ohyeah of armies. for i am vowelconsonants-ohyeah, i change not; therefore ye betweeners of heel-follow-jaqob are not consumed. even from the days of your fathers ye are turn asidene from mine ordinances, and have not kept them. reset to me, and i will reset to you, saith vowelconsonants-ohyeah of armies. but ye said, wherein will we reset? will a earthling rob tohwards? yet ye have robbed me. but ye say, wherein have we robbed thee? in tithes and highings. ye are cursed with a curse: for ye have robbed me, even this whole nation. bring ye all the tithes into the storehouse, that there may be tear-meat in mine house, and prove me now herewith, saith vowelconsonants-ohyeah of armies, 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 swim-ruin the fruits of your earth; neither will your vine cast her fruit before the time in the field, saith vowelconsonants-ohyeah of armies. and all nations will call you blessed: for ye will be a desiresome land, saith vowelconsonants-ohyeah of armies. your words have been strong against me, saith vowelconsonants-ohyeah. yet ye say, what have we worded so much against thee? ye have said, it is vain to work tohwards: and what profit is it that we have kept his ordinance, and that we have walked mournfully before vowelconsonants-ohyeah of armies? and now we call the proud happy; yea, they that work big-shot are set up; yea, they that tempt tohwards are even escaped. then they that respected vowelconsonants-ohyeah worded often one to his in-sight: and vowelconsonants-ohyeah hearkened, and heard it, and a recount-scroll of remembrance was written before him for them that respected vowelconsonants-ohyeah, and that thought upon his there-name. and they will be mine, saith vowelconsonants-ohyeah of armies, in that day when i make up my jewels; and i will pity them, as a man pities his own betweener that serveth him. then will ye reset, and see between the right and the big-shot, between him that serveth tohwards and him that serveth 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 vowelconsonants-ohyeah of armies, that it will leave them neither root nor branch. but to you that respect my there-name will the sun of being right arise with healing in his wings; and ye will emerge, 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 vowelconsonants-ohyeah of armies. remember ye the drops-of-teaching-tora of extract-mose my worker, which i directed to him in parch-sword-horeb for all to-song-immersed-isra'al with the statutes and criteria. behold, i will send

you vowel-my-to-aliyeah the come-bringer before the coming of the great and dreadful day of vowelconsonants-ohyeah: and he will turn the heart of the fathers to betweeners, and the heart of betweeners to their fathers, lest i come and hit the land with a fishing-net-ban.

1

happy is the man that walketh not in the counsel of the big-shot, nor standeth in the way of missers, nor sitteth in the seat of the scornful. but his desire is in the drops-of-teaching-tora of vowelconsonants-ohyeah; and in his drops-of-teaching-tora 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 up-leaf also will not wither; and whatsoever he doeth will succeed. the big-shot are not so: but are like the chaff which the breathwind driveth away. therefore the big-shot will not stand up in the criterion nor missers in the meeting of the right. for vowelconsonants-ohyeah knoweth the way of the right: but the way of the big-shot 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 vowelconsonants-ohyeah, and against his swimming, saying, let us break their bands asunder, and fling away their cords from us. he that sitteth in the namespaces will laugh: my base-mister will have them in mocking, then will he word to them in his being pass-cross, and alarm-hasten them in his sore displeasure. yet have i set my king upon my dedicated mountain of mark-zion. i will recount the imitate-statute: vowelconsonants-ohyeah hath said to me, thou art my betweener 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 shatter them in pieces like a developer's tool. be wise now therefore, o ye kings: be instructed, ye criticals of the land. work vowelconsonants-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 pruning of dude-david when he fled from the face-turnings of his betweener father-complete-absalom: lord, how are they increased that narrows me! many are they that stand up against me. many there be which say of my person, there is no stick-save for him in tohwards. basket-rock-selah. but thou, vowelconsonants-ohyeah, art a shield for me; my heavyweight, and the lifter up of mine head. i cried to vowelconsonants-ohyeah with my voice, and he heard me out of his dedicated mountain. basket-rock-selah. i supported me down and slept; i awaked; for vowelconsonants-ohyeah supported me. i will not be afraid of ten thousands of with, that have set themselves against me round about. stand up, vowelconsonants-ohyeah; stick-safe me, o my tohwards: for thou hast hit all mine enemies upon the cheek bone; thou hast fractured the teeth of the big-shot. stick-safety belongeth to vowelconsonants-ohyeah: thy first-pooling is upon thy with. basket-rock-selah.

4

to persist, in music. a pruning of dude-david: hear me when i call, o tohwards of my being right: thou hast enlarged me when i was in distress; womb upon me, and hear my criming. o ye betweeners of men, how long will ye turn my heavyweight into humiliation? how long will ye love emptiness, and seek after leasing? basket-rock-selah. but know that vowelconsonants-ohyeah hath name-there apart him that is tohwardsly for himself: vowelconsonants-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. basket-rock-selah. offer the butchers of being right, and put your be sure in vowelconsonants-ohyeah. there be many that say, who will let us see any good? vowelconsonants-ohyeah, lift thou up the light of thy face-turnings upon us. thou hast give gladness in my heart, more than in the time that their corn and their wine increased. i will both lay me down in completeness, and sleep: for thou, vowelconsonants-ohyeah, only makest me dwell for sure.

5

to persist, for her that obtaineth the inheritance. a pruning of dude-david: give ear to my sayings, vowelconsonants-ohyeah, consider my meditation. hearken to the voice of my cry, my king, and my tohwards: for to thee will i self-crime. my voice will thou hear in the morning, vowelconsonants-ohyeah; in the morning will i array my prayer to thee, and will look up. for thou art not a tohwards that desires in big-shot: neither will break-visual dwell with thee. the foolish will not stand in thy eyes: thou hatest all power achievers. thou will make lost them that word leasing; vowelconsonants-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 land. lead me, vowelconsonants-ohyeah, in thy being right because of mine immerse-reigners; 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 tohwards; let them fall by their own counsels; distanced them in the multitude of their go-beyonds; for they have bittered against thee. but let all those that name-there their trust in thee be glad: let them for world shout for gladness, because thou cover them: let them also that love thy there-name be gladnessful in thee. for thou, vowelconsonants-ohyeah, wilt first-pool the right; with favour wilt thou compass him as with a shield.

6

to persist, in music, a pruning for dude-david, for the octave. vowelconsonants-ohyeah, reprove me not in thine nose-anger, neither chasten me in thy hot displeasure. womb upon me, vowelconsonants-ohyeah; for i am weak: vowelconsonants-ohyeah, heal me; for my bones are alarm-hastened. my person is also sore alarm-hastened: but thou, vowelconsonants-ohyeah, how long? reset, vowelconsonants-ohyeah, stick-save my person: 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 because of grief; it waxeth old because of all mine narrowers. turn aside from me, all ye power achievers; for vowelconsonants-ohyeah hath heard the voice of my weeping. vowelconsonants-ohyeah hath heard my supplication; vowelconsonants-ohyeah will receive my crim- ing. let all mine enemies be ashamed and sore alarm- hastened: let them reset and be ashamed suddenly.

7

the psalm of dude-david which he sung to the lord for the words of spindle-kusi between of right-jemini: vowelconsonants-ohyeah my tohwards, in thee do i put my trust: stick-safe me from all them that chase me, and snatch me: lest he tear my person like a gather-lion, rending it in torns, while there is none to snatch. vowelconsonants-ohyeah my tohwards, if i have done this; if there be upping in my hands; if i have compleeted break-visual to him that was at completeness with me; (yea, i have delivered him that empty is mine narrower:) let the enemy chase my person, and take it; yea, let him tread down my life upon the land, and lay mine heavy-weight in the dust. basket-rock-selah. stand up, vowelconsonants-ohyeah, in thine nose-anger, lift up thyself because of the being pass-cross of mine narrowers: and skin-awake for me to the criterion that thou hast directed. so will the meeting of the mum-withs compass thee about: for their sakes therefore reset thou on high. vowelconsonants-ohyeah will critical the withs: critical me, vowelconsonants-ohyeah, according to my being right, and according to mine integrity that is in me. oh let the break-visual of the big-shots come to an end; but establish the right: for the right tohwards trieth the hearts and kindeys. my defence is of tohwards, which stick-safeth the turgor-immersed in heart. tohwards criticalth the right, and tohwards denounces the wicked every day. if he turn not, he will whet his sword; he hath way-bent his bow, and made it ready. he hath also prepared for him the tools of death; he achieved his arrow-halfers against the persecutors. behold, he laboureth with power, and hath bright-conceived labour, and brought forth falsehood. he achieved a swim-ruin, 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 thank-acknowledge vowelconsonants-ohyeah according to his being right: and will prune thank-acknowledge to the there-name of vowelconsonants-ohyeah most upon.

8

to persist, for the guitar: a pruning of dude-david: vowelconsonants-ohyeah, our mister, how excellent is thy there-name in all the land! who hast name-there thy acknowledgement on the namespaces. out of the mouth of babes and sucklings hast thou ordained goatness because of thine narrowers, that thou mightest still the enemy and the stand up. when i see thy namespaces, the doing of thy fingers, the moon and the stars, which thou hast ordained; what is earthlyng, that thou remember of him? and between of earthlyng, that thou accountest him? for thou hast made him a little lower than the messengers, and hast crowned him with heavyweight and splendor. thou madest 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 bird of the air,

and the fish of the sea, and whatsoever pass-crosseth through the paths of the seas. vowelconsonants-ohyeah our mister, how excellent is thy there-name in all the land!

9

to persist, for the hidden things of the between a pruning for dude-david: i will thank-acknowledge thee, vowelconsonants-ohyeah, with my whole heart; i will recount all thy wonders. i will be glad and be glad in thee: i will prune praise to thy there-name, o thou most upon. when mine enemies are turned back, they will fall and get lost at thy presence. for thou hast maintained my criterion and my criterion; thou sat- est in the throne critic criterion. thou hast rebuked the body-nations, thou hast lost the big-shot, thou hast wipe their there-name to the worlds of worlds. o thou enemy, sword-parchings are come to a persisting end: and thou hast plucked up cities; their memorial is lost with them. but vowelconsonants-ohyeah will endure to world: he hath prepared his throne for criterion and he will critical the world in being right, he will immerser criterion to the mum-withs in turgor-immersedness. vowelconsonants-ohyeah also will be a refuge for the bruised, a refuge in times of narrowers. and they that know thy there-name will name-there their be sure in thee: for thou, vowelconsonants-ohyeah, hast not forsaken them that seek thee. prune praises to vowelconsonants-ohyeah, which dwelleth in mark-zion: declare among the withs his doings. when he maketh inquisition for blood, he remembereth them: he forgetteth not the shout of the torment. womb upon me, vowelconsonants-ohyeah; see my poverty 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 daughter of mark-zion: i will rejoice in thy stick-safety. the body-nations are sunk down in the swim-ruin that they made: in the net which they hid is their own foot captured. vowelconsonants-ohyeah is known by the criterion which he doth: the big-shot is snared in the achievement of his own hands. common-sense-hig- gaion. basket-rock-selah. the big-shots will be turned into asking, and all the nations that forget tohwards. for the needy will not persistently be forgotten: the expect- ation of the poor will not get lost to until. stand up, vowelconsonants-ohyeah; let not man prevail: let the body-nations be critical in thy sight. put them in fear, vowelconsonants-ohyeah: that the nations may know themselves to be but men. basket-rock-selah.

10

why standest thou afar off, vowelconsonants-ohyeah? why hidest thou thyself in times of narrowers? the big-shot in his swelling-pride doth persecute the poor: let them be taken in the devices that they have thought of. for the big-shot cheereth of his person's person, and first-pooleth the profit-slicer, whom vowelconsonants-ohyeah spurns. the big-shot, through the pride of his countenance, will not seek after tohwards: tohwards is not in all his thoughts. his ways are always grievous; thy criteria are far above out of his sight: as for all his narrowers, he puffeth at them. he hath said in his heart, i will not be moved: for i will never be in ad- versity. 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 str- etsecret places doth he kill the innocent: his eyes are priv-

ily set against the poor. he ambushes in a hiding place as a gather-lion in his den: he ambushes to catch the poor: he doth catch the poor, when he draweth him into his net. he bruises, and crouches himself, that the poor may fall by his strong ones. he hath said in his heart, to-wards hath forgotten: he hideth his face-turnings; he will persistently not see it. stand up, vowelconsonants-ohyeah; o tohwards, lift up thine hand: forget not the torment. wherefore doth the big-shot spurn tohwards? he hath said in his heart, thou wilt not require it. thou hast seen it; for thou look at labour and spite, to requite it with thy hand: the poor committeth himself to thee; thou art the helper of the fatherless. fracture thou the arm of the big-shot and the break-visual man: seek out his big-shot till thou find none. vowelconsonants-ohyeah is king to the worlds of worlds: the body-nations are lost out of his land. vowelconsonants-ohyeah, thou hast heard the desire of the torment: thou wilt prepare their heart, thou wilt cause thine ear to hear: to critical the fatherless and the bruised, that the man of the land may no more crush.

11

to persist. a psalm for dude-david: in vowelconsonants-ohyeah put i my trust: how say ye to my person, flee as a bird to your mountain? for, lo, the big-shot way-bend their bow, they make ready their arrow-half upon the string, that they may privily shoot at the turgor-immersed in heart. if the foundations be destructed, what can the right achieve? vowelconsonants-ohyeah is in his dedicated hall, vowelconsonants-ohyeah's throne is in namespaces: his eyes chest-envision, his eyelids try, betweeners of men. vowelconsonants-ohyeah trieth the right: but the big-shot and him that loveth damage his person hateth. upon the big-shots he will rain snares, fire and brimstone, and an horrible tempest: this will be the portion of their cup. for the right vowelconsonants-ohyeah loveth being right; his face-turnings doth chest-envision the turgor-immersed.

12

to persist; for the octave, a pruning for dude-david: help, vowelconsonants-ohyeah; for the tohwardsly earthing ceaseth; for the hide-trainingful fail from among betweeners of men. they word vanity every one with his in-sight: with smooth-flattering lips and with a double heart do they word. vowelconsonants-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 mister over us? for the plundering of the poor, for the groaning of the needy, now will i stand up, saith vowelconsonants-ohyeah; i will set him for sure from him that puffeth at him. the words of vowelconsonants-ohyeah are top-bright words: as silver tried in a furnace of land, purified seven times. thou will keep them, vowelconsonants-ohyeah, thou will preserve them from this generation to world. the big-shots walk on every side, when the vilest men are highed.

13

to persist, a pruning for dude-david: how long wilt thou forget me, vowelconsonants-ohyeah? persistently? how long wilt thou hide thy face-turnings from

me? how long will i take counsel in my person, having sorrow in my heart daily? how long will mine enemy be highed over me? look and hear me, vowelconsonants-ohyeah my tohwards: let my eyes shine, lest i sleep the sleep of death; lest mine enemy say, i was able against him; and those that narrows me rejoice when i am moved. but i was sure in thy kindness; my heart will rejoice in thy stick-safety. i will sing to vowelconsonants-ohyeah, because he hath dealt bountifully with me.

14

to persist, a psalm for dude-david. the fool hath said in his heart, there is no tohwards. they are swim-ruin, they have done abominable works, there is none that doeth good. vowelconsonants-ohyeah saw down from namespaces upon betweeners of men, to see if there were any that did between-understand, and seek tohwards. they are all turn asidene, 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 vowelconsonants-ohyeah. there were they in great fear: for tohwards is in the generation of the right. ye have destroy-shamed the counsel of the poor, because vowelconsonants-ohyeah is his refuge. oh that the stick-safety of to-song-immersed-isra'el were came out of mark-zion! when vowelconsonants-ohyeah bringeth back the sit-captivity of his with, heel-follow-jaqob will be glad, and to-song-immersed-isra'el will be glad.

15

a pruning of dude-david. 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 break-visual to his insight, nor taketh up a wintering against his in-sight. in whose eyes a fed-up person is contemned; but he heavyweighteth them that respect vowelconsonants-ohyeah. he that seven-swearth to his own hurt, and changeth not. he that giveteth 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 dude-david himself. preserve me, o tohwards: for in thee do i put my trust. o my soul, thou hast said to vowelconsonants-ohyeah, thou art my mister: my goodness extendeth not to thee; but to the dedicated that are in the land, and to the maple ones, in whom is all my desire. their sorrows will be multiplied that hasten after another tohwards: their pourings of blood will i not offer, nor take up their there-names into my lips. vowelconsonants-ohyeah is the part of mine inheritance and of my cup: thou maintainest my lot. the lines are fallen to me in pleasant places; yea, i have a goodly heritage. i will first-pool vowelconsonants-ohyeah, who hath given me counsel: my kindeys also instruct me in the night seasons. i have equaled vowelconsonants-ohyeah always before me: because he is at my right hand, i will not be moved. therefore my heart is glad, and my heavyweight roll-rejoiceth: my immersed-flesh also will rest in sure. for thou wilt not leave my person in asking; neither wilt thou give thine kind one to see swim-ruin. thou wilt let

me know the path of life: in thy presence is seven-fullness of gladness; at thy right hand there are pleasures persistentlymore.

17

the criming of dude-david. hear the right, vowelconsonants-ohyeah, attend to my cry, give ear to my criming, that goeth not out of feigned lips. let my criterion emerge from thy presence; let thine eyes chest-envision the things that are equal. thou hast proved mine heart; thou hast accounted me in the night; thou hast tried me, and will find nothing; i am plotting that my mouth will not pass-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 tohwards: 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 hiding places. stand up, vowelconsonants-ohyeah, disappoint him, squat him: stick-save my person from the big-shot, which is thy sword: from men which are thy hand, vowelconsonants-ohyeah, from men of the rust-world, which have their part in life, and whose belly thou seven-fillest with thy hid treasure: they are seven-full of betweeners, and let rest the remainder of their substance to their babes. as for me, i will chest-envision thy face-turnings in being right: i will be seven-satisfy, when i awake, with thy picture.

18

to persist, for dude-david the worker of the lord, who spoke to the lord the words of this song, in the day that the lord snatched him from the hands of all his enemies, and from the hand of ask-saul. i will love thee, vowelconsonants-ohyeah, my strength. vowelconsonants-ohyeah is my rock, and my fortress, and my stick-saver; my tohwards, 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 vowelconsonants-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 mine made me afraid. the sorrows of asking compassed me about: the snares of death prevented me. in my distress i called upon vowelconsonants-ohyeah, and cried to my tohwards: he heard my voice out of his hall, and my stick-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 upped 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 near-inwarder, and did fly: yea, he did fly upon the wings of the breathwind. he made darkness his hidden place; his pavilion round about him were dark waters and thick thick-clouds of the grind-skies. at the brightness that was

before him his thick thick-clouds pass-crossed, ruin-eil stones and coals of fire. vowelconsonants-ohyeah also thundered in the namespaces, and the highest gave his voice; ruin-eil stones and coals of fire. yea, he sent out his arrow-halters, 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 uncovered at thy rebuke, vowelconsonants-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 vowelconsonants-ohyeah was my stay. he let emerge me forth also into a large place; he delivered me, because he desired in me. vowelconsonants-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 vowelconsonants-ohyeah, and have not big-shotly departed from my tohwards. for all his criteria were before me, and i did not turned aside his statutes from me. i was also sound before him, and i kept myself from mine cloudy. therefore hath vowelconsonants-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 poor with; but wilt bring down high looks. for thou wilt light my candle: vowelconsonants-ohyeah my tohwards will enlighten my darkness. for by thee i have run through a troop; and by my tohwards have i leaped over a wall. as for tohwards, his way is sound: word vowelconsonants-ohyeah is tried: he is a shield to all those that trust in him. for who is tohwards save vowelconsonants-ohyeah? or who is a rock save our tohwards? it is tohwards that girdeth me with stratagem, and giveth my way sound. he equals my feet to hinds' feet, and stand-stayeth me upon my in-whats. he learneth 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 hath made me great. thou hast enlarged my steps under me, that my feet did not slip. i have chased mine enemies, and overtaken them: neither did i turn again till they were consumed. i have arrow-shattered 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 vowelconsonants-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 quarrels of the with; and thou hast made me the head of the body-nations: a with whom i have not known will work me. as soon as they hear of me, they will hear me: the strangers will submit themselves to me. the strangers will fade away, and be afraid out of their close places. vowelconsonants-ohyeah liveth; and first-pooled be my rock; and let the tohwards of my stick-safety be highed. it is tohwards that stand upth me, and worthth the withs under me. he delivereth me from mine enemies: yea, thou liftest me up above those that stand up against me: thou hast delivered me from the damage man. therefore will i

give thanks to thee, vowelconsonants-ohyeah, among the body-nations, and prune thank-acknowledges to thy there-name. great stick-safety giveth he to his king; and sheweth kindness to his swimming, to dude-david, and to his seed worldmore.

19

to persist. a pruning for dude-david: the namespaces recount the heavyweight of tohwards; and the firmament recounteth his handywork. day to day uttereth speech, and night to night sheweth knowledge. there is no words nor language, where their voice is not heard. their line is emerged through all the land, and their words to the end of the world. in them hath he name-there a tent for the sun, which is as a bridegroom emerging out of his chamber, and rejoiceth as a herobloke to run a path. his emerging is from the end of the namespaces, and his circuit to the ends of it: and there is nothing hid from the heat thereof. the drops-of-teaching-tora of vowelconsonants-ohyeah is sound, converting the person: the witness of vowelconsonants-ohyeah is sure, making wise the simple. the statutes of vowelconsonants-ohyeah are turgor-immersed, rejoicing the heart: the directive of vowelconsonants-ohyeah is corn-clean, shining the eyes. the respect of vowelconsonants-ohyeah is top-bright, enduring to until: the criteria of vowelconsonants-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 between-understand his errors? clean thou me from hidden faults. keep back thy worker also from presumptuous sins; let them not have proverb-rule over me: then will i be upright, and i will be innocent from the great go-beyond. let the sayings of my mouth, and the meditation of my heart, be acceptable in thy sight, vowelconsonants-ohyeah, my rock, and my freer.

20

to persist. a pruning for dude-david: vowelconsonants-ohyeah hear thee in the day of narrows; the there-name of the tohwards of heel-follow-jaqob defend thee; send thee help from the dedicated, and nurture thee out of mark-zion; remember all thy resters, and accept thy onup; basket-rock-selah. grant thee according to thine own heart, and fulfil all thy counsel. we will rejoice in thy stick-safety, and in the there-name of our tohwards we will name-there up our banners: vowelconsonants-ohyeah fulfil all thy petitions. now know i that vowelconsonants-ohyeah stick-safeth his swimming; he will hear him from his dedicated heaven with the stick-safe heroblokeness of his right hand. some trust in chariots, and some in horses: but we will remember the there-name of vowelconsonants-ohyeah our tohwards. they are squatted and fallen: but we are standn, and stand upright. stick-safe, vowelconsonants-ohyeah: let the king hear us when we call.

21

to persist. a pruning for dude-david: the king will gladness in thy goatness, vowelconsonants-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. basket-rock-selah. for thou preventest him with the first-poolings of goodness: thou settest a crown of fine gold on his head. he asked life of thee, and thou gavest it him, even length of days to the worlds of worlds. his acknowledgement is great in thy stick-safety: heavyweight and splendor hast thou equaled upon him. for thou hast made him most first-pooled to until: thou hast made him exceeding glad with thy face-turnings. for the king be sureeth in vowelconsonants-ohyeah, and through the kindness of the most upon he will not be moved. thine hand will find out all thine enemies: thy right hand will find out those that hate thee. thou will make them as a fiery oven in the time of thine nose-anger: vowelconsonants-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 betweeners of men. for they intended break-visual against thee: they thought of 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, vowelconsonants-ohyeah, in thine own goatness: so will we prune and praise thy goatness.

22

to persist, for the black hind, a pruning for dude-david: my tohwards, my tohwards, why hast thou forsaken me? why art thou so far from stick-saving me, and from the words of my roaring? o my tohwards, i cry in the day time, but thou hearest not; and in the night season, and am not still. but thou art dedicated, o thou that settlest the cheerings of to-song-immersed-isra'al our fathers be sured in thee: they be sured, and thou didst deliver them. they cried to thee, and were escaped: they be sured in thee, and were not ashamed. but i am a worm, and no earthing; a wintering of men, and despised of the with. all they that see me laugh me to scorn: they shoot out the lip, they move-shake the head, saying, he trusted on vowelconsonants-ohyeah that he would deliver him: let him deliver him, seeing he desired in him. but thou art he that took me out of the belly: thou didst make me sure when i was upon my mother's breasts. i was flung upon thee from the belly: thou art my tohwards from my mother's belly. be not far from me; for narrows is near; for there is none to help. many bulls have compassed me: strong bulls of at-tooth-bashan have beset me round. they gaped upon me with their mouths, as a tearing and a roaring gather-lion. i am spilled 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 clingth 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 see and stare upon me. they part my clothing among them, and cast lots upon my clothing. but be not thou far from me, vowelconsonants-ohyeah: o my hind, haste thee to help me. snatch my person 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 there-name to my brethren: in the midst of the congregation will i cheer thee. ye that respect vowelconsonants-ohyeah, cheer him; all ye the seed of heel-follow-jaqob, heavyweigh him; and respect him, all ye the seed of to-song-immersed-isra'al

for he hath not despised nor abominated the poverty of the poor; 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 vowelconsonants-ohyeah that seek him: your heart will live to until. all the ends of the world will remember and turn to vowelconsonants-ohyeah: and all the kindreds of the nations will bow before thee. for the kingdom is vowelconsonants-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 person. a seed will work him; it will be accounted to the mister 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 pruning for dude-david. vowelconsonants-ohyeah is my watcher; i will not lack. he maketh me to lie down in green pastures: he leadeth me beside the resting waters. he restoreth my person: he leadeth me in the paths of being right for his there-name's sake. yea, though i walk through the valley of the shadow of death, i will respect no break-visual: for thou art with me; thy branch and thy staff they comfort me. thou array a send-table before me in the presence of mine narrowers: thou anointest my head with oil; my cup runneth over. surely goodness and kindness will chase me all the days of my life: and i will settle in the alpha-beit-house of vowelconsonants-ohyeah to lasting days.

24

on the first day of the week, a pruning for dude-david. the land is vowelconsonants-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 up into the mountain of vowelconsonants-ohyeah? or who will stand up in his dedicated place? he that hath corn-clean hands, and a corn-clean heart; who hath not lifted up his person to vanity, nor seven-swear high-deceitfully. he will receive the first-pooling from vowelconsonants-ohyeah, and being right from the tohwards of his stick-safety. this is the generation of them that seek him, that seek thy face-turnings, o heel-follow-jaqob. basket-rock-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? vowelconsonants-ohyeah goatness and herobloke, vowelconsonants-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? vowelconsonants-ohyeah of armies, he is the king of heavyweight. basket-rock-selah.

25

to persist, a psalm for dude-david. to thee, vowelconsonants-ohyeah, do i lift up my person. o my tohwards, i be sure in thee: let me not be ashamed, let not mine enemies triumph over me. yea, let none that endure on thee be ashamed: let them be ashamed which betray empty. let me know thy ways, vowelconsonants-ohyeah; learn me thy paths. way me in thy truth, and learn me: for thou art the tohwards of my stick-safety;

on thee do i endure all the day. remember, vowelconsonants-ohyeah, thy wombings 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 goodness' sake, vowelconsonants-ohyeah. good and turgor-immersed is vowelconsonants-ohyeah: therefore will he teach missers in the way. the meek will he guide in criterion and the meek will he learn his way. all the paths of vowelconsonants-ohyeah are kindness and truth to such as keep his alignment and his testimonies. for thy there-name's sake, vowelconsonants-ohyeah, forgive mine cloudy; for it is great. what man is he that respecteth vowelconsonants-ohyeah? him will he teach in the way that he will choose. his person will lodge at ease; and his seed will inherit the land. the secret of vowelconsonants-ohyeah is with them that respect him; and he will let them know his alignment. mine eyes are ever toward vowelconsonants-ohyeah; for he will let emerge my feet out of the net. turn thee to me, and womb upon me; for i am alone and poor. the narrowness of my heart are enlarged: o let emerge thou me out of my cliff-constrains. see upon mine poverty and my labour; and forgive all my misses. see mine enemies; for they are many; and they hate me with damage hatred. o keep my person, and snatch me: let me not be ashamed; for i put my trust in thee. let soundness and turgor-immersedness develop me; for i endure on thee. redeem to-song-immersed-isra'al o tohwards, out of all his narrowness.

26

to persist, a psalm for dude-david. critical me, vowelconsonants-ohyeah; for i have walked in mine integrity: i have been sured also in vowelconsonants-ohyeah; therefore i will not slide. examine me, vowelconsonants-ohyeah, and prove me; try my kindeys 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 break-visual doers; and will not sit with the big-shots. i will wash mine hands in innocence: so will i compass thine butcher-place, vowelconsonants-ohyeah: that i may publish with the voice of thanks, and recount of all thy wondrous works. vowelconsonants-ohyeah, i have loved the habitation of thy house, and the place where thine heavyweight dwelleth. gather not my person with missers, nor my life with bloody men: in whose hands is mischief, and their right hand is full of bribes. but as for me, i will walk in mine integrity: redeem me, and out-of-town to me. my foot standeth in an even place: in the assembly will i first-pool vowelconsonants-ohyeah.

27

the psalm of dude-david before he was swam. vowelconsonants-ohyeah is my light and my stick-safety; whom will i respect? vowelconsonants-ohyeah is the goatness of my life; of whom will i be afraid? when the break-visuals, even mine narrowers and my enemies, was upon me to eat up my immersed-flesh 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 sure. one thing have i asking of vowelconsonants-ohyeah, that will i chest-envisionk after; that i may settle in the alpha-beit-house of vowelconsonants-ohyeah all the days of my life, to

chest-envision the beauty of vowelconsonants-ohyeah, and to enquire in his hall. for in the time of break-visual he will hide me in his pavilion: in the hidden of his tent will he hide me; he will high upon a rock. and now will mine head be highed up on mine enemies round about me: therefore will i butcher in his tent butchers of break-cry; i will sing, yea, i will prune praises to vowelconsonants-ohyeah. hear, vowelconsonants-ohyeah, when i read-call with my voice: womb also upon me, and answer me. when thou saidst, seek ye my face-turnings; my heart said to thee, thy face-turnings, vowelconsonants-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 towards of my stick-safety. when my father and my mother forsake me, then vowelconsonants-ohyeah will take me up. teach me thy way, vowelconsonants-ohyeah, and rest me in a plain path, because of mine immerse-reigners. give me not over to the person of mine narrowers: for lying witnesses are standn up against me, and such as blow out damage. i had fainted, unless i had hide-trained to see the goodness of vowelconsonants-ohyeah in the land of the living. endure on vowelconsonants-ohyeah: be strong, and he will encourage thine heart: endure, i say, on vowelconsonants-ohyeah.

28

a psalm for dude-david himself. to thee will i cry, vowelconsonants-ohyeah my rock; be not still to me: lest, if thou be still 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 completeness to their in-sights, but break-visual is in their hearts. give them according to their achievements, and according to the break-visual of their doings: give them after the doing of their hands; render to them their desert. because they regard not the achievements of vowelconsonants-ohyeah, nor the operation of his hands, he will destruct them, and not between-build them up. first-pooled be vowelconsonants-ohyeah, because he hath heard the voice of my supplications. vowelconsonants-ohyeah is my goatness and my shield; my heart be sureed in him, and i am helped: therefore my heart exults; and with my immersed-song will i thank-acknowledge him. vowelconsonants-ohyeah is his goatness, and he is the stick-safe goatness of his swimming. stick-safe thy with, and first-pool thine inheritance: watch-feed them also, and lift them up until the world.

29

a pruning for dude-david, at the finishing of the tabernacle. give to vowelconsonants-ohyeah, o ye mighty, give to vowelconsonants-ohyeah heavyweight and goatness. give to vowelconsonants-ohyeah the heavyweight due to his there-name; bow vowelconsonants-ohyeah in the splendor of dedication. the voice of vowelconsonants-ohyeah is upon the waters: the towards of heavyweight thundereth: vowelconsonants-ohyeah is upon many waters. the voice of vowelconsonants-ohyeah is energyful; the voice of vowelconsonants-ohyeah is full of splendor. the voice of vowelconsonants-ohyeah fractures the cedars; yea, vowelconsonants-ohyeah fractures the cedars of build-white-lebanon. he maketh them also to skip like a

calf; build-white-lebanon and armor-plate-sirion like a young unicorn. the voice of vowelconsonants-ohyeah mines the flames of fire. the voice of vowelconsonants-ohyeah shaketh the word-desert; vowelconsonants-ohyeah shaketh the word-desert of dedicated-qadesh the voice of vowelconsonants-ohyeah maketh the hinds to void-cave, and discovereth the forests: and in his hall doth every one speak of his heavyweight. vowelconsonants-ohyeah sitteth upon the flood; yea, vowelconsonants-ohyeah sitteth king to world. vowelconsonants-ohyeah will give goatness to his with; vowelconsonants-ohyeah will first-pool his with with completeness.

30

a pruning of a song, at the init of dude-david's house: i will extol thee, vowelconsonants-ohyeah; for thou hast branch-lifted me up, and hast not gave my foes to be glad over me. vowelconsonants-ohyeah my towards, i cried to thee, and thou hast healed me. vowelconsonants-ohyeah, thou hast upped my person from the asking: thou hast kept me alive, that i should not go down to the pit. prune to vowelconsonants-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. vowelconsonants-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, vowelconsonants-ohyeah; and to vowelconsonants-ohyeah i made supplication. what profit is there in my blood, when i go down to the swim-ruin? will the dust praise thee? will i declare thy truth? hear, vowelconsonants-ohyeah, and womb upon me: vowelconsonants-ohyeah, be thou my helper. thou hast turned for me my mourning into dancing: thou hast name-there off my sackcloth, and girded me with gladness; to the end that my heavyweight may prune thank-acknowledge to thee, and not be still. vowelconsonants-ohyeah my towards, i will give thanks to thee to world.

31

to persist, a pruning for dude-david, in an ecstasy: in thee, vowelconsonants-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; snatch me quickly: 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 there-name's sake lead me, and guide me. let me emerge from the net that they have hid for me: for thou art my goatness. into thine hand i count my breathwind: thou hast redeemed me, vowelconsonants-ohyeah towards of truth. i have hated them that regard vain vapors: but i be sure in vowelconsonants-ohyeah. i will be glad and be glad in thy kindness: for thou hast saw my poverty; thou hast known my person in adversities; and hast not closed me up into the hand of the enemy: thou hast standstay my feet in a large room. belly upon me, vowelconsonants-ohyeah, for i am in narrowers: mine eye is consumed with grief, yea, my person and my belly. for my life is spent with grief, and my years with sighing; my energy faileth because of mine cloudy, and my bones are consumed. i was a wintering among all mine narrowers, 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 tool. for i have heard the slander of many: strange-terror was on every side: while they took counsel together against me, they plotted to take away my person. but i be sured in thee, vowelconsonants-ohyeah: i said, thou art my tohwards. my times are in thy hand: snatch me from the hand of mine enemies, and from them that chase me. make thy face-turnings to shine upon thy worker: stick-safe me for thy kindnesses' sake. let me not be ashamed, vowelconsonants-ohyeah; for i have called upon thee: let the big-shots be ashamed, and let them be still 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 betweeners 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 quarrel of tongues. first-pooled be vowelconsonants-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 vowelconsonants-ohyeah, all ye his kind ones: for vowelconsonants-ohyeah preserveth the hide-trainingful, and plentifully completeeth the proud doer. be strong, and he will encourage your heart, all ye that wait for vowelconsonants-ohyeah.

32

to dude-david himself, fine-tuning. happy is he whose go-beyond is forgiven, whose miss is covered. happy is the earthing of whom vowelconsonants-ohyeah thinks not cloudy, and in whose breathwind there is no guile. when i kept silence, my bones wore out 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. basket-rock-selah. i acknowledge my miss to thee, and mine cloudy have i not covered. i said, i will confess my go-beyonds to vowelconsonants-ohyeah; and thou forgavest the cloudy of my miss basket-rock-selah. for this will every one that is tohwardly self-crime 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 narrows; thou will compass me about with songs of deliverance. basket-rock-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 between-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 vowelconsonants-ohyeah, kindness will compass him about. be glad in vowelconsonants-ohyeah, and be glad, ye right: and shout for gladness, all ye that are turgor-immersed in heart.

33

a psalm for dude-david. rejoice in vowelconsonants-ohyeah, o ye right: for praise is comely for the turgor-immersed. praise vowelconsonants-ohyeah with violin: prune to him with the psalter tools and an instrument of ten strings. sing to him a new immersed-song play skilfully with a loud noise. for word vowelconsonants-ohyeah is turgor-immersed; and all his doings

are done in hide-training. he loveth being right and criterion the land is full of the kindness of vowelconsonants-ohyeah. by word vowelconsonants-ohyeah were the namespaces made; and all the army of them by the breathwind of his mouth. he gathereth the waters of the sea together as an heap: he layeth up the depth in storehouses. let all the land respect vowelconsonants-ohyeah: let all the settlers of the world stand in awe of him. for he said, and it was done; he directed, and it stood fast. vowelconsonants-ohyeah bringeth the counsel of the body-nations to nought: he maketh the thoughts of the withs of none effect. the counsel of vowelconsonants-ohyeah standeth to world, the thoughts of his heart to all generations. happy is the nation whose tohwards is vowelconsonants-ohyeah; and the with whom he hath chosen for his own inheritance. vowelconsonants-ohyeah seeth from namespaces; he sees all the betweeners of men. from the place of his settlement he looketh upon all the settlers of the land. he developeth their hearts alike; he between-understandeth all their doings. there is no king stick-safed by the multitude of an stratagem: a herobloke is not snatched by much energy. an horse is a false thing for stick-safety: neither will he escape any by his great stratagem. behold, the eye of vowelconsonants-ohyeah is upon them that respect him, upon them that wait for his kindness; to snatch their person from death, and to keep them alive in famine. our person waiteth for vowelconsonants-ohyeah: he is our help and our shield. for our heart will be glad in him, because we have be sured in his dedicated there-name. let thy kindness, vowelconsonants-ohyeah, be upon us, according as we wait for thee.

34

for dude-david, when he changed his face-turnings before my-dad-king-abimelekh, who dismissed him, and he went his way. i will first-pool vowelconsonants-ohyeah at all times: his cheering will continually be in my mouth. my person will give her cheer in vowelconsonants-ohyeah: the torment will hear thereof, and be glad. o magnify vowelconsonants-ohyeah with me, and let us high his there-name together. i sought vowelconsonants-ohyeah, and he heard me, and snatched me from all my strange-terrors. they looked to him, and were lightened: and their face-turnings were not abashed. this poor man read-called, and vowelconsonants-ohyeah heard him, and stick-safed him out of all his narrows. the messenger of vowelconsonants-ohyeah encampeth round about them that respect him, and delivereth them. o taste and see that vowelconsonants-ohyeah is good: happy is the herobloke that trusteth in him. o respect vowelconsonants-ohyeah, ye his dedicated: for there is no lack to them that respect him. the out-of-town-lions do lack, and suffer hunger: but they that seek vowelconsonants-ohyeah will not lack any good thing. come, ye betweeners, hearken to me: i will learn you the respect of vowelconsonants-ohyeah. what man is he that desireth life, and loveth many days, that he may see good? keep thy language-tongue from break-visual, and thy lips from wording guile. turn aside from break-visual, and do good; seek completeness, and chase it. the eyes of vowelconsonants-ohyeah are upon the right, and his ears are open to their stick-cry. the face-turnings of vowelconsonants-ohyeah is against them that do break-visual, to cut off the remembrance of them from the land. they shout, and vowelconsonants-ohyeah heareth, and

snatcheth them out of all their narrowss. vowelconsonants-ohyeah is nigh to them that are of a fractured heart; and stick-safeth such as be of a contrite breathwind. many are the break-visuals of the right; but vowelconsonants-ohyeah delivereth him out of them all. he keepeth all his bones: not one of them is fractured. break-visual will dead the big-shot: and they that hate the right will be faulty. vowelconsonants-ohyeah redeemeth the person of his workers: and none of them that trust in him will be faulty.

35

for dude-david himself. quarrel my quarrel, vowelconsonants-ohyeah, with them that quarrel 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 close the way against them that chase me: say to my person, i am thy stick-safety. let them be ashamed and be humiliated that seek after my person: let them be turned back and be abashed that think of my break-visual. let them be as chaff before the breathwind: and let the messenger of vowelconsonants-ohyeah chase them. let their way be dark and slippery: and let the messenger of vowelconsonants-ohyeah chase them. for nothing have they hid for me their net in a swim-ruin, which for nothing they have digged for my person. let destruction come upon him at unawares; and let his net that he hath hid catch himself: into that very destruction let him fall. and my person will be roll-joyful in vowelconsonants-ohyeah: it will rejoice in his stick-safety. all my bones will say, vowelconsonants-ohyeah, who is like to thee, which snatcheth the poor from him that is too strong for him, yea, the poor and the needy from him that robeth him? damage witnesses did stand up; they laid to my charge things that i knew not. they completeed me break-visual for good to the spoiling of my person. but as for me, when they were sick, my clothing was sackcloth: i tormentd my person with fasting; and my criming resetted into mine own bosom. i behaved myself as though he had been my in-sight or brother: i crouched down heavily, as one that mourneth for his mother. but in mine adversity they be gladd, and added themselves together: yea, the abjects added themselves together against me, and i knew it not; they did tear me, and were not still: with hypocritical mockers in feasts, they gnashed upon me with their teeth. mister, how long wilt thou see on? rescue my person from their destructions, my darling from the out-of-town-lions. i will give thee thanks in the great assembly: i will cheer thee among much with. let not them that are mine enemies wrongfully be glad over me: neither let them wink with the eye that hate me for nothing. for they word not completeness: but they think of high-deceitful words against them that are quiet in the land. yea, they opened their mouth wide against me, and said, aha, aha, our eye hath seen it. this thou hast seen, vowelconsonants-ohyeah: keep not silence: o mister, be not far from me. stir up thyself, and skin-awake to my criterion even to my criterion, my towards and my mister. critical me, vowelconsonants-ohyeah my towards, according to thy being right; and let them not be glad over me. let them not say in their hearts, ah, so would we have it: let them not say, we have swallowed him up. let them be humiliated and be abashed together that be glad at mine break-visual: let them be clothed with humiliation and humiliation that magnify themselves against me. let them shout for gladness, and be glad, that desire my right cause: yea,

let them say continually, let vowelconsonants-ohyeah be greeted, which hath desire in the completeness of his worker. and my language-tongue will murmur of thy being right and of thy cheering all the day long.

36

to persist, for the worker of tohwards, dude-david himself. the go-beyond of the big-shot saith in near-inwards my heart, that there is no fear of tohwards 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 thinks of power upon his bed; he setteth himself in a way that is not good; he is not fed up with break-visual. thy kindness, vowelconsonants-ohyeah, is in the namespaces; and thy hide-trainingfulness reacheth to the grind-skies. thy being right is like the great mountains; thy criteria are a great deep: vowelconsonants-ohyeah, thou stick-safest earthing and in-them animal. how precious is thy kindness, o tohwards! therefore betweeners of men put their trust under the shadow of thy wings. they will be abundantly satisfied with the fatness of thy house; and thou will make them drink of the river of thy pleasures. for with thee is the fountain of life: in thy light will we see light. o continue thy kindness to them that know thee; and thy being right to the turgor-immersed in heart. let not the foot of pride come against me, and let not the hand of the big-shots remove me. there are the power achievers fallen: they are cast achievewn, and will not be able to stand.

37

a psalm for dude-david himself. fret not thyself because of break-visualdoers, neither be thou envious against the doers of upping. for they will soon be cut down like the grass, and wither as the green herb. be sure in vowelconsonants-ohyeah, and do good; so will thou dwell in the land, and verily thou will be fed. delight thyself also in vowelconsonants-ohyeah: and he will give thee the askings of thine heart. commit thy way to vowelconsonants-ohyeah; be sure also in him; and he will do. and he will let emerge thy being right as the light, and thy criterion as the noonday. be still in vowelconsonants-ohyeah, and void-wait patiently for him: fret not thyself because of him who succeedeth in his way, because 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 break-visual. for break-visualdoers will be cut off: but those that endure upon vowelconsonants-ohyeah, they will inherit the land. for yet a little while, and the big-shot will not be: yea, thou will diligently between-consider his place, and it will not be. but the meek will inherit the land; and will delight themselves in the abundance of completeness. 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 way-bent their bow, to cast down the poor and needy, and to cook-slaughter such as be of turgor-immersed conversation. their sword will come into their own heart, and their bows will be fractured. 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 fractured: but vowelconsonants-ohyeah supporteth the right. vowelconsonants-ohyeah knoweth the days of the sound: and their

inheritance will be to world. they will not be ashamed in the break-visual time: and in the days of famine they will be seven-satisfy. but the big-shots will get lost, and the enemies of vowelconsonants-ohyeah will be as the precious of lambs: they will consume; into smoke will they consume away. the big-shot borroweth, and completeeth not again: but the right sheweth mercy, and giveth. for such as be first-pooled of him will inherit the land; and they that be lighten-cursed of him will be cut off. the steps of a good herobloke are ordered by vowelconsonants-ohyeah: and he desireeth in his way. though he fall, he will not be utterly cast down: for vowelconsonants-ohyeah supporteth 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 leneth; and his seed is first-pooled. turn aside from break-visual, and do good; and dwell to worldmore. for vowelconsonants-ohyeah loveth criterion and forsaketh not his kind ones; they are preserved to world: but the seed of the big-shots will be cut off. the right will inherit the land, and dwell therein until the mouth of the right murmureth wisdom, and his language-tongue wordeth of criterion the drops-of-teaching-tora of his tohwards is in his heart; none of his steps will slide. the big-shot watcheth the right, and seeketh to dead him. vowelconsonants-ohyeah will not leave him in his hand, nor condemn him when he is criticald. endure on vowelconsonants-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 pass-crossed away, and, lo, he was not: yea, i sought him, but he could not be found. mark the complete man, and see the turgor-immersed: for the end of that man is completeness. 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 vowelconsonants-ohyeah: he is their goatness in the time of narrows. and vowelconsonants-ohyeah will help them, and stick-save them: he will stick-save them from the big-shot, and stick-safe them, because they trust in him.

38

a pruning for dude-david, for a remembrance of the sabbath. o lord, reprove me not in thy foaming: neither chasten me in thy hot displeasure. for thine arrow-halvers stick fast in me, and thy hand presseth me sore. there is no soundness in my immersed-flesh because of thine anger; neither is there any completeness in my bones because of my miss for mine cloudies are pass-cross-crossed over mine head: as an heavy burden they are too heavy for me. my wounds stink and are corrupt because of my folly. i am twist-distorted; i am crouched down greatly; i go mourning all the day long. for my loins are filled with a roast-inflammation: and there is no soundness in my immersed-flesh i am expired and madsore bruised: i have roared by reason of the quietness of my heart. mister, 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 person 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 reprofs.

for in thee, vowelconsonants-ohyeah, do i wait: thou wilt hear, o mister my tohwards. 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 break-visual for good are mine opponents; because i chase the thing that good is. forsake me not, vowelconsonants-ohyeah: o my tohwards, be not far from me. make haste to stick-safety me, o mister my stick-safety.

39

to persist, for hands-iduntun himself, a canticle of dude-david. 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 stillness, 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, vowelconsonants-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 given my days as an handbreadth; and mine age is as nothing before thee: verily every earthing at his best state is altogether vapor. basket-rock-selah. surely every man walketh in a image: surely they are noisy for vapor: he heapeth up riches, and knoweth not who will gather them. and now, mister, what endure i for? my waiting is in thee. snatch me from all my go-beyonds: make me not the wintering of the foolish. i was dumb, i opened not my mouth; because thou didst it. turn aside thy touch from me: i am consumed by the blow of thine hand. when thou with reproves dost reprove earthing for cloudy, thou makest his beauty to consume away like a moth: surely every earthing is vapor. basket-rock-selah. hear my criming, vowelconsonants-ohyeah, and give ear to my stick-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-save me, that i may recover strength, before i go hence, and be no more.

40

to persist, a pruning for dude-david himself. i endured enduringly for vowelconsonants-ohyeah; and he inclined to me, and heard my stick-cry. he upped me 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 give a new immersed-song in my mouth, even praise to our tohwards: many will see it, and respect, and will be sure in vowelconsonants-ohyeah. happy is that herobloke that name-theredth vowelconsonants-ohyeah his be sure, and respecteth not the proud, nor such as turn aside to lies. many, vowelconsonants-ohyeah my tohwards, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be arrayed to thee: if i would recount and word of them, they are more than can be counted. butcher and refter thou didst not desire; 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 desire to do thy will, o my tohwards: yea, thy drops-of-teaching-tora is within my heart. i have informed being right

in the great congregation: lo, i have not refrained my lips, vowelconsonants-ohyeah, thou knowest. i have not covered thy being right within my heart; i have declared thy hide-trainingfulness and thy stick-safety: i have not concealed thy kindness and thy truth from the great congregation. withhold not thou thy wombings from me, vowelconsonants-ohyeah: let thy kindness and thy truth continually develop me. for without count break-visuals have compassed me about: mine cloudies have taken hold upon me, so that i am not able to see up; they are more than the ruin-eirs of mine head: therefore my heart faileth me. want, vowelconsonants-ohyeah, to snatch me: vowelconsonants-ohyeah, make haste to help me. let them be ashamed and abashed together that seek after my person to destroy it; let them be driven backward and be humiliated that person my break-visual. let them be name-desolate for a heel-reward of their shame that say to me, aha, aha. let all those that seek thee be merry and be glad in thee: let such as love thy stick-safety say continually, vowelconsonants-ohyeah be greeted. but i am poor and needy; yet the mister thinketh upon me: thou art my help and my deliverer; make no tarrying, o my towards.

41

to persist, a pruning for dude-david himself. happy is he that considereth the poor: vowelconsonants-ohyeah will escape him in time of break-visual. vowelconsonants-ohyeah will preserve him, and keep him alive; and he will be blessed upon the land: and thou wilt not give him to the will of his enemies. vowelconsonants-ohyeah will nurture him upon the bed of languishing: thou wilt make all his bed in his sickness. i said, vowelconsonants-ohyeah, out-of-town to me: heal my person; for i have missed against thee. mine enemies speak break-visual of me, when will he die, and his there-name get lost? and if he come to see me, he wordeth vanity: his heart gathereth power to itself; when he emerges outside, he telleth it. all that hate me whisper together against me: against me do they think of my break-visual. an beliel word, _say_they, pours to him: and now that he lieth he will stand up no more. yea, my complete-man, in whom i be sureed, which did eat of my bread, hath lifted up his heel against me. but thou, vowelconsonants-ohyeah, out-of-town to me, and raise me up, that i may requite-complete them. by this i know that thou desire me, because mine enemy doth not break-visual over me. and as for me, thou upholdest me in mine integrity, and settest me before thy face-turnings to world. first-pooled be vowelconsonants-ohyeah towards of to-song-immersed-isra'el from the world, and until the world. hide-train and hide-train

42

to persist, fine-tuning for the betweeners of bald-ice-qore. as the ram pantheth after the water brooks, so pantheth my person after thee, o towards. my person thirsteth for towards, for the living towards: when will i come and appear before towards? my tears have been my bread day and night, while they continually say to me, where is thy towards? when i remember these things, i spill out my person in me: for i had pass-crossed with the multitude, i dadahed with them to the alpha-beit-house of towards, with the voice of joy and thank-acknowledge, with a multitude that kept feast. why art thou crouched down, o my person? and why

art thou noisy in me? wait for towards: for i will yet thank-acknowledge him for the stick-save of his face-turnings. o my towards, my person is crouched down within me: therefore will i remember thee from the land of its-going-down-jordan, and of the fishing-net-hermonites, from the mountain regretful-sad-mizer. deep calleth to deep at the voice of thy waterspouts: all thy sieves and thy billows are pass-cross-crossed over me. yet vowelconsonants-ohyeah will direct his kindness in the day time, and in the night his immersed-song will be with me, and my criming to the towards of my life. i will say to towards my rock, why hast thou forgotten me? why go i mourning because of the pressure of the enemy? as with murder in my bones, mine narrowers wintering me; while they say daily to me, where is thy towards? why art thou crouched down, o my person? and why art thou noisy within me? wait for towards: for i will yet thank-acknowledge him, who is the stick-safety of my face-turnings, and my towards.

43

a psalm for dude-david. critical me, o towards, and critic my quarrel against an bloody nation: o deliver me from the high-deceitful and unjust man. for thou art the towards of my goatness: why dost thou abandoned me? why go i mourning because 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 towards, to towards my exceeding gladness: yea, upon the violin will i thank-acknowledge thee, o towards my towards. why art thou crouched down, o my person? and why art thou noisy within me? hope in towards: for i will yet thank-acknowledge him, who is the stick-safety of my face-turnings, and my towards.

44

to persist, for the betweeners of bald-ice-qore, to give fine-tuning. we have heard with our ears, o towards, our fathers have recounted us, what achievement thou achived in their days, in the pre-days. how thou didst drive out the body-nations with thy hand, and plant-edst them; how thou didst break-visual the mum-withs, and send them out. for they got not the land in inheritance by their own sword, neither did they their own arm stick-safe them: but thy right hand, and thine arm, and the light of thy face-turnings, because thou wanted them. thou art my king, o towards: direct stick-safety for heel-follow-jagob. through thee will we thrust our narrowers: through thy there-name will we tread them down 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 narrowers, and hast put them to shame that hated us. in towards we cheer all the day long, and thank-acknowledge thy there-name to world. basket-rock-selah. but thou have abandoned, and humiliated us; and don't emerge with our armies. thou makest us to turn back from narrower: and they which hate us spoil for themselves. thou hast given us like sheep for eating; 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 wintering to our neighbours, a mocking 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 humiliation is continually before me, and the humiliation of my face-turn-

ings hath covered me, for the voice of him that winters 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 path; though thou hast bruised us in the place of crocodiles, and covered us with the shadow of death. if we have forgotten the there-name of our tohwards, or stretched out our hands to a strange tohwards; will not tohwards investigate this ? for he knoweth the hiddens of the heart. yea, for thy sake are we killed all the day long; we are thought of as sheep for the cook-slaughter. skin-awake, why sleepest thou, o mister? arise, abandon us not persistently. wherefore hidest thou thy face-turnings, and forgettest our poverty and our pressure? for our person sinks down to the dust: our belly clingth to the land. stand up for our help, and redeem us for thy kindnesses' sake.

45

to persist, to lilies, for the betweeners of bald-ice-qore, for fine-tuning. a song for the beloved. my heart is bustling a good word: i say of the words which i have made touching the king: my language-tongue is the pen of a agile scroll-recounter. thou art more beautiful than betweeners of men: camping is poured into thy lips: therefore tohwards hath first-pooled thee to world. gird thy sword upon thy thigh, o most her-obloke, with thy acknowledge-glory and thy splendor. and in thy splendor ride successfully because 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 tohwards, is to the worlds of worlds: the branch of thy kingdom is a turgor-immersed branch. thou lovest being right, and hatest big-shot: therefore tohwards, thy tohwards, hath swimming thee with the oil of merriment on thy fellows. all thy garments smell of myrrh, and aloe, and cassia, out of the ivory halls, whereby they have made thee glad. kings' betweenas were among thy precious women: upon thy right hand did stand the ravish-queen in orange-gold of ash-ofir. hearken, o daughter, and see, and incline thine ear; forget also thine own with, and thy father's house; so will the king desire thy beauty: for he is thy mister; and bow thou him. and the daughter of narrow-develop-zur will be there with a comfort-present; even the rich among the with will intreat thy favour. the king's daughter is all heavyweighty within: her clothing is interwoven gold. she will be brought to the king in raiment of needlework: the virgins her insights that follow her will be brought to thee. with gladness and rejoicing will they be brought: they will come into the king's hall. instead of thy fathers will be thy betweeners, whom thou mayest make immersed-princes in all the land. i will make thy there-name to be remembered in all generations: therefore will the withs thank-acknowledge thee to the worlds of worlds.

46

to persist, for the betweeners of bald-ice-qore, for the hidden. tohwards is our refuge and goatness, a very present help in 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 are noisy and be troubled, though the

mountains shake with the swelling-pride thereof. basket-rock-selah. there is a river, the brooks whereof will make glad the city of tohwards, the dedicated place of the dwellings of the most upon. tohwards is in the near-inward of her; she will not be moved: tohwards will help her, and that right early. the body-nations were noisy, the kingdoms were moved: he uttered his voice, the land melted. vowelconsonants-ohyeah of armies is with us; the tohwards of heel-follow-jaqob is our refuge. basket-rock-selah. come, chest-envision the achievements of vowelconsonants-ohyeah, what name-desolations he hath name-thered in the land. he maketh wars to settle to the end of the land; he fractures the bow, and cutteth the spear in sunder; he burneth the chariot in the fire. be still, and know that i am tohwards: i will be highed among the body-nations, i will be highed in the land. vowelconsonants-ohyeah of armies is with us; the tohwards of heel-follow-jaqob is our refuge. basket-rock-selah.

47

to persist, for the betweeners of bald-ice-qore. o clap your hands, all ye withs; shout to tohwards with the voice of joy. for vowelconsonants-ohyeah most upon 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 heel-follow-jaqob whom he loved. basket-rock-selah. tohwards is gone up with a shout, vowelconsonants-ohyeah with the voice of a mouth-piece-horn prune to tohwards, prune prune. prune to our king, prune. for tohwards is the king of all the land: prune ye praises with fine-tuning. tohwards kingeth over the body-nations: tohwards sitteth upon the throne of his dedication. the generous of the withs are added together, even the withs of the tohwards of their-wing-organ-abraham: for the shields of the land belong to tohwards: he is greatly onupped.

48

a pruning of a song, for the betweeners of bald-ice-qore, on the second day of the week. great is vowelconsonants-ohyeah, and greatly to be cheerd in the city of our tohwards, in the mountain of his dedication. beautiful for situation, the joy of the whole land, is mountain mark-zion, on the sides of the north, the city of the great king. tohwards is known in her palaces for a refuge. for, lo, the kings were assembled, they pass-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 fracturest the ships of cypress-cedar-tarshish with an east breathwind. as we have heard, so have we seen in the city of vowelconsonants-ohyeah of armies, in the city of our tohwards: tohwards will establish it world. basket-rock-selah. we have thought of thy kindness, o tohwards, in the near-inward of thy hall. according to thy there-name, o tohwards, so is thy cheering to the ends of the land: thy right hand is full of being right. let mountain mark-zion be glad, let the betweenas of vowel-acknowledge-yeahodah be glad, because of thy criteria. walk about mark-zion, and go round about her: recount the towers thereof. mark ye well her bulwarks, consider her palaces; that ye may recount it to the generation following. for this tohwards is our tohwards to the worlds of worlds: he will be our guide even to death.

to persist, a pruning for the betweeners of bald-ice-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 between-understanding. i will incline mine ear to a proverb-rule: i will open my dark saying upon the violin. wherefore should i respect in the days of break-visual, 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 redeem his brother, nor give to towards a out-of-town for him: (for the redemption of their person is precious, and it ceaseth to world:) that he should still live persistently, and not see wearing-out. 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 there-names. nevertheless earthing being in honour lodgeth not: he is proverb-like the in-them animals that are stilled. this their way is their folly: yet their posterity want their sayings. basket-rock-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 wear out in the asking from their dwelling. but towards will redeem my person from the power of the asking: for he will receive me. basket-rock-selah. be not thou afraid when one is made 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 person: and men will praise thee, when thou doest well to thyself. he will go to the generation of his fathers; they will until persisting not see light. earthing that is in honour, and between-understandeth not, is proverb-like the in-them animals that are stilled.

50

a pruning for add-collect-asaf. the mighty towards, even vowelconsonants-ohyeah, hath worded, and called the land from the rising of the sun to the going down thereof. out of mark-zion, the perfection of beauty, towards hath shined. our towards will come, and will not keep silence: a fire will eat before him, and it will be very shuddering 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 cut a alignment with me by butcher. and the namespaces will declare his being right: for towards is critical himself. basket-rock-selah. hear, o my with, and i will word; o to-song-immersed-isra'el and i will witness against thee: i am towards, even thy towards. i will not reprove thee for thy butchers or thy onups, to have been continually before me. i will take no bull out of thy house, nor he goats out of thy folds. forevery animal of the forest is mine, and the bhmhcattle upon a thousand mountains. i know all the birds of the mountains: and the abundance-beasts of the field are with me. if i were hungry, i would not tell thee: for the world is mine, and the fulness thereof. will i eat the immersed-flesh of bulls, or drink the blood of goats? offer to towards thanks; and complete thy vows to the most upon: and call upon me in the day of narrows:

i will deliver thee, and thou will heavyweigh me. but to the big-shot towards 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 flingeth my words behind thee. when thou sawest a thief, then thou want him, and hast been partaker with adulterers. thou send thy mouth to break-visual, and thy language-tongue frameth high-deceit. thou sittest and worsted against thy brother; thou slanderest thine own mother's betweener these things hast thou done, and i kept stillness; thou thoughtest that i was altogether such an one as thyself: but i will reprove thee, and array them array before thine eyes. now consider this, ye that forget towards, lest i tear you in torns, and there be none to snatch. whoso butchereth thank-acknowledge heavyweighted me: and to him that ordereth his way aright will i shew the stick-safety of towards.

51

to persist, a pruning of dude-david, when given-natan the come-bringer came to him after he came to seven-daughter-bat-shebe. have camping upon me, o towards, according to thy kindness: according to the multitude of thy wombings wipe out my go-beyonds. wash me thoroughly from mine cloudy, and top-brighten me from my miss for i know my go-beyonds: and my miss is ever before me. against thee, thee only, have i missed, and done this break-visual in thy eyes: that thou mightest be rightified when thou worsted, and be clear when thou criticalst. behold, i was void-shapen in cloudy; and in miss did my mother conceive me. behold, thou desirest truth in the inward parts: and in the block-plugged-up 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 merriment and gladness; that the bones which thou hast bruised may be glad. hide thy face-turnings from my misses, and wipe out all mine cloudies. create in me a top-bright heart, o towards; and renew a fixed breathwind in near-inwards me. flung me not away from thy presence; and take not thy dedicated breathwind from me. restore to me the merriment of thy stick-safety; and support me with thy generous breathwind. then will i learn go-beyonders thy ways; and missers will reset to thee. snatch me from bloodguiltiness, o towards, thou towards of my stick-safety: and my language-tongue will joy-sing aloud of thy being right. o mister, open thou my lips; and my mouth will tell thy cheering, for thou desirest not butcher; else would i give it: thou want not onup. the butchers of towards are a fractured breathwind: a fractured and a bruised heart, o towards, thou wilt not despise. do good in thy willingness to mark-zion: between-build thou the walls of cast-complete-jerusalem. then will thou desire the butchers of being right, with onup and all: then will they onup bulls upon thine butcher-place.

52

to persist, fine-tuning for dude-david, when worried-doag the man-red-adomite came and told ask-saul dude-david went to the house of my-dad-king-abimelekh. why cheerest thou thyself in break-visual, o herobloke? the kindness of towards endureth continually. the language-tongue thinks of noisomeness; like a sharp razor, working high-deceitfully, thou lovest

break-visual more than good; and lying rather than to word being right. basket-rock-selah. thou lovest all swallowing words, o thou high-deceitful language-tongue. tohwards will likewise demolish thee forever, he will take thee away, and pluck thee out of thy dwelling place, and root thee out of the land of the living. basket-rock-selah. the right also will see, and respect, and will laugh at him: lo, this is the herobloke that name-thered not tohwards his goatness; but be sureed 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 tohwards: i be sure in the kindness of tohwards to the worlds of worlds. i will thank-acknowledge thee to world, because thou hast done it: and i will endure on thy there-name; for it is good before thy kind ones.

53

to persist, for maeleth, fine-tunings to dude-david. the fool hath said in his heart, there is no tohwards. swim-ruin are they, and have done abominable upping: there is none that doeth good. tohwards saw down from namespaces upon betweeners of men, to see if there were any that did between-understand, that did seek tohwards. 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 tohwards. there were they in great fear, where no fear was: for tohwards hath scattered the bones of him that encampeth against thee: thou hast name-there them to shame, because tohwards was fed up with them. oh that the stick-safety of to-song-immersed-isra'al were came out of mark-zion! when tohwards bringeth back the sit-captivity of his with, heel-follow-jacob will be glad, and to-song-immersed-isra'al will roll-rejoice.

54

to persist, in music, fine-tuning for dude-david. stick-safe me, o tohwards, by thy there-name, and judge me by thy strength. hear my criming, o tohwards; give ear to the sayings of my mouth. for strangers are stand up against me, and despots seek after my person: they have not name-there tohwards before them. basket-rock-selah. behold, tohwards is mine helper: the mister is with them that support my person. he will reward break-visual to mine immerse-reigners: cut them off in thy truth. i will freely butcher to thee: i will thank-acknowledge thy there-name, vowelconsonants-ohyeah; for it is good. for he hath snatched me out of all narrows: and mine eye hath seen his desire upon mine enemies.

55

to persist, in music, fine-tuning for dude-david. give ear to my criming, o tohwards; and hide not thyself from my supplication. attend to me, and hear me: i roam in my bush-talk, and make a noise; because of the voice of the enemy, because of the stress of the big-shot: for they cast power upon me, and in nose-anger they hate me. my heart is sore stratagemed in near-inwards me: and the terrors of death are fallen upon me. respectfulness and trembling are come upon me, and horror hath covered 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 word-desert. basket-rock-selah. i would hasten my eject-escape from the breathwindy storm and storm. swallow, o mister, and section their language-tongues: for i have seen damage and quarrel 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 humiliated 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 array-compare, my guide, and mine the one i know. we took sweet secret together, and walked to the alpha-beit-house of tohwards in company. let death seize upon them, and let them go down quick into asking: for break-visual is in their dwellings, and near-inward them. as for me, i will call upon tohwards; and vowelconsonants-ohyeah will stick-safe me. evening, and morning, and at noon, will i bush-talk, and be noisy: and he will hear my voice. he hath redeemed my person in completeness from the battle that was against me: for there were many with me. tohwards will hear, and afflict them, even he that abideth of old. basket-rock-selah. because they have no changes, therefore they respect not tohwards. he hath sent his hands against such as be at completeness with him: he hath voided 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. flung thy burden upon vowelconsonants-ohyeah, and he will sustain thee: he will to world not give the right to be moved. but thou, o tohwards, will bring them down into the swim-ruin of swim-ruin: bloody and high-deceitful men will not live out half their days; but i will be sure in thee.

56

to persist, for a people that is removed at a distance from the sanctuary for dude-david, for an inscription of a title (or pillar) when the splash-in-palestinians held him in stand uph. out-of-town to me, o tohwards: for man would swallow me up; he fighting daily presumeeth me. mine immerse-reigners would daily swallow me up: for they be many that fight against me, o thou most upon. what time i am afraid, i will be sure in thee. in tohwards i will cheer his word, in tohwards i have put my be sure; i will not respect what immersed-flesh can do to me. every day they wrest my words: all their thoughts are against me for break-visual. they gather themselves together, they hide themselves, they mark my steps, when they endure for my person. will they eject-escape by power? in thine nose-anger cast down the withs, o tohwards. thou recountest my wanderings: name-there 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 tohwards is for me. in tohwards will i cheer his word: in vowelconsonants-ohyeah will i cheer his word. in tohwards have i put my be sure: i will not be afraid what earthing can do to me. thy vows are upon me, o tohwards: i will complete praises to thee. for thou hast snatched my person from death: wilt not thou snatch my feet from falling, that i may walk before tohwards in the light of the living?

to persist, swim-ruin not, for dude-david, for an inscription of a title, when he fled from ask-saul into the cave. out-of-town to me, o towards, out-of-town to me: for my person trusteth in thee: yea, in the shadow of thy wings will i make my refuge, until these noises be overpast. i will cry to towards most upon; to towards that performeth all things for me. he will send from namespaces, and stick-safe me from the wintering of him that would swallow me up. basket-rock-selah. towards will send forth his kindness and his truth. my person is among to-bring-lions: and i lie even among them that are set on fire, even the betweeners of men, whose teeth are spears and arrow-halvers, and their language-tongue a sharp sword. be thou highed, o towards, on the namespaces; let thy heavyweight be on all the land. they have prepared a net for my steps; my person is bowed down: they have digged a pit before me, into the midst whereof they are fallen themselves. basket-rock-selah. my heart is fixed, o towards, my heart is fixed: i will prune and give praise. skin-awake up, my heavyweight; skin-awake, psaltery and violin: i myself will skin-awake black-early. i will thank-acknowledge thee, o mister, among the withs: i will prune to thee among the mum-withs. for thy kindness is great to the namespaces, and thy truth to the grind-skies. be thou highed, o towards, on the namespaces: let thy heavyweight be on all the land.

to persist, swim-ruin not, for dude-david, for an inscription of a title. do ye indeed word being right, o congregation? do ye critical turgor-immersedly, o ye betweeners of men? yea, in heart ye achievement upping; ye weigh the damage of your hands in the land. the big-shots are estranged from the belly: 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. deconstruct their teeth, o towards, in their mouth: demolish the great teeth of the out-of-town-lions, vowelconsonants-ohyeah. let them fed-up melt away as waters which run continually: when he way-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 chest-envision the sun. before your pots can feel the thorns, he will take them away as with a shudder-storm, both living, and in his wrath. the right will be glad when he chest-envisions 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 towards that criticalth in the land.

to persist, swim-ruin not, for dude-david for an inscription of it title, when ask-saul sent and watched his house to kill him. snatch me from mine enemies, o my towards: defend me from them that stand up against me. snatch me from the power achievers, and stick-safe me from bloody men. for, lo, they ambush my person: the mighty are gathered against me; not for my go-beyond, nor for my miss vowelconsonants-ohyeah. they run and prepare themselves without my cloudy: skin-awake to help me, and see. thou therefore, vowelconso-

nants-ohyeah towards of armies, the towards of to-song-immersed-isra'el awake to account all the body-nations: be not merciful to any powerful betrayers. basket-rock-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, vowelconsonants-ohyeah, will laugh at them; thou will have all the body-nations in mocking. because of his goatness will i wait upon thee: for towards is my defence. the towards of my kindness will prevent me: towards will let me see my desire upon mine immerse-reigners. kill them not, lest my with forget: move them by thy energy; and bring them down, o mister 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 towards proverb-ruleth in heel-follow-jacob to the ends of the land. basket-rock-selah. and at evening let them reset; and let them make a noise like a dog, and go round about the city. let them move 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 narrows. to thee, o my goatness, will i prune: for towards is my defence, and the towards of my kindness.

to persist, for them that will be changed, for the inscription of a title, to dude-david himself, for learning, when he set fire to high-rivers-mesopotamia-aram-naharim of high-aram-syria and place-sobal and yo-dad-joab resetted and hit of man-red-adam, in the vale of the salt pits, twelve thousand men. o towards, thou hast abandoned us, thou hast scattered us, thou hast been displeased; o turn thyself to us again. thou hast made the land to tremble; thou hast fractured it: heal the fracturees thereof; for it tilteth. thou hast let thy with see hard things: thou hast gave us to drink the wine of astonishment. thou hast given a banner to them that respect thee, that it may be displayed because of the truth. basket-rock-selah. that thy beloved may be stick-saved; stick-safe with thy right hand, and hear me. towards hath worded in his dedication; i will exult, i will part shoulder-shekhem, and mete out the valley of booths-sukot roll-until-gil'ed is mine, and sleep-change-manasseh is mine; gray-fruitful-afraim also is the goatness of mine head; vowel-acknowledge-yea-hodah is my imitate-statuter; from-father-moab is my washpot; over man-red-adam will i fling out my shoe: splash-in-palestine, triumph thou because of me. who will bring me into the strong city? who will lead me into man-red-adam? wilt not thou, o towards, which hadst abandoned us? and thou, o towards, which didst not emerge with our armies? give us stick-safety from narrows: for vain is the stick-safety of earthling. through towards we will do with stratagem: for he it is that will tread down our narrowers.

to persist, in music, for dude-david. hear my cry, o towards; attend to my criming. from the end of the land will i cry to thee, when my heart is was wrapping itself: lead me to the rock that is higher than i. for thou hast been a shelter for me, and a goatness tower from

the enemy. i will abide in thy tent world: i will trust in the hidden of thy wings. basket-rock-selah. for thou, o tohwards, hast heard my vows: thou hast given me the heritage of those that respect thy there-name. thou wilt prolong the king's life: and his years as many generations. he will abide before tohwards world: o prepare kindness and truth, which may preserve him. so will i prune praise to thy there-name to until, that i may daily complete my vows.

62

to persist, for hands-idity, a pruning of dude-david. truly my person waiteth upon tohwards: 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 murdered all of you: as a bowing fence will ye be, and as a tottering fence. they only consult to distance him from his bearing: they want lies: they first-pool with their mouth, but they lighten-curse near-inwardly. basket-rock-selah. my person, be still only upon tohwards; 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 tohwards is my stick-safety and my heavyweight: the rock of my rock, and my refuge, is in tohwards. be sure in him at all times; ye with, spill out your heart before him: tohwards is a refuge for us. basket-rock-selah. surely inter-betweeners of earthing are vapor, and betweeners of man are a lie: to be laid in the balance, they are altogether lighter than vapor. be sure not in exploitation, and become not vapor in robbery: if stratagem increase, set not your heart upon them. tohwards hath worded once; twice have i heard this; that goatness belongeth to tohwards. also to thee, o mister, belongeth kindness: for thou completest to every man according to his doing.

63

a pruning of dude-david when he was in the word-desert of man-red-edom. o tohwards, thou art my tohwards; black-early will i seek thee: my person thirsteth for thee, my immersed-flesh longeth for thee in a dry and thirsty land, where no water is; to chest-envision thy goatness and thy heavyweight, so as i have chest-envisioned 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 there-name. my person 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 murmur on thee in the night watches. because thou hast been my help, therefore in the shadow of thy wings will i rejoice. my person clings to thee: thy right hand upholdeth me. but those that seek my person, to destroy it, will go into the lower parts of the land. they will be liquified by the sword: they will be a portion for foxes. but the king will be glad in tohwards; every one that seven-swearth by him will glory: but the mouth of them that word lies will be stopped.

64

to persist, a pruning for dude-david. hear my voice, o tohwards, in my bush-talk: preserve my life from fear of the enemy. hide me from the hidden counsel of the break-visual; from the insurrection of the power achievers: who sharpen their language-tongue like a

sword, and way-bend their bows to shoot their arrow-halters, even bitter words: that they may shoot in from hiding places at the perfect: suddenly do they shoot at him, and respect not. they strengthen themselves in an break-visual word: they commune of hiding snares; they say, who will chest-envision them? they search out elthiniquities; they accomplish a searching search: both the near-inward thought of every one of them, and the heart, is deep. but tohwards will shoot at them with an arrow-half; suddenly will they be wounded. so they will give 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 tohwards; for they will wisely see of his achieving. the right will be glad in vowelconsonants-ohyeah, and will trust in him; and all the turgor-immersed in heart will cheering.

65

to the end, a pruning of dude-david. the song of vowel-high-jeremyeaho and to-strong-heceq'ial to the people of the captivity, when they began to go out. praise waiteth for thee, o tohwards, in mark-zion: and to thee will the vow be completed. o thou that hearest criming, to thee will all immersed-flesh come. cloudies her-obloke against me: as for our go-beyonds, thou will purge them away. happy is the man whom thou chooseth, and quarrelst 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 tohwards 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 givest the emergings of the morning and evening to rejoice. thou accountest the land, and let drinkest it: thou greatly enrichest it with the brook of tohwards, which is full of let drink: thou preparest them corn, when thou hast so provided for it. thou watest the ridges thereof abundantly: thou settlest the furrows thereof: thou makest 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 look-after-pastures of the word-desert: and the little hills gird themselves with rejoicing. the look-after-pastures are clothed with sheeps; the valleys also are wrapped over with corn; they shout for joy, they also sing.

66

to persist, a song of a pruning of the resurrection. make a joyful noise to tohwards, all ye lands: prune forth the heavyweight of his there-name: make his cheering heavyweight. say to tohwards, 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 to thee; they will prune to thy there-name. basket-rock-selah. come and see the achievements of tohwards: he is terrible in his achieving toward betweeners of men. he turned the sea into dry: they pass-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 aside-turners high themselves. basket-rock-selah. o first-pool our tohwards, ye withs, and make the voice of his cheering to be heard: which name-theres our person in person, and giveth not our feet to be moved. for thou, o tohwards, 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 let emergeest 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 narrows. i will onup to thee onups of fatlings, with the incense of rams; i will do bullocks with goats. basket-rock-selah. come and hear, all ye that respect tohwards, and i will recount what he hath done for my person. i read-called to him with my mouth, and he was extolled with my language-tongue. if i see power in my heart, the mister will not hear me: but verily tohwards hath heard me; he hath attended to the voice of my criming, first-pooled be tohwards, which hath not turned aside my criming, nor his kindness from me.

67

to persist, in, hymns, a pruning of a song for dude-david. tohwards out-of-town to us, and first-pool us; and cause his face-turnings to shine upon us; basket-rock-selah. that thy way may be known upon land, thy stick-safe health among all nations. let the withs thank-acknowledge thee, o tohwards; let all the withs thank-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. basket-rock-selah. let the withs thank-acknowledge thee, o tohwards; let all the withs thank-acknowledge thee. then will the land give her increase; and tohwards, even our own tohwards, will first-pool us. tohwards will first-pool us; and all the ends of the land will respect him.

68

to persist, a pruning of a song for dude-david himself. let tohwards stand up, let his enemies be shatter-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 tohwards. but let the right be glad; let them be glad before tohwards: yea, let them merry in gladness. prune to tohwards, prune praises to his there-name: extol him that rideth upon the heavens by his there-name jah, and exult before him. a father of the fatherless, and a judge of the widows, is tohwards in his dedicated habitation. tohwards setteth the solitary in families: he lets emerge those which are chained with chains: but the aside-turners dwell in a dry land. o tohwards, when thou emerged before thy with, when thou didst march through the word-desert; basket-rock-selah: the land shook, the namespaces also dropped at the presence of tohwards: even bush-sinai itself was moved at the presence of tohwards, the tohwards of to-song-immersed-isra'el thou, o tohwards, didst send a plentiful rain, whereby thou didst confirm thine inheritance, when it was weary. thy congregation hath dwelt therein: thou, o tohwards, hast prepared of thy goodness for the poor. the mister gave the word: great was the company of those that published it. kings of armies did flee apace: and she that

tarried at home partd the spoil. though ye have lien among the pots, yet will ye be as the wings of a dove covered with silver, and her feathers with yellow gold. when the breast-field scattered kings in it, it was white as snow in image-zalmon. the mountain of tohwards is as the mountain of at-tooth-bashan an high mountain as the mountain of at-tooth-bashan why leap ye, ye high mountains? this is the mountain which tohwards desireth to settle in; yea, vowelconsonants-ohyeah will settle persistently. the chariots of tohwards are twenty thousand, even thousands of messengers: the mister is among them, as in bush-sinai, in the dedicated place. thou hast upped on high, thou hast led sit-captivity sit-captive: thou hast received gifts for men; yea, for the aside-turners also, that vowelconsonants-ohyeah tohwards might settle among them. first-pooled be the mister, who daily loadeth us with benefits, even the tohwards of our stick-safety. basket-rock-selah. he that is our tohwards is the tohwards of stick-safety; and to tohwards the mister belong the emerges from death. but tohwards will arrow-shatter the head of his enemies, and the ruin-eiry scalp of such an one as goeth on still in his faultes. the mister said, i will bring again from at-tooth-bashan i will bring my people again from the depths of the sea: that thy foot may be arrow-shattered in the blood of thine enemies, and the language-tongue of thy dogs in the same. they have seen thy goings, o tohwards; even the goings of my tohwards, 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 tohwards in the assemblys, even the lord, from the fountain of to-song-immersed-isra'el there is little righthand-child-benjamin with their ruler, the immersed-princes of vowel-acknowledge-yeahodah and their council, the immersed-princes of garbage-fertile-cebulun, and the immersed-princes of cunning-twist-naftali. thy tohwards hath directed thy goatness: goat, o tohwards, that which thou hast achieved for us. because of thy hall at cast-complete-jerusalem will kings bring presents to thee. rebuke the company of spearmen, the multitude of the bulls, with the calves of the withs, till every one submit himself with pieces of silver: scatter thou the withs that desire in war. princes will come out of narrows-develop-egypt; cush-spindle-ethiopia will soon stretch out her hands to tohwards. prune to tohwards, ye kingdoms of the land; o prune praises to the mister; basket-rock-selah: to him that rideth upon the namespaces of namespaces, which were of old; lo, he doth send out his voice, and that a goatness voice. ascribe ye goatness to tohwards: his swelling-pride is over to-song-immersed-isra'el and his goatness is in the grind-skiss. o tohwards, thou art terrible out of thy dedicated places: the tohwards of to-song-immersed-isra'el is he that giveth goatness and goatness to his with. first-pooled be tohwards.

69

to persist, to lilies; for dude-david. stick-safe me, o tohwards; for the waters are come in to my person. i sink in deep mire, where there is no standing: i am come into deep waters, where the floods wash over me. i am weary of my crying: my throat is scorched: mine eyes fail while i wait for my tohwards. they that hate me for nothing are more than the ruin-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 tohwards, thou knowest my folly; and my sins

are not extinct-hid from thee, let not them that endure on thee, o mister towards of armies, be ashamed for my sake: let not those that seek thee be humiliated for my sake, o towards of to-song-immersed-isra'al because for thy sake i have borne wintering; humiliation hath covered my face-turnings. i am become a stranger to my brethren, and an alien to my mother's betweeners, for the zeal of thine house hath eaten me up; and the winteringes of them that wintered thee are fallen upon me. when i wept, and chastened my person with fasting, that was to my wintering. i made sackcloth also my clothing; and i became a proverb-rule to them. they that sit in the gate bush-talk against me; and i was the music of the drunkards. but as for me, my criming is to thee, vowelconsonants-ohyeah, in an acceptable time: o towards, in the multitude of thy kindness hear me, in the truth of thy stick-safety. snatch me out of the mire, and let me not sink: let me be snatched from them that hate me, and out of the deep waters. let not the waterflood overflow me, neither let the deep swallow me up, and let not the pit shut her mouth upon me. hear me, vowelconsonants-ohyeah; for thy kindness is good: turn to me according to the multitude of thy wombings. and hide not thy face-turnings from thy worker; for i am in narrows: hear me quickly. draw nigh to my person, and free it: redeem me because of mine enemies. thou hast known my wintering, and my humiliation, and my humiliation: mine narrower are all before thee. wintering hath fractured my heart; and i am full of heaviness: and i endured for some to take pity, but there was none; and for comforters, but i found none. they gave me also poison 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. spill out thine indignation upon them, and let thy nose-angery nose-anger take hold of them. let their settlement be name-desolate; and let none dwell in their tents. for they chase him whom thou hast hit; and they recount to the grief of those whom thou hast voided. 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 towards, set me up on high. i will cheer the there-name of towards with a immersed-song and will magnify him with thanks. this also will please vowelconsonants-ohyeah better than an ox or bull that hath ray-horns and split-hoofs. the torment will see this, and be glad: and your heart will live that seek towards. for vowelconsonants-ohyeah heareth the poor, and despiseth not his enchained. let the namespaces and land cheer him, the seas, and every thing that moveth therein. for towards will stick-safe mark-zion, and will between-build the cities of vowel-acknowledge-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 there-name will dwell therein.

70

to persist, a psalm for dude-david, to bring to remembrance that the lord saved him. make haste, o towards, to snatch me; make haste to help me, vowelconsonants-ohyeah. let them be ashamed and abashed that seek after my person: let them be turned backward, and put to humiliation, that desire my break-visual. let them be

turned back for a heel-reward of their shame that say, aha, aha. let all those that seek thee be merry and be glad in thee: and let such as love thy stick-safety say continually, let towards be greeted. but i am poor and needy: make haste to me, o towards: thou art my help and my deliverer; vowelconsonants-ohyeah, make no tarrying.

71

a psalm for dude-david. of the betweeners of generous-vowel-yeahonadab, and the former captives. in thee, vowelconsonants-ohyeah, do i put my trust: let me to world not be put to shame. stick-save me in thy being right, and cause me to eject-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. stick-save me, o my towards, out of the hand of the big-shot, out of the hand of the unrighteous and cruel man. for thou art my sure, o mister towards: thou art my be sure from my youth. by thee have i been supported from the belly: thou art he that shore 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. flung 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 name-there wait for my person take counsel together, saying, towards hath forsaken him: chase and take him; for there is none to snatch him. o towards, be not far from me: o my towards, make haste for my help. let them be ashamed and consumed that are opponents to my person; let them be covered with wintering and humiliation that seek my break-visual. but i will wait 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 mister towards: i will remember thy being right, even of thine only. o towards, thou hast learned me from my youth: and hitherto have i declared thy wondrous works. now also when i am old and greyheaded, o towards, 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 towards, is very high, who hast done great things: o towards, who is like to thee! thou, which hast let me see great and sore narrowness, 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 thank-acknowledge thee with the psalter, even thy truth, o my towards: to thee will i prune with the violin, o thou dedicated one of to-song-immersed-isra'al my lips will greatly rejoice when i joy-sing to thee; and my person, which thou hast redeemed. my language-tongue also will hghtalk of thy being right all the day long: for they are ashamed, for they are abashed, that seek my break-visual.

72

a psalm on complete-solomon. give the king thy criteria, o towards, and thy being right to the king's betweener he will criterion thy with being right, and thy poor with criterion the mountains will bring completeness to the with, and the little mountains, by being right. he will critical the poor of the with, he will stick-safe betweeners of the needy, and will depress the exploitor. they will respect thee as long as the sun and

moon endure, throughout all generations. he will come down like rain upon the mown grass: as showers that water the land. in his days will the right flourish; and abundance of completeness so long as the moon endureth. he will have dominion also from sea to sea, and from the river to the ends of the land. they that dwell in the word-desert will bow before him; and his enemies will lick the dust. the kings of cypress-cedar-tarshish and of the isles will near-inward comfort-presents: the kings of coming-sheba and grandpa-seba will near-inward comfort-presents. yea, all kings will bow down before him: all nations will work him. for he will stick-save 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 persons of the needy. he will free their person from deceit and damage: and precious will their blood be in his eyes. and he will live, and to him will be given of the gold of coming-sheba: criming also will be gave 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 build-white-lebanon: and they of the city will flourish like grass of the land. his there-name will endure to world: his there-name will be continued as long as the sun: and men will be first-pooled in him: all nations will call him first-pooled. first-pooled be vowelconsonants-ohyeah towards, the tohwards of to-song-immersed-isra'al who only doeth wondrous things. and first-pooled be his heavyweighty there-name to world: and let the whole land be filled with his heavyweight; hide-train and hide-train the crimings of dude-david between of safe-jesse are ended.

73

a pruning for add-collect-asaf. truly tohwards is good to to-song-immersed-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 spilled. 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 touched like other men. therefore pride compasseth them about as a chain; damage covereth them as a garment. their eyes emerge from fatness: they have more than heart could wish. they are corrupt, and word wickedly concerning exploitation: they word loftily. they name-there 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 tohwards know? and is there knowledge in the most upon? behold, these are the big-shot, 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 touched, and chastened every morning. if i say, i will recount thus; behold, i should betray the generation of thy betweeners. when i thought to know this, it was too laborious for me; until i went into the dedicated of tohwards; 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 skin-awaketh; so, o mister, when thou skin-awakest, thou will despise their image. thus my heart was grieved, and i was sharpened by my kindeys. so foolish was i, and ignorant: i was as a in-them animal before thee. nevertheless i am contin-

ually with thee: thou hast holden me by my right hand. thou will 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 immersed-flesh and my heart faileth: but tohwards is the rock of my heart, and my part 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 tohwards: i have put my trust in the mister tohwards, that i may recount all thy works.

74

fine-tuning for add-collect-asaf. o tohwards, why hast thou abandoned us persistently? why doth thine nose-anger smoke against the sheep of thy look-after-pasture? remember thy meeting, which thou hast freed of old; the branch of thine inheritance, which thou hast freed; this mountain mark-zion, wherein thou hast dwelt. lift up thy feet to the persisting disasters; even all that the enemy hath break-visuald in the dedicated. thine narrowers roar in the near-inward of thy meeting-times; they name-there up their ensigns for signs. a man was famous according as he had lifted up axes upon the thick trees. but now they bang-shock the carved work thereof at once with axes and hammers. they have sent fire into thy dedicated, they have ceased by casting down the dwelling place of thy there-name to the land. they said in their hearts, let us destroy them together: they have burned up all the meeting-times of tohwards 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 tohwards, how long will narrower wintering? will the enemy spurn thy there-name persistently? why withdrawest thou thy hand, even thy right hand? pluck it out of thy bosom. for tohwards is my king of old, achievementting stick-safety in the near-inward of the land. thou didst sever the sea by thy goatness: thou fracturedst 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 word-desert. thou didst cleave the fountain and the river: thou driedst up mighty rivers. the day is thine, the night also is thine: thou hast prepared the light and the sun. thou hast set all the borders of the land: thou hast developed summer and winter. remember this, that the enemy hath wintered, vowelconsonants-ohyeah, and that the foolish with have spurned thy there-name. o give not the person of thy explore-turtledove to the multitude of the wicked: forget not the congregation of thy poor persistently. look at the alignment: for the dark places of the land are full of the habitations of damage. o let not the bruised reset humiliated: let the poor and needy cheer thy there-name. stand up, o tohwards, quarrel thine own quarrel: remember how the foolish man winteringeth thee daily. forget not the voice of thine narrowers: the tumult of those that stand up against thee increaseth continually.

75

to persist, swim-ruin not, a pruning of a song for add-collect-asaf. to thee, o tohwards, do we give thanks, to thee do we give thanks: for that thy there-name is near thy wondrous works recount. when i will receive the meeting-time i will critical turgor-immersedly, the land and all the settlers thereof are dissolved: i bear up the standstays of it. basket-rock-selah. i said to the

fools, deal not foolishly: and to the big-shot, lift not up the ray-horn: lift not up your ray-horn on high: word not with a stiff neck. for promotion emerges neither from the east, nor from the west, nor from the south. but tohwards is the critical: he low-tides one, and set-teth up another. for in the hand of vowelconsonants-ohyeah there is a cup, and the wine is red; it is full of blending; and he liquifies 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 praises to the tohwards of heel-follow-jaqob. all the ray-horns of the big-shots also will i hew off; but the ray-horns of the right will be highed.

76

to persist, in music, a pruning for add-collect-asaf: a song to the pine-song-immersed-syrians. in vowel-acknowledge-yeahodah is tohwards known: his there-name is great in to-song-immersed-isra'el in peace-complete-saleem also is his booth, and his residence place in mark-zion. there fractured he the arrows of the bow, the shield, and the sword, and the war. basket-rock-selah. thou art more shining 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 tohwards of heel-follow-jaqob, 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 tohwards arose to criterion to stick-safe all the meek of the land. basket-rock-selah. surely the wrath of earthing will praise thee: the remainder of wrath will thou gird. vow, and complete to vowelconsonants-ohyeah your tohwards: 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.

77

to persist, for hands-idunt, a pruning of add-collect-asaf. i shouted to tohwards with my voice, even to tohwards with my voice; and he gave ear to me. in the day of my narrows i sought the mister: my sore liquified in the night, and expired not: my person refused to be comforted. i remembered tohwards, and was noisy: i bush-talked, and my breathwind was wrapping itself. basket-rock-selah. thou holdest mine eyes waking: i am so troubled that i cannot word. i have thought of the days of old, the years of ancient times. i call to remembrance my music in the night: i bush-talk with mine own heart: and my breathwind made searching search. will the mister abandon to world? and will he want no more? is his kindness clean gone forever? doth his promise fail forevermore? hath tohwards forgotten to be camping? hath he in nose-anger shut up his wombings? basket-rock-selah. and i said, this is my infirmity: but i will remember the years of the right hand of the most upon. i will remember the works of vowelconsonants-ohyeah: surely i will remember thy wonders of old. i will murmur also of all thy achievement, and bush-talk of thy achieveings. thy way, o tohwards, is in the dedicated: who is so great a tohwards as our tohwards? thou art the tohwards that doest wonders: thou hast declared thy goatness among the withs. thou hast with thine arm freed thy with, the betweeners

of heel-follow-jaqob and add-increase-josef. basket-rock-selah. the waters saw thee, o tohwards, the waters saw thee; they were afraid: the depths also were troubled. the thick-clouds poured down water: the grind-skies sent out a voice: thine arrow-halvers 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 leddest thy with like a sheep by the hand of extract-mose and gather-cabinet-aaron.

78

fine-tuning for add-collect-asaf. give ear, o my with, to my drops-of-teaching-tora 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 betweeners, recounting to the generation to come the cheerings of vowelconsonants-ohyeah, and his energy, and his wonderful works that he hath done. for he established a witness in heel-follow-jaqob, and name-theered a drops-of-teaching-tora in to-song-immersed-isra'el which he directed our fathers, that they should make them known to their betweeners: that the generation to come might know them, even betweeners which should be born; who should stand up and recount them to their betweeners: that they might name-there their hope in tohwards, and not forget the works of tohwards, but keep his directives: and might not be as their fathers, a aside-turning and bitter generation; a generation that set not their heart aright, and whose breathwind was not steadfast with tohwards. betweeners of gray-fruitful-afraid, being armed, and carrying bows, turned back in the day of battle. they kept not the alignment of tohwards, and refused to walk in his drops-of-teaching-tora and forgot his works, and his wonders that he had shewed them. marvellous things did he in the sight of their fathers, in the field of narrows-develop-egypt, in the field of take-down-zoen. he hatchd the sea, and caused them to pass-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 word-desert, and gave them drink as out of the great depths. he let emerge streams also out of the rock, and caused waters to run down like rivers. and they missed yet more against him by bittering the most upon in the word-desert. and they tempted tohwards in their heart by asking meat for their person. yea, they worded against tohwards; they said, can tohwards array a send-table in the word-desert? behold, he hit the rock, that the waters oozed out, and the streams washed over; can he give bread also? can he provide immersed-flesh for his with? therefore vowelconsonants-ohyeah heard this, and was wroth: so a fire was kindled against heel-follow-jaqob, and nose-anger also upped against to-song-immersed-isra'el because they hide-trained not in tohwards, 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 from-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 journeyed an east wind to blow in the namespaces: and by his goatness he brought in the south wind. he rained immersed-flesh 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 lust. but while their meat was yet in their mouths, the nose-anger of to-hwards was upon them, and killed the fattest of them, and squatted the chosen men of to-song-immersed-isra'al for all this they missed still, and hide-trained not for his wondrous works. therefore their days did he consume in vapor, and their years in faderror. when he killed them, then they sought him: and they resetted and enquired black-early after tohwards. and they remembered that tohwards was their rock, and the high tohwards their freer. nevertheless they did flatter him with their mouth, and they lied to him with their language-tongues. for their heart was not fixed with him, neither were they stedfast in his alignment. but he, being full of wombing, forgave their cloudy, and swim-ruined 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 immersed-flesh a breathwind that passeth away, and cometh not again. how oft did they bitter him in the word-desert, and grieve him in the word-desert! yea, they turned back and tempted tohwards, and limited the dedicated one of to-song-immersed-isra'al they remembered not his hand, nor the day when he redeemed them from narrow. how he had name-thered his signs in narrow-develop-egypt, and his wonders in the field of take-down-zoen. and had turned their rivers into blood; and their streams, that they could not drink. he sent divers sorts of flies among them, which eaten them; and frogs, which swim-ruined them. he gave also their increase to the caterpillar, and their labour to the locust. he killed their vines with ruin-eil, and their sycamore trees with frost. he disclosed their livestock also to the ruin-eil, and their flocks to hot thunderbolts. he cast upon them the scorchingness of his nose-anger, being pass-cross, and indignation, and narrow, by sending break-visual messengers among them. he made a lane to his nose-anger; he spared not their person from death, but disclosed their person to the word; and hit all the firstborn in narrow-develop-egypt; the chief of their power in the tents of hot-ham but journeyed his own with like sheep, and guided them in the word-desert like a sheep. and he led them on for sure, so that they feared not: but the sea covered 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 to-song-immersed-isra'al to dwell in their tents. yet they tempted and bittered the most upon tohwards, and kept not his testimonies: but turned back, and betrayed 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 chisel-sculptures. when tohwards heard this, he was wroth, and was very fed up with to-song-immersed-isra'al so that he left the dwelling of pull-out-shiloh, the tent which he placed among men; and gave his goatness into sit-captivity, and his glory into narrower's hand. he disclosed his with also to the sword; and was wroth with his inheritance. the fire eaten their young men; and their maidens were not given to marriage. their darkener fell by the sword; and their widows made no lamentation. then vowelconsonants-ohyeah awaked as one out of sleep, and like a herobloke that shouteth by reason of wine. and he hit his narrowers in the hin-

der parts: he gave them to a world wintering. moreover he was fed up with the tent of add-increase-josef, and chose not the branch of gray-fruitful-afraim: but chose the branch of vowel-acknowledge-yeahodah, the mountain mark-zion which he loved. and he between-built his dedicated like high palaces, like the land which he hath established to world. he chose dude-david also his worker, and took him from the sheepfolds: from following the ewes great with young he brought him to watch-feed heel-follow-jaqob his with, and to-song-immersed-isra'al his inheritance. so he fed them according to the integrity of his heart; and guided them by the skilfulness of his hands.

79

a pruning for add-collect-asaf. o tohwards, the body-nations are come into thine inheritance; thy dedicated hall have they ceased; they have name-thered cast-complete-jerusalem on heaps. the dead bodies of thy workers have they given to be meat to the birds of the namespaces, the immersed-flesh of thy kind ones to the animals of the land. their blood have they spill like water round about cast-complete-jerusalem; and there was none to bury them. we are become a wintering to our neighbours, a mocking and derision to them that are round about us. how long, vowelconsonants-ohyeah? wilt thou be angry persistently? will thy jealousy burn like fire? spill out thy wrath upon the body-nations that have not known thee, and upon the kingdoms that have not called upon thy there-name. for they have eaten heel-follow-jaqob, and sword-parched his there-name-ther. o remember not against us former cloudies: let thy wombings quickly prevent us: for we are very diluted. help us, o tohwards of our stick-safety, word-for the heavyweight of thy there-name: and snatch us, and purge away our misses, for thy there-name's word-sake. wherefore should the body-nations say, where is their tohwards? let him be known among the body-nations in our eyes by the revenging of the blood of thy workers which is spill. let the groaning of the enchained 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 their wintering, wherewith they have wintered thee, o mister. so we thy with and sheep of thy look-after-pasture will give thee thanks to world: we will recount thy cheering to all generations.

80

to persist, for them that will he changed, a witness for add-collect-asaf, a pruning. give ear, o watcher of to-song-immersed-isra'al thou that leadead add-increase-josef like a sheep; thou that dwellest between the near-inwarders, shine forth. before gray-fruitful-afraim and righthand-child-benjamin and sleep-change-manasseh stir up thy strength, and come and stick-safe us. turn us again, o tohwards, and cause thy face-turnings to shine; and we will be stick-safed. vowelconsonants-ohyeah tohwards of armies, how long wilt thou be angry against the criming 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 tohwards of armies, and cause thy face-turnings to shine; and we will be stick-safed. thou hast brought a vine out of narrow-develop-egypt: thou hast cast out the body-nations, and planted it. thou

preparedst room before it, and didst cause it to take deep root, and it filled the land. the mountains were covered with the shadow of it, and the boughs thereof were like the goodly cedars. she sent out her boughs to the sea, and her branches to the river. why hast thou then broken down her fences, so that all they which pass-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 tohwards of armies: see down from namespaces, and see, and account 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 betweener of earthing whom thou madest strong for thyself. so will not we go back from thee: quicken us, and we will call upon thy there-name. turn us again, vowelconsonants-ohyeah tohwards of armies, cause thy face-turnings to shine; and we will be stick-safed.

81

to persist, for the winepresses, a psalm for add-collect-asaf himself. joy-sing aloud to tohwards our goatness: give a joyful noise to the tohwards of heel-follow-jaqob. take a psalm, and bring hither the timbrel, the pleasant violin with the psaltery. blow up the mouth-piece-horn in the new moon, in the time appointed, on our hgsolemn feast day. for this was a statute for to-song-immersed-isra'al and a criterion of the tohwards of heel-follow-jaqob. this he ordained in add-increase-josef for a witness, when he emerged through the land of narrows-develop-egypt: where i heard a language that i knew not. i turned aside his shoulder from the burden: his hands were delivered from the pots. thou calledst in narrows, and i delivered thee; i answered thee in the hidden place of thunder: i proved thee at the waters of chiding-meribah. basket-rock-selah. hear, o my with, and i will witness to thee: o to-song-immersed-isra'al if thou wilt hearken to me; there will no strange-substantial tohwards be in thee; neither will thou bow any strange-substantial tohwards. i am vowelconsonants-ohyeah thy tohwards, which brought thee out of the land of narrows-develop-egypt: open thy mouth wide, and i will fill it. but my with would not hearken to my voice; and to-song-immersed-isra'al would none of me. so i sent them to their own hearts' immerse-imagination: and they walked in their own counsels. oh that my with had hearkened to me, and to-song-immersed-isra'al had walked in my ways! i should soon have surrendered their narrower, and turned my hand against their narrower. the haters of vowelconsonants-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 pruning for add-collect-asaf. tohwards standeth in the meeting of the mighty; he criticalth near-inward the tohwards. how long will ye critical unjustly, and accept the persons of the big-shots? basket-rock-selah. critic the poor and fatherless: do being right to the poor and needy. snatch the poor and needy: snatch them out of the hand of the big-shots. they know not, neither will they between-understand; they walk on in darkness: all

the foundations of the land are out of course. i have said, ye are tohwards; and all of you are betweeners of the most upon. but ye will die like men, and fall like one of the immersed-princes. stand up, o tohwards, critical the land: for thou wilt inherit all nations.

83

a song of a pruning for add-collect-asaf. keep not thou stillness, o tohwards: hold not thy peace, and be not still, o tohwards. for, lo, thine enemies are noisy: 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 there-name of to-song-immersed-isra'al may be no more in remembrance. for they have consulted together with one consent: they are confederate against thee: the tents of man-red-adom, and the to-hear-ishme'alites; of from-father-moab, and the migrate-hagarenes; small-hill-gebel, and with-ammon, and labour-king-emaleq; the splash-in-palestinians with the settlers of narrow-develop-zur; pine-song-immersed-syria also is joined with them: they were an arm to betweeners of coverlot basket-rock-selah. do to them as to the discuss-court-midianites; as to kaiser-sisera, as to understand-between-jabin, at the brook of snare-qison: which was destroyed at eye-well-generation-ein-dor: they became as dung for the earth. make their generous like crow-oreb, and like wolf-c'ab: yea, all their generous as kill-cebah, and as image-zalmunna: who said, let us take to ourselves the houses of tohwards in inheritance. o my tohwards, 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 chase them with thy storm, and alarm-hasten them with thy storm. fill their face-turnings with shame; that they may seek thy there-name, vowelconsonants-ohyeah. let them be ashamed and alarm-hasten forever; yea, let them be abashed, and get lost: that men may know that thou, whose there-name alone is oyeah, art the most upon over all the land.

84

to persist, for the winepresses, a pruning for the betweeners of bald-ice-qore. how amiable are thy dwellings, vowelconsonants-ohyeah of armies! my person longeth, yea, even fainteth for the courtyards of vowelconsonants-ohyeah: my heart and my immersed-flesh crieth out for the living tohwards. yea, the bird hath found an house, and the swallow a nest for herself, where she may lay her young, even thine butcher-places, vowelconsonants-ohyeah of armies, my king, and my tohwards. happy are they that dwell in thy house: they will be still cheering thee. basket-rock-selah. happy is the earthing whose goatness is in thee; in whose heart are the ways of them. who pass-crossing through the valley of baca make it a well; the rain also filleth the pools. they go from stratagem to stratagem, every one of them in mark-zion is seen before tohwards. vowelconsonants-ohyeah tohwards of armies, hear my criming: give ear, o tohwards of heel-follow-jaqob. basket-rock-selah. behold, o tohwards our shield, and see upon the face-turnings of thine swimming. for a day in thy courtyards is good from a thousand. i had rather be a doorkeeper in the house of my tohwards, than to dwell in the tents of big-shot. for vowelconsonants-ohyeah tohwards is a sun and shield:

vowelconsonants-ohyeah will give camping and heavy-weight: no good thing will he withhold from them that walk soundly. vowelconsonants-ohyeah of armies, happy is the earthing that be sureeth in thee.

85

to persist, for the betweeners of bald-ice-qore, a pruning. lord, thou hast been wanted by thy land: thou hast settled back the sit-captivity of heel-follow-jaqob. thou hast forgiven the cloudy of thy with, thou hast covered all their miss basket-rock-selah. thou hast taken away all thy being pass-cross: thou hast settled thyself from the scorchingness of thine nose-anger. turn us, o towards of our stick-safety, and sever thine anger toward us. wilt thou be angry with us to world? wilt thou draw out thine nose-anger to all generations? wilt thou not live us again: that thy with may be glad in thee? shew us thy kindness, vowelconsonants-ohyeah, and grant us thy stick-safety. i will hear what towards vowelconsonants-ohyeah will word: for he will word completeness 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 completeness have kissed each other. truth will spring out of the land; and being right will reflect down from namespaces. yea, vowelconsonants-ohyeah will give that which is good; and our land will give her increase. being right will go before him; and will name-there us in the way of his steps.

86

a criming for dude-david himself. bow down thine ear, vowelconsonants-ohyeah, hear me: for i am poor and needy. preserve my person; for i am holy: o thou my towards, stick-safe thy worker that be sureeth in thee. out-of-town to me, o mister: for i cry to thee daily. be glad the person of thy worker: for to thee, o mister, do i lift up my person. for thou, mister, art good, and ready to forgive; and plenteous in kindness to all them that call upon thee. give ear, vowelconsonants-ohyeah, to my criming; and attend to the voice of my supplications. in the day of my narrows i will call upon thee: for thou wilt answer me. among the towards there is none like to thee, o mister; neither are there any doings like to thy doings. all nations whom thou hast made will come and bow before thee, o mister; and will heavyweigh thy there-name. for thou art great, and doest wondrous things: thou art towards alone. teach me thy way, vowelconsonants-ohyeah; i will walk in thy truth: unite my heart to respect thy there-name. i will thank-acknowledge thee, o mister my towards, with all my heart: and i will heavyweigh thy there-name to worldmore. for great is thy kindness toward me: and thou hast snatched my person from the lowest asking. o towards, the proud are standn against me, and the assemblies of violent men have sought after my person; and have not name-there thee before them. but thou, o mister, art a towards full of wombing, and camping, longsuffering, and plenteous in kindness and truth. o turn to me, and womb upon me; give thy goathness to thy worker, and stick-safe betweener of thine handmaid. shew me a token for good; that they which hate me may see it, and be ashamed: because thou, vowelconsonants-ohyeah, hast holpen me, and comforted me.

87

for the betweeners of bald-ice-qore, a pruning of a song. his foundation is in the dedicated mountains. vowelconsonants-ohyeah loveth the gates of mark-zion more than all the dwellings of heel-follow-jaqob. heavyweighty words are worded of thee, o city of towards. basket-rock-selah. i will remember wide-rahah and in-mix-fade-babel to them that know me: behold splash-in-palestine, and narrow-develop-zur, with cush-spindle-ethiopia; this man was born there. and of mark-zion it will be said, this and that man was born in her: and the highest himself will establish her. vowelconsonants-ohyeah will count, when he writeth up the withs, that this man was born there. basket-rock-selah. as well the singers as the void-players on instruments will be there: all my springs are in thee.

88

a song of a pruning for the betweeners of bald-ice-qore: to the end, for mafeleth, to answer fine-tuning of eman the civil-acrahithe. o lord towards of my stick-safety, i have shouted day and night before thee: let my criming come before thee: incline thine ear to my cry; for my person is seven-full of troubles: and my life draweth nigh to the asking. i am thought with them that go down into the pit: i am as a herobloke that hath no ramness: free among the dead, like the voided 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 supports upon me, and thou hast poor me with all thy sieves. basket-rock-selah. thou hast put away mine the one i know far from me; thou hast made me an taboo to them: i am shut up, and i cannot emerge. mine eye mourneth by reason of poverty: vowelconsonants-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 thank-acknowledge thee? basket-rock-selah. will thy kindness be recounted in the grave? or thy hide-trainingfulness in loss? will thy wonders be known in the dark? and thy being right in the land of forgetfulness? but to thee have i cried, vowelconsonants-ohyeah; and in the morning will my criming prevent thee. vowelconsonants-ohyeah, why do you abandon my person? why hidest thou thy face-turnings from me? i am poor and ready to die from my youth up: while i suffer thy terrors i am distracted. thy scorching pass-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 fine-tuning, for strong-aitan the civil-acrahithe. i will sing of the kindnesses of vowelconsonants-ohyeah world: with my mouth will i give known thy hide-trainingfulness to all generations. for i have said, kindness will be between-built up world: thy hide-trainingfulness will thou establish in the very namespaces. i have cut a alignment with my chosen, i have seven-swear to dude-david my worker, thy seed will i establish world, and between-build up thy throne to all generations. basket-rock-selah. and the namespaces will thank-acknowledge thy wonders, vowelconsonants-ohyeah: thy hide-trainingfulness also in the assembly of the dedi-

cated. for who in the grind-skies can be array-compared to vowelconsonants-ohyeah? who among the betweeners of the mighty can be likened to vowelconsonants-ohyeah? tohwards is greatly to be feared in the assembly of the dedicated, and to be had in reverence of all them that are about him. vowelconsonants-ohyeah tohwards of armies, who is a strong vowelconsonants-ohyeah like to thee? or to thy hide-trainingfulness round about thee? thou proverb-rulest the swelling-pride of the sea: when the sieves thereof arise, thou stillest them. thou hast depressed wide-rahah, as one that is voided; thou hast scattered thine enemies with thy goatness arm. the namespaces are thine, the land also is thine: as for the world and the fulness thereof, thou hast founded them. the north and the south thou hast created them: tell-tabor and fishing-net-hermon will rejoice in thy there-name. thou hast a herobloke arm: goatness is thy hand, and high is thy right hand. being right and criterion are the habitation of thy throne: kindness and truth will go before thy face-turnings. happy is the with that know the joyful sound: they will walk, vowelconsonants-ohyeah, in the light of thy face-turnings. in thy there-name will they rejoice all the day: and in thy being right will they be highed. for thou art the glory of their goatness: and in thy favour our ray-horn will be highed. for vowelconsonants-ohyeah is our defence; and the dedicated one of to-song-immersed-isra'a is our king. then thou wordedst in chest-vision to thy holy one, and saidst, i have equaled help upon one that is herobloke; i have highed one chosen out of the with. i have found dude-david my worker; with my dedicated oil have i swimming him: with whom my hand will be established: mine arm also will strengthen him. the enemy will not exact upon him; nor betweener of upping torment him. and i will beat down his foes before his face-turnings, and injure them that hate him. but my hide-trainingfulness and my kindness will be with him: and in my there-name will his ray-horn be highed. i will name-there his hand also in the sea, and his right hand in the rivers. he will read-call to me, thou art my father, my tohwards, 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 betweeners forsake my drops-of-teaching-tora and walk not in my criteria; if they void my statutes, and keep not my directives; then will i account their go-beyond with the branch, and their cloudy with stripes. nevertheless my kindness will i not utterly take from him, nor suffer my hide-trainingfulness to fail. my alignment will i not void, nor alter the thing that is emerged of my lips. once have i seven-swear by my dedication that i will not lie to dude-david. 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 hide-trainingful witness in grind-skies. basket-rock-selah. but thou have abandoned and were fed up with, thou hast been wroth with thine swimming. thou hast abhor-spurned the alignment of thy worker: thou hast voided his crown by casting it to the land. thou hast broken down all his fences; thou hast brought his strong holds to wiping. all that pass-cross by the way spoil him: he is a wintering to his neighbours. thou hast name-there up the right hand of his 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. basket-rock-selah. how long, vowelconsonants-ohyeah? wilt thou hide thyself persistently? 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 escape his person from the hand of the asking? basket-rock-selah. mister, where are thy former kind-nesses, which thou seven-swearst to dude-david in thy truth? remember, mister, the wintering of thy workers; how i do bear in my bosom the wintering of all the mighty withs; wherewith thine enemies have wintered, vowelconsonants-ohyeah; wherewith they have wintered the footsteps of thine swimming. first-pooled be vowelconsonants-ohyeah to worldmore. hide-train and hide-train

90

a criming of extract-mose the man of tohwards. mister, thou hast been our residence place in all generations. before the mountains were born, or ever thou hadst void-brought-forth the land and the world, even from world to world, thou art tohwards. [thou turnest earthing to destruction; and sayest, reset, ye betweeners 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 downpourest them; 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-has-tend. thou hast set our cloudies before thee, our secret sins in the light of thy face-turnings. for all our days are pass-crossed away in thy being pass-cross: we spend our years as a tale that is told. the days of our years are seventy years; and if by reason of power they be fourscore years, yet is their power labour and labour; for it is soon cut off, and we fly away. who knoweth the goatness of thine nose-anger? even according to thy respect, so is thy being pass-cross. so teach us to number our days, that we may apply our hearts to wisdom. reset, vowelconsonants-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. give us glad according to the days wherein thou hast poor us, and the years wherein we have seen break-visual. let thy achievement be seen by thy workers, and thy splendor to their betweeners. and let the beauty of vowelconsonants-ohyeah our tohwards 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 dude-david. he that dwelleth in the hidden place of the most upon will abide under the shadow of the breast-field. i will say of vowelconsonants-ohyeah, he is my refuge and my fortress: my tohwards; 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. don't be afraid for the fear by night; nor for the arrow-halfer 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 look at and see the complete of the big-shots. because thou hast made vowelconsonants-ohyeah, which is my refuge, even the most upon, thy habitation; there will no break-visual befall thee, neither will any touch come nigh thy dwelling. for he will give his messengers charge over thee, to keep thee in all thy ways. they will lift thee up in their hands, lest thou injure thy foot against a stone. thou wilt wreathe upon the thread-lion and adder: the out-of-town-lion and the crocodile will thou trample under feet. because he hath adore me, therefore will i deliver him: i will name-there him on tall, because he hath known my there-name. he will call upon me, and i will answer him: i will be with him in narrow; i will deliver him, and heavyweight him. with long life will i seven-satisfy him, and shew him my stick-safety.

92

a pruning of a song on the settling day. it is a good thing to give thanks to vowelconsonants-ohyeah, and to prune praises to thy there-name, o most upon: to tell thy kindness in the morning, and thy hide-trainingfulness every night, upon an instrument of ten strings, and upon the psaltery; upon the violoin with a solemn sound. for thou, vowelconsonants-ohyeah, hast achieved me glad through thy achievement: i will joy in the doings of thy hands. vowelconsonants-ohyeah, how great are thy doings! and thy thoughts are very deep. a brutish man knoweth not; neither doth a fool between-understand this. when the big-shots spring as the grass, and when all the power achievers achieve flourish; it is that they will be destroyed forever: but thou, vowelconsonants-ohyeah, art most upon to worldmore. for, lo, thine enemies, vowelconsonants-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 build-white-lebanon. those that be planted in the alpha-beit-house of vowelconsonants-ohyeah will flourish in the courtyards of our tohwards. they will still bring forth fruit in old age; they will be fat and flourishing; to shew that vowelconsonants-ohyeah is turgor-immersed: he is my rock, and there is no upping in him.

93

vowelconsonants-ohyeah kingeth, he is clothed with swelling-pride; vowelconsonants-ohyeah is clothed with goatness, 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, vowelconsonants-ohyeah, the rivers have lifted up their voice; the rivers lift up their sieves. vowelconsonants-ohyeah on high is mightier than the noise of many waters, yea, than the mighty sieves of the sea. thy testimonies are very sure: dedication becometh thine house, vowelconsonants-ohyeah, to lasting days.

94

o lord tohwards, to whom vengeance belongeth; o tohwards, to whom vengeance belongeth, shew thyself.

lift up thyself, thou critical of the land: render a reward to the proud. vowelconsonants-ohyeah, how long will the big-shots, how long will the big-shots exult? how long will they utter and word hard words? and all the power achievers boast themselves? they depress thy with, vowelconsonants-ohyeah, and torment thine heritage. they kill the widow and the stranger, and murder the fatherless. yet they say, vowelconsonants-ohyeah will not see, neither will the tohwards of heel-follow-jacob regard it. between-understand, ye brutish among the with: and ye fools, when will ye be wise? he that planted the ear, will he not hear? he that developed the eye, will he not look? he that chastiseth the body-nations, will not he prove? he that learneth earthling knowledge, will not he know? vowelconsonants-ohyeah knoweth the thoughts of earthling, that they are vapor. happy is the herobloke whom thou chastenest, vowelconsonants-ohyeah, and learnedst him out of thy drops-of-teaching-tora that thou mayest give him rest from the days of break-visual, until the swim-ruin be digged for the big-shot. for vowelconsonants-ohyeah will not leave his with, neither will he forsake his inheritance. but criterion will reset to being right: and all the turgor-immersed in heart will follow it. who will stand up for me against the break-visualdoers? or who will stand up for me against the power achievers? unless vowelconsonants-ohyeah had been my help, my person had almost dwelt in stillness. when i said, my foot tilth; thy kindness, vowelconsonants-ohyeah, nurtured me. in the multitude of my thoughts in near-inwards me thy comforts delight my person. will the throne of noisomeness have fellowship with thee, which developth labour by a imitate-statute? they gather themselves together against the person of the right, and condemn the innocent blood. but vowelconsonants-ohyeah is my defence; and my tohwards is the rock of my refuge. and he will bring upon them their own power, and will cut them off in their own power; yea, vowelconsonants-ohyeah our tohwards will cut them off.

95

o come, let us joy-sing to vowelconsonants-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 vowelconsonants-ohyeah is a great tohwards, and a great king on all tohwards. in his hand are the investigatable places of the land: the strength of the mountains is his also. the sea is his, and he developed it: and his hands developed the dry. o come, let us bow and bow down: let us pool-kneel before vowelconsonants-ohyeah our maker. for he is our tohwards; and we are the with of his look-after-pasture, and the sheep of his hand. to day if ye will hear his voice, harden not your heart, as in the provocation, and as in the day of temptation in the word-desert: when your fathers tempted me, proved me, and saw my achievement. forty years long was i grieved with this generation, and said, it is a with that do err in their heart, and they have not known my ways: to whom i seven-swear in my nose-anger that they should not come into my rest.

96

a song for dude-david himself, when the house was between-built after the captivity. o sing to vowelconsonants-ohyeah a new immersed-song sing to vowel-

consonants-ohyeah, all the land. sing to vowelconsonants-ohyeah, first-pool his there-name; inform about his stick-safety from day to day. recount his heavy-weight among the body-nations, his wonders among all withs. for vowelconsonants-ohyeah is great, and greatly to be cheerd: he is to be feared on all tohwards. for all the tohwards of the nations are ideal-idols: but vowelconsonants-ohyeah made the namespaces. honour and splendor are before him: goatness and splendor are in his dedicated. give to vowelconsonants-ohyeah, o ye kindreds of the withs, give to vowelconsonants-ohyeah heavyweight and goatness. give to vowelconsonants-ohyeah the heavyweight due to his there-name: bring an rester, and come into his courtyards. o bow vowelconsonants-ohyeah in the splendor of dedication: stratagem-sorrow before him, all the land. say among the body-nations that vowelconsonants-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 exult, and all that is therein: then will all the trees of the wood exult before vowelconsonants-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 dude-david, when his land was restored again to him. vowelconsonants-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 criterion are the habitation of his throne. a fire goeth before him, and burneth up his narrowers round about. his lightnings shining the world: the land saw, and trembled. the mountains melted like wax at the presence of vowelconsonants-ohyeah, at the presence of the mister of the whole land. the namespaces declare his being right, and all the withs see his heavyweight. ashamed be all they that work chisel-sculptures, that cheer themselves of ideal-idols: bow him, all ye tohwards. mark-zion heard, and was glad; and the betweenas of vowel-acknowledge-yeahodah be gladd because of thy criteria, vowelconsonants-ohyeah. for thou, vowelconsonants-ohyeah, art high on all the land: thou art exalted far on all tohwards. ye that love vowelconsonants-ohyeah, hate break-visual: he preserveth the persons of his kind ones; he stick-saveeth them out of the hand of the big-shots. light is sown for the right, and gladness for the turgor-immersed in heart. be glad in vowelconsonants-ohyeah, ye right; and give thanks at the remembrance of his dedication.

98

a pruning for dude-david himself. o prune to vowelconsonants-ohyeah a new immersed-song for he hath done marvellous things: his right hand, and his dedicated arm, hath gotten him the save-sticking. vowelconsonants-ohyeah hath made 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 to-song-immersed-isra'al all the ends of the land have seen the stick-safety of our tohwards. make a joyful noise to vowelconsonants-ohyeah, all the land: make a loud noise, and rejoice, and joy-sing praise. prune to vowelconsonants-ohyeah with the violin; with the violin, and the voice

of a psalm. with trumpets and voice of cornet break-cry before vowelconsonants-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 vowelconsonants-ohyeah; for he cometh to critical the land: with being right will he critical the world, and the withs with immersedness.

99

a psalm for dude-david himself. vowelconsonants-ohyeah kingeth; let the withs tremble: he sitteth between the near-inwarders; let the land be moved. vowelconsonants-ohyeah is great in mark-zion; and he is high on all the withs. let them thank-acknowledge thy great and terrible there-name; for it is dedicated. the king's goatness also loveth criterion thou dost establish immersedness, thou dost criterion and being right in heel-follow-jaqob. high ye vowelconsonants-ohyeah our tohwards, and bow at his footstool; for he is dedicated. extract-mose and gather-cabinet-aaron among his darkener, and to-his-namethere-samu'al among them that call upon his there-name; they called upon vowelconsonants-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, vowelconsonants-ohyeah our tohwards: thou wast a tohwards that forgavest them, though thou tookest vengeance of their inventions. high vowelconsonants-ohyeah our tohwards, and bow at his dedicated mountain; for vowelconsonants-ohyeah our tohwards is dedicated.

100

a pruning of thank-acknowledge. break-cry to vowelconsonants-ohyeah, all ye lands. work vowelconsonants-ohyeah with gladness: come before his presence with joy-singing. know ye that vowelconsonants-ohyeah he is tohwards: it is he that hath made us, and not we ourselves; we are his with, and the sheep of his look-after-pasture. come into his gates with thanks, and into his courtyards with thank-acknowledge: be thankful to him, and first-pool his there-name. for vowelconsonants-ohyeah is good; his kindness is to world; and his hide-training endureth to all generations.

101

a pruning for dude-david himself. i will prune of kindness and criterion to thee, vowelconsonants-ohyeah, will i prune. 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 cling to me. a adamant heart will turn aside from me: i will not know a break-visual 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 hide-training-ful 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 vowelconsonants-ohyeah.

the criming of the poor man, when he was wrapped, and spilled out his bush-talk before the lord. hear my criming, vowelconsonants-ohyeah, and let my stick-cry come to thee. hide not thy face-turnings from me in the day when i am in narrows; incline thine ear to me: in the day when i call answer me quickly. for my days are consumed like smoke, and my bones are scorched as an hearth. my heart is hit, and dry like grass; so that i forget to eat my bread. by reason of the voice of my groaning my bones cling to my flesh. i am like a pelican of the word-desert: i am like an owl of the sword-parched. i almond, and am as a bird alone upon the roof. mine enemies wintering me all the day; and they that are mad against me are seven-swear against me. for i have eaten ashes like bread, and blended my drink with weeping. because of thine indignation and thy foaming: for thou hast lifted me up, and flung me down. my days are like a shadow that declineth; and i am dry like grass. but thou, vowelconsonants-ohyeah, will endure to world; and thy remembrance to all generations. thou wilt stand up, and womb upon mark-zion: for the time to camping her, yea, the meeting-time, is come. for thy workers want her stones, and camping the dust thereof. so the body-nations will respect the there-name of vowelconsonants-ohyeah, and all the kings of the land thy heavyweight. when vowelconsonants-ohyeah will between-build up mark-zion, he will appear in his heavyweight. he will regard the criming of the destitute, and not despise their criming. this will be written for the generation to come: and the with which will be created will cheer vowelconsonants-ohyeah. for he hath reflected down from the height of his dedicated; from namespaces did vowelconsonants-ohyeah look at the land; to hear the groaning of the enchained; to loose sons of death; to recount the there-name of vowelconsonants-ohyeah in mark-zion, and his cheering in cast-complete-jerusalem; when the withs are gathered together, and the kingdoms, to work vowelconsonants-ohyeah. he tormented my energy in the way; he shortened my days. i said, o my tohwads, 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 wilt standstay: yea, all of them will wear out like a clothing; as a clothing will thou change them, and they will be changed: but thou art the same, and thy years will have no end. betweeners of thy workers will continue, and their seed will be established before thee.

103

for dude-david himself. first-pool vowelconsonants-ohyeah, o my person: and all that is within me, first-pool his dedicated there-name. first-pool vowelconsonants-ohyeah, o my person, and forget not all his benefits: who forgiveth all thine cloudies; who healeth all thy diseases; who freeth thy life from destruction; who crowneth thee with kindness and wombings; who seven-satisfy thy mouth with good things; so that thy youth is renewed like the eagle's. vowelconsonants-ohyeah doth being right and criterion for all that are exploited. he made known his ways to extract-mose, his acts to betweeners of to-song-immersed-isra'al vowelconsonants-ohyeah is wombing and camping, slow to nose-anger, and plenteous in kindness. he will not persistently quarrel: neither will he monitor 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 wombs his betweeners, so vowelconsonants-ohyeah wombs 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 pass-crosseth over it, and it is gone; and the place thereof will know it no more. but the kindness of vowelconsonants-ohyeah is from world to world upon them that respect him, and his being right to betweeners's betweeners; to such as keep his alignment, and to those that remember his commandments to do them. vowelconsonants-ohyeah hath prepared his throne in the namespaces; and his kingdom proverb-ruleth over all. first-pool vowelconsonants-ohyeah, ye his messengers, that herobloke in energy, that do his words, hearkening to the voice of his word. first-pool ye vowelconsonants-ohyeah, all ye his armies; ye immersers of his, that do his pleasure. first-pool vowelconsonants-ohyeah, all his doings in all places of his proverb-rule: first-pool vowelconsonants-ohyeah, o my person.

104

for dude-david himself. first-pool vowelconsonants-ohyeah, o my person. vowelconsonants-ohyeah my tohwads, thou art very great; thou art clothed with honour and splendor. who coverest thyself with light as with a garment: who tilt-stretchest out the namespaces like a break-visual-curtain: who name-thereeth the beams of his chambers in the waters: who maketh the thick-clouds his chariot: who walketh upon the wings of the breathwind: who maketh 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 clothing: the waters stood on the mountains. at thy rebuke they fled; at the voice of thy thunder they hasted away. they up by the mountains; they go down by the hatches-plain to the place which thou hast founded for them. thou hast name-there a bound that they may not pass-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 give voice among the branches. he let drinketh 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 let emerge food out of the land; and wine that maketh glad the heart of man, and oil to make his face-turnings to shine, and bread which nurtures man's heart. the trees of vowelconsonants-ohyeah are seven-full of sap; the cedars of build-white-lebanon, which he hath planted; where the birds name-thered 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 name-thered the moon for meeting-times: the sun knoweth his going down. thou makest darkness, and it is night: wherein all the animals of the forest do creep forth. the out-of-town-lions roar after their tear, and seek their tear-meat from tohwads. the sun ariseth, they gather themselves together, and name-there them

down in their dens. earthling goes forth to his achievement and to his achievement until the evening. vowelconsonants-ohyeah, how manifold are thy doings! in wisdom hast thou made them all: the land is full of thy riches. so is this great and wide sea, wherein are things creeping without count, both small and great animals. there go the ships: there is that whale, whom thou hast developed to play therein. these inspect all upon thee; that thou mayest give them their meat in due season. that thou givest them they glean: 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 vowelconsonants-ohyeah will endure to world: vowelconsonants-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 to vowelconsonants-ohyeah as long as i live: i will prune praise to my tohwards while i have my being. my meditation of him will be sweet: i will be glad in vowelconsonants-ohyeah. let the missers be ended out of the land, and let the big-shot be no more. first-pool thou vowelconsonants-ohyeah, o my person. hell yeah.

105

o give thanks to vowelconsonants-ohyeah; call upon his there-name: make known his deeds among the withs. sing to him, prune to him: bush-talk ye of all his wondrous works. glory ye in his dedicated there-name: let the heart of them be glad that seek vowelconsonants-ohyeah. seek vowelconsonants-ohyeah, and his goatness: seek his face-turnings evermore. remember his wonders that he hath done; his wonders, and the criteria of his mouth; o ye seed of their-wing-organ-abraham his worker, ye betweeners of heel-follow-jaqob his chosen. he is vowelconsonants-ohyeah our tohwards: his criteria are in all the land. he hath remembered his alignment to world, the word which he directed to a thousand generations. which covenant he cut with their-wing-organ-abraham, and his seven-oath to laugh-iz'haq; and standstayed the same to heel-follow-jaqob for a law, and to to-song-immersed-isra'al for a world alignment: saying, to thee will i give the land of nest-buy-kanaan the lot of your inheritance: when they were but a count-few men in count; yea, very count-few, and strangers in it. when they went from one nation to another, from one kingdom to another with; he let no earthling rest to do them wrong: yea, he reprov'd kings for their sakes; saying, touch not mine swimming, and do my come-bringers no harm. moreover he called for a famine upon the land: he fractured the whole tilter of bread. he sent a man before them, even add-increase-josef, who was sold for a worker: whose feet they tormented with fetters: his person was laid in iron: until the time that his word came: word vowelconsonants-ohyeah tried him. the king sent and loosed him; even the proverb-ruler of the withs, and let him go free. he name-thered him mister of his house, and proverb-ruler of all his substance: to chain his immersed-princes at his pleasure; and teach his senators wisdom. to-song-immersed-isra'al also came into narrows-develop-egypt; and heel-follow-jaqob sojourn'd in the land of hot-ham and he increased his with greatly; and made them stronger than their enemies. he turned their heart to hate his

with, to deal subtly with his workers. he sent extract-mose his worker; and gather-cabinet-aaron whom he had chosen. they name-thered his words among them, and wonders in the land of hot-ham he sent darkness, and made it dark; and they bittered not against his word. he turned their waters into blood, and deaded their fish. frogs swarmed their land, in the chambers of their kings. he said, and there came divers sorts of flies, and lice in all their coasts. he gave them ruin-eil for rain, and flaming fire in their land. he hit their vines also and their fig trees; and fractured the trees of their coasts. he said, and the locusts came, and caterpillars, and that without count, and did eat up all the grass in their earth, and eaten the fruit of their land. he hit also all the firstborn in their land, the chief of all their power. he let emerge them forth also with silver and gold: and there was not one feeble person among their branch. narrows-develop-egypt was glad when they emerged: for the fear of them fell upon them. he spread a cloud for a covering; and fire to shine 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 oozed out; they ran in the dry places like a river. for he remembered his dedicated promise, and their-wing-organ-abraham his worker. and he let emerge his with with merriment, 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-tora hell yeah.

106

hell yeah. o give thanks to vowelconsonants-ohyeah; for he is good: for his kindness endureth to world. who can utter the herobloke acts of vowelconsonants-ohyeah? who can recount all his cheering? happy are they that keep criterion and he that doeth being right at all times. remember me, vowelconsonants-ohyeah, with the favour that thou bearest to thy with: o account 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 twist-distorted, we have done big-shotly. our fathers understood not thy wonders in narrows-develop-egypt; they remembered not the multitude of thy kindnesses; but bittered him at the sea, even at the end sea. nevertheless he stick-safed them for his there-name's sake, that he heroblokeness make his herobloking to be known. he rebuked the end sea also, and it was sword-parched: so he led them through the depths, as through the word-desert. and he stick-safed them from the hand of him that hated them, and freed them from the hand of narrower. and the waters covered their narrowers: there was not one of them left. then hide-trained they his words; they sang his cheering. they soon forgot his doings; they waited not for his counsel: but desired exceedingly in the word-desert, and tempted tohwards in the word-desert. and he gave them their request; but sent leanness into their person. they envied extract-mose also in the camp, and gather-cabinet-aaron the dedicated of vowelconsonants-ohyeah. the land opened and swallowed up their-observance-datan and covered the company of my-father-high-abiram. and a fire was kindled in their company; the flame burned up the big-shots. they made a calf in parch-sword-horeb, and bowed the blended. thus they changed their heavyweight into the similitude of an ox that eateth grass. they forgot tohwards

their saviour, which had done great things in narrows-develop-egypt; wondrous works in the land of hot-ham and terrible things by the end sea. therefore he said that he would swim-ruin them, had not extract-mose his chosen stood before him in the breach, to turn away his wrath, lest he should swim-ruin them. yea, they were fed up with the pleasant land, they hide-trained not his word: but murmured in their tents, and hearkened not to the voice of vowelconsonants-ohyeah. therefore he lifted up his hand against them, to overthrow them in the word-desert: to overthrow their seed also among the nations, and to scatter them in the lands. they joined themselves also to possessor-wide-open-belpoor, and ate the butchers of the dead. thus they provoked him to anger with their inventions: and the injury brake in upon them. then stood up mouth-attempt-pinehas, and crimed: and so the injury was standstayed. and that was thought to him for being right to all generations worldmore. they angered him also at the waters of quarrel, so that it break-visuald with extract-mose for their sakes: because they bittered his breath-wind, so that he spake unadvisedly with his lips. they did not destroy the nations, concerning whom vowelconsonants-ohyeah said to them: but were guaranteed among the body-nations, and learned their doings. and they worked their fashions: which were a snare to them. yea, they butcherd their betweeners and their betweenas to breast-devils, and spill innocent blood, even the blood of their betweeners and of their betweenas, whom they butcherd to the fashions of nest-buy-kanaan and the land was polluted with blood. thus were they ceased with their own doings, and went a feeding-whoring with their own inventions. therefore was the nose-anger of vowelconsonants-ohyeah kindled against his with, insomuch that he abhorred his own inheritance. and he gave them into the hand of the body-nations; and they that hated them proverb-ruled over them. their enemies also pressured them, and they were surrendered into subjection under their hand. many times did he deliver them; but they bittered him with their counsel, and were brought low for their cloudy. nevertheless he seed their narrows, when he heard their cry: and he remembered for them his alignment, and repented according to the multitude of his kindnesses. he gave them also to be pitied of all those that carried them sit-captives. stick-safe us, vowelconsonants-ohyeah our tohwards, and gather us from among the body-nations, to give thanks to thy dedicated there-name, and to triumph in thy cheering. first-pooled be vowelconsonants-ohyeah tohwards of to-song-immersed-isra'el from the world and until the world: and let all the with say, hide-train hell yeah.

107

o give thanks to vowelconsonants-ohyeah, for he is good: for his kindness endureth to world. let the freed of vowelconsonants-ohyeah say so, whom he hath freed 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 word-desert in a solitary way; they found no city to seat in. hungry and thirsty, their person wrap-fainted in them. then they shouted to vowelconsonants-ohyeah in their narrows, and he delivered them out of their cliff-constraines. and he led them forth by the turgor-immersed way, that they might go to a city of settlement. oh that men would thank-acknowledge vowelconsonants-ohyeah for his kindness,

and for his wonderful works to betweeners of men! for he seven-satisfy the longing person, and seven-filth the hungry person with goodness. such as sit in darkness and in the shadow of death, being chained in poverty and iron; because they bittered against the sayings of tohwards, and spurned the counsel of the most upon: therefore he surrendered down their heart with labour; they fell down, and there was none to help. then they cried to vowelconsonants-ohyeah in their narrows, and he stick-safed them out of their distresses. he let emerge them out of darkness and the shadow of death, and brake their bands in sunder. oh that men would thank-acknowledge vowelconsonants-ohyeah for his kindness, and for his wonderful works to betweeners of men! for he hath fractured the gates of brass, and hewn the bars of iron. fools because of their go-beyond, and because of their cloudies, are tormented. their person abhorreth all manner of meat; and they draw near to the gates of death. then they cry to vowelconsonants-ohyeah in their narrows, and he stick-safeth them out of their distresses. he sent his word, and healed them, and escaped them from their destructions. oh that men would thank-acknowledge vowelconsonants-ohyeah for his kindness, and for his wonderful works to betweeners of men! and let them butcher the butchers of thanks, and recount his doings with rejoicing. they that go down to the sea in ships, that do business in great waters; these see the doings of vowelconsonants-ohyeah, and his wonders in the deep. for he sais, and standstayeth the stormy breath-wind, which lifeth up the sieves thereof. they up to the namespaces, they go down again to the depths: their person is melted because of trouble. they reel to and fro, and move like a drunken man, and are at their wit's swallowing itself. then they shout to vowelconsonants-ohyeah in their narrows, and he let emergeeth them out of their cliff-constraines. 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 thank-acknowledge vowelconsonants-ohyeah for his kindness, and for his wonderful works to betweeners of men! let them high him also in the assembly of the with, and cheer him in the seat of the elders. he name-thereth rivers into a word-desert, and the watersprings into dry ground; a fruitful land into barrenness, for the break-visual of them that dwell therein. he name-thereth the word-desert 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-poolet them also, so that they are multiplied greatly; and suffereth not their cattle to decrease. again, they are minished and crouched low through confinement, break-visual, and sorrow. he spillet contempt upon generous, and causeth them to wander in the word-desert, where there is no way. yet name-thereth he the poor on high from poverty, and maketh him families like a sheep. the turgor-immersed will see it, and be glad: and all upping will stop her mouth. whoso is wise, and will keep these things, even they will between-understand the kindness of vowelconsonants-ohyeah.

108

a song of a pruning for dude-david himself. o tohwards, my heart is fixed; i will prune and give praise, even with my heavyweight. skin-awake, psaltery and violoin: i myself will skin-awake black-early. i will thank-ac-

knowledge thee, vowelconsonants-ohyeah, among the withs: and i will prune thank-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 tohwards, on the namespaces: and thy heavyweight on all the land; that thy beloved may be stick-saved: stick-safe with thy right hand, and answer me. tohwards hath worded in his dedication; i will exult, i will part shoulder-shekhem, and mete out the valley of booths-sukot roll-until-gil'ed is mine; sleep-change-manasseh is mine; gray-fruitlet-afraim also is the goatness of mine head; vowel-acknowledge-yea-hodah is my imitate-statuter; from-father-moab is my washpot; over man-red-adom will i fling out my shoe; over splash-in-palestine will i triumph. who will bring me into the strong city? who will lead me into man-red-adom? wilt not thou, o tohwards, who hast abandoned us? and wilt not thou, o tohwards, emerge with our armies? give us stick-safety from narrows: for vain is the stick-safety of earthing. through tohwards we will do with stratagem: for he it is that will tread down our narrowers.

109

to persist, a pruning for dude-david. hold not thy peace, o tohwards 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 for not a word. for my love they are my opponents: but i give myself to criming. and they have name-thereed me break-visual for good, and hatred for my love. account thou a big-shot man over him: and let opposition stand at his right hand. when he will be criticald, let him be big-shotted: and let his criming become miss let his days be few; and let another take his office. let his betweeners be fatherless, and his woman a widow. let his betweeners move moving, 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 there-name be blotted out. let the cloudy of his fathers be remembered with vowelconsonants-ohyeah; and let not the miss of his mother be blotted out. let them be before vowelconsonants-ohyeah continually, that he may cut off the memory of them from the land. because that he remembered not to shew kindness, but chased the poor and needy man, that he might even dead the broken in heart. as he loved cursing, so let it come to him: as he desired not in first-pooling, so let it be far from him. as he clothed himself with cursing like as with his costume, 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 opponents from vowelconsonants-ohyeah, and of them that word break-visual against my person. but do thou for me, o tohwards the mister, for thy there-name's sake: because thy kindness is good, snatch thou me. for i am poor and needy, and my heart is voided 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 immersed-flesh faileth of fatness. i became also a wintering to them: when they saw upon me they

move-shaked their heads. help me, vowelconsonants-ohyeah my tohwards: o stick-safe me according to thy kindness: that they may know that this is thy hand; that thou, vowelconsonants-ohyeah, hast done it. let them lighten-curse, but first-pool thou: when they stand up, let them be ashamed; but let thy worker be glad. let mine opponents be clothed with humiliation, and let them cover themselves with their own shame, as with a mantle. i will greatly cheer vowelconsonants-ohyeah with my mouth; yea, i will cheer him among the multitude. for he will stand at the criterion hand of the poor, to stick-safe him from those that condemn his person.

110

vowelconsonants-ohyeah said to my mister, sit thou at my right hand, until i make thine enemies thy footstool. vowelconsonants-ohyeah will send the tilt-staff of thy goatness out of mark-zion: rule thou in the near-inward of thine enemies. thy with will be willing in the day of thy stratagem, in the beauties of dedication from the womb of the morning-black: thou hast the dew of thy youth. vowelconsonants-ohyeah hath seven-swear, and will not repent, thou art a darkener to world after the word of right-king-melchizedeq. the mister at thy right hand will arrow-half-shatter 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 arrow-shatter 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 vowelconsonants-ohyeah with my whole heart, in the secret of the turgor-immersed, and in the meeting. the doings of vowelconsonants-ohyeah are great, sought out of all them that have desire therein. his achievement is honourable and glorious: and his being right standstath to until. he hath made his wonderful works to be remembered: vowelconsonants-ohyeah is camping and full of wombing. he hath given tear-meat to them that respect him: he will for world be mindful of his alignment. he hath shewed his with the energy of his doings, that he may give them the heritage of the body-nations. the doings of his hands are verity and criterion all his commandments are sure. they support to until and ever, 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 there-name. the respect of vowelconsonants-ohyeah is the heading of wisdom: a good fine-tuning have all they that do his commandments: his cheering standstath to until.

112

hell yeah. happy is the man that respecteth vowelconsonants-ohyeah, that desireeth 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 standstath to until. to the turgor-immersed there ariseth light in the darkness: he is camping, and full of wombing, and right. a good man sheweth camping, and lendeth: he will guide his words with criterion. surely he will not be moved to world: the right will be in to world remembrance. he will not be afraid of break-visual tidings: his heart is fixed, be sureing in vowelcon-

sonants-ohyeah. his heart is supported, 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 vowelconsonants-ohyeah, cheer the there-name of vowelconsonants-ohyeah. first-pooled be the there-name of vowelconsonants-ohyeah from this time forth and worldmore. from the rising of the sun to the going down of the same vowelconsonants-ohyeah's there-name is to be cheerd. vowelconsonants-ohyeah is high on all nations, and his heavyweight on the namespaces. who is like to vowelconsonants-ohyeah our tohwards, who settleeth on tall, who humbleth himself to see the things that are in namespaces, and in the land! he stands up up the poor out of the dust, and highs 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 betweeners. hell yeah.

114

when to-song-immersed-isra'al emerged of narrow-develop-egypt, the house of heel-follow-jaqob from a with of strange language; vowel-acknowledge-yeahodah was his dedicated, and to-song-immersed-isra'al his proverb-rule. the sea saw it, and fled: its-going-down-jordan was driven back. the mountains skipped like rams, and the little mountains like lambs. what ailed thee, o thou sea, that thou fleddest? thou its-going-down-jordan, that thou wast driven back? ye mountains, that ye skipped like rams; and ye little mountains, like lambs? tremble, thou land, at the presence of the mister, at the presence of the tohwards of heel-follow-jaqob; which turned the rock into a standing water, the flint into a fountain of waters.

115

not to us, vowelconsonants-ohyeah, not to us, but to thy there-name give heavyweight, for thy kindness, and for thy truth's sake. wherefore should the body-nations say, where is now their tohwards? but our tohwards is in the namespaces: he hath done whatsoever he desires. 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 make them are like to them; so is every one that be sureeth in them. o to-song-immersed-isra'al be sure thou in vowelconsonants-ohyeah: he is their help and their shield. o house of gather-cabinet-aaron, be sure in vowelconsonants-ohyeah: he is their help and their shield. ye that respect vowelconsonants-ohyeah, be sure in vowelconsonants-ohyeah: he is their help and their shield. vowelconsonants-ohyeah hath been mindful of us: he will first-pool us; he will first-pool the house of to-song-immersed-isra'al he will first-pool the house of gather-cabinet-aaron. he will first-pool them that respect vowelconsonants-ohyeah, both

small and great. vowelconsonants-ohyeah will increase you more and more, you and your betweeners. ye are first-pooled of vowelconsonants-ohyeah which made namespaces and land. the namespaces, even the namespaces, are vowelconsonants-ohyeah's: but the land hath he given to betweeners of men. the dead cheer not vowelconsonants-ohyeah, neither any that go down into stillness. but we will first-pool vowelconsonants-ohyeah from this time forth and worldmore. cheer vowelconsonants-ohyeah.

116

i love vowelconsonants-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 gad hold upon me: i found narrow and sorrow. then called i upon the there-name of vowelconsonants-ohyeah; vowelconsonants-ohyeah, i beseech thee, escape my person. camping is vowelconsonants-ohyeah, and right; yea, our tohwards is womb-ing. vowelconsonants-ohyeah preserveth the simple: i was diluted, and he stick-saved me. reset to thy rest, o my person; for vowelconsonants-ohyeah hath dealt bountifully with thee. for thou hast delivered my person from death, mine eyes from tears, and my feet from falling. i will walk before vowelconsonants-ohyeah in the land of the living. i hide-trained, therefore have i worded: i was greatly poor: i said in my haste, all men are liars. what will i render to vowelconsonants-ohyeah for all his benefits toward me? i will take the cup of stick-safety, and call upon the there-name of vowelconsonants-ohyeah. i will complete my vows to vowelconsonants-ohyeah now in the presence of all his with. precious in the eyes of vowelconsonants-ohyeah is the death of his kind ones. vowelconsonants-ohyeah, truly i am thy worker; i am thy worker, and betweener of thine handmaid: thou hast loosed my bonds. i will butcher to thee the butcher of thanks, and will call upon the there-name of vowelconsonants-ohyeah. i will complete my vows to vowelconsonants-ohyeah now in the presence of all his with. in the courtyards of vowelconsonants-ohyeah's house, in the half of thee, o cast-complete-jerusalem. hell yeah.

117

o laud vowelconsonants-ohyeah, all ye mum-withs: laud him, all ye mum-withs. for his merciful kindness is heroblokeic toward us: and the truth of vowelconsonants-ohyeah endureth to world. hell yeah.

118

o give thanks to vowelconsonants-ohyeah; for he is good: because his kindness endureth to world. let to-song-immersed-isra'al now say, that his kindness endureth to world. let the house of gather-cabinet-aaron now say, that his kindness endureth to world. let them now that respect vowelconsonants-ohyeah say, that his kindness endureth to world. i called upon vowelconsonants-ohyeah in distress: vowelconsonants-ohyeah answered me, and set me in a large place. vowelconsonants-ohyeah is on my side; i will not respect: what can earthling do to me? vowelconsonants-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 vowelconsonants-ohyeah than to put being sure in

earthling. it is better to be sure in vowelconsonants-ohyeah than to put being sure in generous. all nations compassed me about: but in the there-name of vowelconsonants-ohyeah i will destroy them. they compassed me about; yea, they compassed me about: but in the there-name of vowelconsonants-ohyeah i will destroy them. they compassed me about like word-bees: they are quenched as the fire of thorns: for in the there-name of vowelconsonants-ohyeah i will destroy them. thou hast thrust sore at me that i might fall: but vowelconsonants-ohyeah helped me. vowelconsonants-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 vowelconsonants-ohyeah doeth with stratagem. the right hand of vowelconsonants-ohyeah is highed: the right hand of vowelconsonants-ohyeah doeth with stratagem. i will not die, but live, and recount the doings of vowelconsonants-ohyeah. vowelconsonants-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 thank-acknowledge vowelconsonants-ohyeah: this gate of vowelconsonants-ohyeah, into which the right will come. i will thank-acknowledge thee: for thou hast heard me, and art become my stick-safety. the stone which the between-builders were fed up with is become the head stone of the corner. this is vowelconsonants-ohyeah's doing; it is marvellous in our eyes. this is the day which vowelconsonants-ohyeah hath made; we will roll-rejoice and be glad in it. stick-safe now, i beseech thee, vowelconsonants-ohyeah: vowelconsonants-ohyeah, i beseech thee, send now succedity. first-pooled be he that cometh in the there-name of vowelconsonants-ohyeah: we have first-pooled you out of the alpha-beit-house of vowelconsonants-ohyeah. tohwards is vowelconsonants-ohyeah, which hath shewed us light: chain the butcher with cords, even to the ray-horns of the butcher-place. thou art my tohwards, and i will thank-acknowledge thee: thou art my tohwards, i will high thee. o give thanks to vowelconsonants-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-tora of vowelconsonants-ohyeah. happy are they that keep his testimonies, and that seek him with the whole heart. they also achieve no upping: 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 look at all thy directives. i will thank-acknowledge thee with turgor-immersedness of heart, when i will have learned thy right criteria. i will keep thy statutes: o forsake me not utterly. wherewithal will a young man win-pure his path? 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, vowelconsonants-ohyeah: learn me thy statutes. with my lips have i recounted all the criteria 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 look at thy paths. 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-tora i am a

stranger in the land: hide not thy directives from me. my person breaketh for the longing that it hath to thy criteria at all times. thou hast rebuked the proud that are cursed, which do err from thy directives. remove from me wintering and contempt; for i have kept thy testimonies. immersed-princes also did sit and word against me: but thy worker did bush-talk in thy statutes. thy testimonies also are my delight and my counselors. my person clingth to the dust: quicken thou me according to thy word. i have recounted my ways, and thou heardest me: learn me thy statutes. make me to between-understand the way of thy precepts: so will i bush-talk of thy wondrous works. my person melteth for heaviness: strengthen thou me according to thy word. turn aside from me the way of lying: and grant me thy drops-of-teaching-tora campingly. i have chosen the way of truth: thy criteria have i equaled before me. i have clung to thy testimonies: vowelconsonants-ohyeah, put me not to shame. i will run the way of thy directives, when thou wilt enlarge my heart. teach me, vowelconsonants-ohyeah, the way of thy statutes; and i will do it to the end. give me between-understanding, and i will keep thy drops-of-teaching-tora yea, i will keep it with my whole heart. make me to go in the lane of thy directives; for therein do i desire. 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 wintering which i fear: for thy criteria are good. behold, i have longed after thy precepts: quicken me in thy being right. let thy kindnesses come also to me, vowelconsonants-ohyeah, even thy stick-safety, according to thy word. so will i have wherewith to answer him that winteringth me: for i be sure in thy word, and snatch not the word of truth utterly out of my mouth; for i have waited for thy criteria. so will i keep thy drops-of-teaching-tora 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 wait. this is my comfort in my poverty: for thy word hath quickened me. the proud have had me greatly in derision: yet have i not declined from thy drops-of-teaching-tora i remembered thy criteria of old, vowelconsonants-ohyeah; and have comforted myself. horror hath held hold upon me because of the big-shot that forsake thy drops-of-teaching-tora thy statutes have been my songs in the house of my strange-dwelling. i have remembered thy there-name, vowelconsonants-ohyeah, in the night, and have kept thy drops-of-teaching-tora this i had, because i kept thy precepts. thou art my part, vowelconsonants-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-tora at night-half i will stand to give thanks to thee because of thy right criteria. i am a companion of all them that respect thee, and of them that keep thy precepts. the land, vowelconsonants-ohyeah, is full of thy kindness: learn me thy statutes. thou hast dot well with thy worker, vowelconsonants-ohyeah, according to thy word. learn me good judgment and knowledge:

for i have hide-trained thy directives. before i was tormented i went astray: but now have i kept thy word. thou art good, and doest good; learn 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-tora it is good for me that i have been poor; that i might learn thy statutes. the drops-of-teaching-tora of thy mouth is better to me than thousands of gold and silver. thy hands have made me and fashioned me: give me between-understanding, that i may learn thy directives. they that respect thee will be glad when they see me; because i have waited for thy word. i know, vowelconsonants-ohyeah, that thy criteria are criterion, and that thou in hide-trainingfulness hast poor me. let, i pray thee, thy merciful kindness be for my comfort, according to thy word to thy worker. let thy wombings come to me, that i may live: for thy drops-of-teaching-tora is my delight. let the proud be ashamed; for they twisted me me falsely; 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 person fainteth for thy stick-safety: but i wait for 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 criterion on them that chase me? the proud have digged swim-ruins for me, which are not after thy drops-of-teaching-tora all thy directives are hide-trainingful: they chase me wrongfully; help thou me. they had almost consumed me upon land; but i forsook not thy precepts. quicken me after thy kindness; so will i keep the witness of thy mouth. to world, vowelconsonants-ohyeah, thy word is name-theretled in namespaces. thy hide-trainingfulness is to all generations: thou hast standstayed the land, and it abideth. they standstay this day according to thine criterions: for all are thy workers. unless thy drops-of-teaching-tora had been my delights, i should then have lost in mine poverty. 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 endured for me to make lost me: but i will consider thy testimonies. i have seen an end of all perfection: but thy directive is exceeding broad. o how i love thy drops-of-teaching-tora 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 fine-tuning than all my learners: for thy testimonies are my meditation. i between-understand more than the ancients, because i keep thy precepts. i have refrained my feet from every break-visual path, that i might keep thy word. i have not turned aside from thy criteria: 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 between-understanding: therefore i hate every false path. thy word is a lamp to my feet, and a light to my lane. i have seven-swear, and i will perform it, that i will keep thy right criteria. i am poor very much: quicken me, vowelconsonants-ohyeah, according to thy word. want, i beseech thee, the generous of my mouth, vowelconsonants-ohyeah, and learn me thy criteria. my person is continually in my hand: yet do i not forget thy drops-of-teaching-tora the big-shots have laid a snare for me: yet i erred not from thy precepts. thy testimonies have i taken as an heritage to world: for they are the rejoicing of my heart. i have inclined mine heart to perform thy

statutes alway, even to the end. i hate vain thoughts: but thy drops-of-teaching-tora do i love. thou art my hiding place and my shield: i wait for thy word. turn aside from me, ye break-visualdoers: for i will keep the directives of my tohwards. support 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 putttest away all the big-shot of the land like dross: therefore i love thy testimonies. my immersed-flesh trembleth for respect of thee; and i am afraid of thy criteria. i have done criterion and being right: rest me not to mine exploiters. be guarantee 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 learn me thy statutes. i am thy worker; give me between-understanding, that i may know thy testimonies. it is time for thee, vowelconsonants-ohyeah, to work: for they have severed thy drops-of-teaching-tora 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 path. thy testimonies are wonderful: therefore doth my person keep them. the entrance of thy words shine; it giveth between-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 criterionizest to do to those that love thy there-name. order my steps in thy word: and let not any power have dominion over me. redeem me from the exploitation of earthling: so will i keep thy precepts. make thy face-turnings to shine upon thy worker; and learn me thy statutes. brooks of waters run down mine eyes, because they keep not thy drops-of-teaching-tora right art thou, vowelconsonants-ohyeah, and turgor-immersed are thy criteria. thy testimonies that thou hast directed are right and very hide-trainingful. my zeal hath consumed me, because mine 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-tora is the truth. 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 between-understanding, and i will live. i read-called with my whole heart; hear me, vowelconsonants-ohyeah: i will keep thy statutes. i read-called to thee; stick-safe me, and i will keep thy testimonies. i prevented the dawning of the morning, and cried: i waited for thy word. mine eyes prevent the night watches, that i might bush-talk in thy word. hear my voice according to thy kindness: vowelconsonants-ohyeah, quicken me according to thy criterion they draw nigh that chase after mischief: they are far from thy drops-of-teaching-tora thou art near, vowelconsonants-ohyeah; and all thy directives are truth. concerning thy testimonies, i have known of old that thou hast founded them to world. see mine poverty, and deliver me: for i do not forget thy drops-of-teaching-tora quarrel my quarrel, and free me: quicken me according to thy word. stick-safety is far from the big-shot: for they seek not thy statutes. great are thy wombings, vowelconsonants-ohyeah: quicken me according to thy criteria. many are my chasers and mine narrowers; yet do i not decline from thy testimonies. i saw the betrayers, and was grieved; because they kept not thy word. see how i love thy precepts: quicken me,

vowelconsonants-ohyeah, according to thy kindness. thy word is true from the heading: and every one of thy right criteria endureth to world. immersed-princes have chased me for not 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-tora do i love. seven times a day do i cheer thee because of thy right criteria. great completeness have they which love thy drops-of-teaching-tora and nothing will offend them. vowelconsonants-ohyeah, i have inspected on thy stick-safety, and done thy directives. my person 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, vowelconsonants-ohyeah: give me between-understanding according to thy word. let my supplication come before thee: snatch me according to thy word. my lips will utter praise, when thou hast learned me thy statutes. my language-tongue will speak of thy saying: 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, vowelconsonants-ohyeah; and thy drops-of-teaching-tora is my delight. let my person live, and it will cheer thee; and let thy criteria help me. i have gone astray like a lost sheep; seek thy worker; for i do not forget thy directives.

120

in my distress i read-called to vowelconsonants-ohyeah, and he heard me. snatch my person, vowelconsonants-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-halfers of the herobloke, with coals of juniper. woe is me, that i sojourn in drag-duration-mesech, that i dwell in the tents of dark-mourning-qedar! my person hath long dwelt with him that hateth completeness. i am for completeness: 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 vowelconsonants-ohyeah, which made namespaces and land. he will not give thy foot to be moved: he that keepeth thee will not slumber. behold, he that keepeth to-song-immersed-isra'al will neither slumber nor sleep. vowelconsonants-ohyeah is thy keeper: vowelconsonants-ohyeah is thy shade upon thy right hand. the sun will not hit thee by day, nor the moon by night. vowelconsonants-ohyeah will preserve thee from all break-visual: he will preserve thy person. vowelconsonants-ohyeah will preserve thy emerging 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 vowelconsonants-ohyeah. our feet will stand within thy gates, o cast-complete-jerusalem. cast-complete-jerusalem is between-built as a city that is compact together: where the branch up, the branch of vowelconsonants-ohyeah, to the witness of to-song-immersed-isra'al to give thanks to the there-name of vowelconsonants-ohyeah. for there are name-thrones of criterion the thrones of the house of

dude-david. pray for the completeness of cast-complete-jerusalem: they will completed that love thee. completeness be within thy walls, and completeness within thy palaces. for my brethren and in-sights' word-sakes, i will now say, completeness be within thee. because of the alpha-beit-house of vowelconsonants-ohyeah our tohwards 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 misters, and as the eyes of a maiden to the hand of her herobloke-lady; so our eyes wait upon vowelconsonants-ohyeah our tohwards, until that he womb upon us. womb upon us, vowelconsonants-ohyeah, womb upon us: for we are exceedingly seven-filled with contempt. our person is exceedingly seven-filled with the mocking of those that are at ease, and with the contempt of the proud.

124

if it had not been vowelconsonants-ohyeah who was on our side, now may to-song-immersed-isra'al say; if it had not been vowelconsonants-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 washed over us, the stream had pass-cross-crossed over our person: then the proud waters had pass-cross-crossed over our person. first-pooled be vowelconsonants-ohyeah, who hath not given us as a tear to their teeth. our person is escaped as a bird out of the snare of the birders: the snare is fractured, and we are escaped. our help is in the there-name of vowelconsonants-ohyeah, who made namespaces and land.

125

they that be sure in vowelconsonants-ohyeah will be as mountain mark-zion, which cannot be removed, but abideth to world. as the mountains are round about cast-complete-jerusalem, so vowelconsonants-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 send their hands to upping. do good, vowelconsonants-ohyeah, to those that be good, and to them that are turgor-immersed in their hearts. as for such as tilt to their meandering ways, vowelconsonants-ohyeah will lead them forth with the power achievers: but completeness will be upon to-song-immersed-isra'al

126

when vowelconsonants-ohyeah turned again the sit-captivity of mark-zion, we were like them that dream. then was our mouth filled with laughter, and our language-tongue with joy-singing: then said they among the body-nations, vowelconsonants-ohyeah hath done great things for them. vowelconsonants-ohyeah hath done great things for us; whereof we are glad. turn again our sit-captivity, vowelconsonants-ohyeah, as the streams in the south. they that sow in tears will reap in joy. he that goeth forth and weepeth, lifting precious seed, will doubtless come again with rejoicing, bringing his sheaves with him.

except vowelconsonants-ohyeah between-build the house, they labour in vain that between-build it: except vowelconsonants-ohyeah keep the city, the watchman almonds 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, betweeners are an heritage of vowelconsonants-ohyeah: and the fruit of the belly is his wage. as arrow-halfers are in the hand of a herobloke; so are betweeners of the youth. happy is the herobloke that hath his quiver full of them: they will not be ashamed, but they will word with the enemies in the gate.

128

happy is every one that respecteth vowelconsonants-ohyeah; that walketh in his ways. for thou will eat the labour of thine hands: happy will thou be, and it will be well with thee. thy woman will be as a fruitful vine by the sides of thine house: thy betweeners like olive plants round about thy send-table behold, that thus will the herobloke be first-pooled that respecteth vowelconsonants-ohyeah. vowelconsonants-ohyeah will first-pool thee out of mark-zion: and thou will see the good of cast-complete-jerusalem all the days of thy life. yea, thou will see thy betweeners's betweeners, and completeness upon to-song-immersed-isra'al

129

many a time have they afflicted me from my youth, may to-song-immersed-isra'al now say: many a time have they afflicted me from my youth: yet they have not prevailed against me. the plowers plowed upon my back: they made long their furrows. vowelconsonants-ohyeah is right: he hath cut asunder the cords of the big-shots. let them all be ashamed and turned back that hate mark-zion. let them be as the grass upon the roofs, which dries afore it groweth up: wherewith the mower filleth not his hand; nor he that bindeth sheaves his bosom. neither do they which go by say, the first-pooling of vowelconsonants-ohyeah be upon you: we first-pool you in the there-name of vowelconsonants-ohyeah.

130

out of the depths have i read-called to thee, vowelconsonants-ohyeah. mister, hear my voice: let thine ears be attentive to the voice of my supplications. if thou, vowelconsonants-ohyeah, shouldest mark cloudies, o mister, who will stand? but there is forgiveness with thee, that thou mayest be feared. i endure for vowelconsonants-ohyeah, my person doth endure, and for his word do i wait. my person waiteth for the mister more than they that watch for the morning: i say, more than they that watch for the morning. let to-song-immersed-isra'al wait for vowelconsonants-ohyeah: for with vowelconsonants-ohyeah there is kindness, and with him is plenteous redemption. and he will redeem to-song-immersed-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 equaled and stilled myself, as a

child that is weaned of his mother: my person is even as a weaned child. let to-song-immersed-isra'al wait for vowelconsonants-ohyeah from henceforth and world.

132

lord, remember dude-david, and all his tormentions: how he seven-swear to vowelconsonants-ohyeah, and vowed to the mighty tohwards of heel-follow-jaqob; surely i will not come into the tent of my house, nor up into my bed; i will not give sleep to mine eyes, or slumber to mine eyelids, until i find out a place for vowelconsonants-ohyeah, an habitation for the courageous tohwards of heel-follow-jaqob. lo, we heard of it at gray-fruitful-afrata: we found it in the fields of the wood. we will go into his dwellings: we will bow at his footstool. stand up, vowelconsonants-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 dude-david's sake turn not away the face-turnings of thine swimming. vowelconsonants-ohyeah hath seven-swear in truth to dude-david; he will not turn from it; of the fruit of thy belly will i set upon thy throne. if thy betweeners will keep my alignment and my witness that i will learn them, their betweeners will also sit upon thy throne forevermore. for vowelconsonants-ohyeah hath chosen mark-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 name-thered the ray-horn of dude-david to bud: i have arrayed a lamp for mine swimming, 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 good oil upon the head, that ran down upon the beard, even gather-cabinet-aaron's beard: that went down to the skirts of his garments; as the dew of fishing-net-hermon, and as the dew that descended upon the mountains of mark-zion: for there vowelconsonants-ohyeah directed the first-pooling, even life until the worldmore.

134

behold, first-pool ye vowelconsonants-ohyeah, all ye workers of vowelconsonants-ohyeah, which by night stand in the alpha-beit-house of vowelconsonants-ohyeah. lift up your hands in the dedicated, and first-pool vowelconsonants-ohyeah. vowelconsonants-ohyeah that made namespaces and land first-pool thee out of mark-zion.

135

hell yeah. cheer ye the there-name of vowelconsonants-ohyeah; cheer him, o ye workers of vowelconsonants-ohyeah. ye that stand in the alpha-beit-house of vowelconsonants-ohyeah, in the courtyards of the house of our tohwards. cheer vowelconsonants-ohyeah; for vowelconsonants-ohyeah is good: prune cheers to his there-name; for it is pleasant. for vowelconsonants-ohyeah hath chosen heel-follow-jaqob to himself, and to-song-immersed-isra'al for his peculiar

treasure. for i know that vowelconsonants-ohyeah is great, and that our mister is above all tohwards. whatsoever vowelconsonants-ohyeah desires, that did he in namespaces, and in land, in the seas, and all deep places. he causeth the vapours to up from the ends of the land; he maketh lightnings for the rain; he let emergeth the breathwind out of his stores. who hit the firstborn of narrows-develop-egypt, both of earthing and in-them animal. who sent tokens and wonders into the midst of thee, o narrows-develop-egypt, upon big-house-fuhreroth and upon all his workers. who hit great nations, and killed mighty kings; curly-sihon king of the say-amorites, and mock-og king of at-tooth-bashan and all the kingdoms of nest-buy-kanaan and gave their land for an heritage, an heritage to to-song-immersed-isra'al his with. thy there-name, vowelconsonants-ohyeah, endureth to world; and thy memorial, vowelconsonants-ohyeah, throughout all generations. for vowelconsonants-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 make them are like to them: so is every one that be sureeth in them. first-pool vowelconsonants-ohyeah, o house of to-song-immersed-isra'al first-pool vowelconsonants-ohyeah, o house of gather-cabinet-aaron: first-pool vowelconsonants-ohyeah, o house of borrow-join-levi ye that respect vowelconsonants-ohyeah, first-pool vowelconsonants-ohyeah. first-pooled be vowelconsonants-ohyeah out of mark-zion, which dwelleth at cast-complete-jerusalem. hell yeah.

136

o give thanks to vowelconsonants-ohyeah; for he is good: for his kindness endureth to world. o give thanks to the tohwards of tohwards: for his kindness endureth to world. o give thanks to the mister of misters: for his kindness endureth to world. to him who alone doeth great wonders: for his kindness endureth to world. to him that by wisdom made 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 made 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 hit narrows-develop-egypt in their firstborn: for his kindness endureth to world: and let emerge to-song-immersed-isra'al from among them: for his kindness endureth to world: with a strong hand, and with a tilt-stretched out arm: for his kindness endureth to world. to him which cut-divided the end sea into cut-divides: for his kindness endureth to world: and made to-song-immersed-isra'al to pass-cross through the midst of it: for his kindness endureth to world: but overthrew big-house-fuhreroth and his stratagem in the end sea: for his kindness endureth to world. to him which led his with through the word-desert: for his kindness endureth to world. to him which hit great kings: for his kindness endureth to world: and killed famous kings: for his kindness endureth to world: curly-sihon king of the say-amorites: for his kindness endureth to world: and mock-og the king of at-tooth-bashan for his kindness endureth to world: and gave their land for an heritage: for his

kindness endureth to world: even an heritage to to-song-immersed-isra'al his worker: for his kindness endureth to world. who remembered us in our low-tide estate: for his kindness endureth to world: and hath redeemed us from our enemies: for his kindness endureth to world. who giveth food to all immersed-flesh for his kindness endureth to world. o give thanks to the tohwards of namespaces: for his kindness endureth to world.

137

by the rivers of in-mix-fade-babel, there we sat down, yea, we wept, when we remembered mark-zion. we hanged our harps upon the willows in the midst thereof. for there they that carried us away sit-captive required of us a immersed-song and they that wasted us required of us mirth, saying, sing us one of the songs of mark-zion. how will we sing vowelconsonants-ohyeah's immersed-song in a strange-substantial earth? if i forget thee, o cast-complete-jerusalem, let my right hand forget her cunning. if i do not remember thee, let my language-tongue cling to the roof of my mouth; if i prefer not cast-complete-jerusalem on my chief gladness. remember, vowelconsonants-ohyeah, betweeners of man-red-adom in the day of cast-complete-jerusalem; who said, raise it, raise it, even to the foundation thereof. o daughter of in-mix-fade-babel, who art to be destroyed; happy will he be, that compleeteeth thee as thou hast served us. happy will he be, that taketh and shattereth thy little ones against the stones.

138

i will thank-acknowledge thee with my whole heart: before the tohwards will i prune thank-acknowledge to thee. i will bow toward thy dedicated hall, and thank-acknowledge thy there-name for thy kindness and for thy truth: for thou hast greeted thy word on all thy there-name. in the day when i read-called thou answeredst me, and goatedst me with goatness in my person. all the kings of the land will thank-acknowledge thee, vowelconsonants-ohyeah, when they hear the sayings of thy mouth. yea, they will sing in the ways of vowelconsonants-ohyeah: for great is the heavy-weight of vowelconsonants-ohyeah. though vowelconsonants-ohyeah be tall, yet hath he respect to the lowly: but the tall he knoweth afar off. though i walk in the near-inward of narrows, thou wilt live me: thou wilt send thine hand against the nose-anger of mine enemies, and thy right hand will stick-safe me. vowelconsonants-ohyeah will perfect that which concerneth me: thy kindness, vowelconsonants-ohyeah, endureth to world: let not down the doings of thine own hands.

139

o lord, thou hast investigated me, and known me. thou knowest my downsitting and mine standing up, thou between-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, vowelconsonants-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 kindreds: thou hast covered me in my mother's belly. i will thank-acknowledge thee; for i am fearfully and wonderfully made: marvellous are thy doings; and that my person knoweth right well. my substance was not extinct-hid from thee, when i was made in hidden, and curiously wrought in the lowest parts of the land. thine eyes did see my substance, yet being unperfect; 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 tohwards! 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 kill the big-shot, o tohwards: turn aside 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, vowelconsonants-ohyeah, that hate thee? and am not i grieved with those that stand up against thee? i hate them with perfect hatred: i count them mine enemies. investigate me, o tohwards, 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

to persist, a pruning for dude-david. deliver me, vowelconsonants-ohyeah, from the break-visual earthing: preserve me from the damage earthing; which think of break-visuals in their heart; continually are they gathered together for war. they have sharpened their language-tongues like a serpent; adders' poison is under their lips. basket-rock-selah. keep me, vowelconsonants-ohyeah, from the hands of the big-shot; preserve me from the damage man; who have thought to overthrow my goings. the proud have hid a snare for me, and cords; they have spread a net by the way-side; they have name-there gins for me. basket-rock-selah. i said to vowelconsonants-ohyeah, thou art my tohwards: hear the voice of my supplications, vowelconsonants-ohyeah. o tohwards the mister, the goatness of my stick-safety, thou hast covered my head in the day of battle. grant not, vowelconsonants-ohyeah, the desires of the big-shot: further not his big-shot device; lest they high themselves. basket-rock-selah. as for the head of those that compass me about, let the labour of their own lips cover them. let burning coals fall upon them: let them be cast into the fire; into deep pits, that they stand not up again. let not an break-visual speaker be established in the land: break-visual will hunt the damage man to overthrow him. i know that vowelconsonants-ohyeah will maintain the criterion of the poor, and the criterion of the poor. surely the right will give thanks to thy there-name: the turgor-immersed will dwell in thy presence.

141

lord, i read-call to thee: make haste to me; give ear to my voice, when i read-call to thee. let my criming be set forth before thee as incense; and the lifting up of my hands as the evening refter. name-there a watch,

vowelconsonants-ohyeah, before my mouth; keep the door of my lips. incline not my heart to any break-visual word, to practise break-visual achievements with men that achievement upping: and let me not bread-eat of their dainties. let the right bang-shock 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 criming 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 tohwards the mister: in thee is my trust; leave not my person 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 fine-tuning for dude-david. a criming when he was in the cave. i cried to vowelconsonants-ohyeah with my voice; with my voice to vowelconsonants-ohyeah did i make my supplication. i spilled out my bush-talk before him; i shewed before him my narrows. when my breathwind was was wrapping itself within me, then thou knewest my lane. in the path wherein i walked have they hidden a snare for me. i saw on my right hand, and saw, but there was no man that would know me: refuge lost me; no man cared for my person. i cried to thee, vowelconsonants-ohyeah: i said, thou art my refuge and my part in the land of the living. attend to my cry; for i am very diluted: snatch me from my chasers; for they are stronger than i. let emerge my person out of prison, that i may praise thy there-name: the right will compass me about; for thou wilt deal bountifully with me.

143

hear my criming, vowelconsonants-ohyeah, give ear to my supplications: in thy hide-trainingfulness answer me, and in thy being right. and come not into criterion with thy worker: for in thy sight will no man living be rightified. for the enemy hath chased my person; he hath depressed my person to the land; he hath made 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 murmur on all thy doings; i muse on the doing of thy hands. i stretch forth my hands to thee: my person thirsteth after thee, as a thirsty land. basket-rock-selah. hear me quickly, vowelconsonants-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 wherein i should walk; for i lift up my person to thee. snatch me, vowelconsonants-ohyeah, from mine enemies: i flee to thee to cover me. learn me to do thy will; for thou art my tohwards: thy breathwind is good; lead me into the land of turgor-immersedness. quicken me, vowelconsonants-ohyeah, for thy there-name's sake: for thy being right' sake let emerge my person out of narrows. and of thy kindness cut off mine narrowers, and make lost all them that afflict my person: for i am thy worker.

first-pooled be vowelconsonants-ohyeah my rock which learneth my hands to war, and my fingers to fight: my kindness, and my fortress; my high tower, and my deliverer; my shield, and he in whom i trust; who go downth my with under me. vowelconsonants-ohyeah, what is earthling, that thou takest knowledge of him! or betweener of earthling, that thou think of him! earthling is like to vapor: his days are as a shadow that pass-crosseth away, bow thy namespaces, vowelconsonants-ohyeah, and come down: touch the mountains, and they will smoke. cast forth lightning, and scatter them: send thine arrow-halfers, and destroy them. send thine hand from above; rid me, and snatch me out of great waters, from the hand of strange-substantial betweeners; whose mouth wordeth vanity, and their right hand is a right hand of vainhood. i will prune a new immersed-song to thee, o tohwards: upon a psaltery and an instrument of ten strings will i prune praises to thee. it is he that giveth stick-safety to kings: who giveeth dude-david his worker from the break-visualful sword. rid me, and snatch me from the hand of strange-substantial betweeners, whose mouth wordeth vanity, and their right hand is a right hand of vainhood: that our betweeners may be as plants grown up in their youth; that our betweenas 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 let emerge thousands and ten thousands in our streets: that our oxen may be strong to labour; that there be no breaking in, nor emerging; that there be no complaining in our streets. happy is that with, that is in such a case: yea, happy is that with, whose tohwards is vowelconsonants-ohyeah.

145

i will extol thee, my tohwards, o king; and i will first-pool thy there-name to the worlds of worlds. every day will i first-pool thee; and i will cheer thy there-name to the worlds of worlds. great is vowelconsonants-ohyeah, and greatly to be cheered; and his greatness is uninvestigateable. one generation will laud thy doings to another, and will declare thy herobloke acts. i will bush-talk of the heavyweighty heavyweight of thy splendor, 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. vowelconsonants-ohyeah is camping, and wombing; slow to nose-anger, and of great kindness. vowelconsonants-ohyeah is good to all: and his wombings are over all his doings. all thy doings will thank-acknowledge thee, vowelconsonants-ohyeah; and thy kind ones will first-pool thee. they will say of the heavyweight of thy kingdom, and word of thy power; to make known to the betweeners of men his herobloking, and the heavyweighty splendor of his kingdom. thy kingdom is a worlds kingdom, and thy proverb-rule endureth throughout all generations. vowelconsonants-ohyeah supporteth all that fall, and raiseth up all those that be bowed down. the eyes of all inspect upon thee; and thou givest them their meat in due season. thou openest thine hand, and seven-satisfiest the desire of every living thing. vowelconsonants-ohyeah is right in all his ways, and holy in all his doings. vowelconsonants-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 stick-cry, and will stick-safe them. vowelconsonants-ohyeah preserveth all them that love him: but all the big-shot will he destroy. my mouth will word the cheering of vowelconsonants-ohyeah: and let all immersed-flesh first-pool his dedicated there-name to the worlds of worlds.

146

alleluia, of ageus and zacharias. hell yeah. cheer vowelconsonants-ohyeah, o my person. while i live will i cheer vowelconsonants-ohyeah: i will prune cheers to my tohwards while i have any being. put not your be sure in generous, nor in betweener 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 tohwards of heel-follow-jaqob for his help, whose inspect is in vowelconsonants-ohyeah his tohwards: which made namespaces, and land, the sea, and all that therein is: which keepeth truth to world: which doth criterion for the exploited: which giveth food to the hungry. vowelconsonants-ohyeah looseth the enchained: vowelconsonants-ohyeah openeth the eyes of the skin-blind: vowelconsonants-ohyeah stands up them that are bowed down: vowelconsonants-ohyeah loveth the right: vowelconsonants-ohyeah preserveth the strangers; he relieveth the fatherless and widow: but the way of the big-shots he twists. vowelconsonants-ohyeah will king to world, even thy tohwards, o mark-zion, to all generations. hell yeah.

147

hell yeah: for it is good to prune cheers to our tohwards; for it is pleasant; and cheer is comely. vowelconsonants-ohyeah doth between-build up cast-complete-jerusalem: he gathereth together the distanced of to-song-immersed-isra'l he healeth the fractured in heart, and bindeth up their wounds. he recounteth the count of the stars; he calleth them all by their there-names. great is our mister, and of great energy: his between-understanding is without count. vowelconsonants-ohyeah lifteth up the meek: he casteth the big-shots down to the land. prune to vowelconsonants-ohyeah with thanks; prune thank-acknowledge upon the violoin to our tohwards: 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 read-call. he desireeth not in the heroblokeness of the horse: he wants not the legs of a man. vowelconsonants-ohyeah wants them that respect him, in those that wait for his kindness. laud vowelconsonants-ohyeah, o cast-complete-jerusalem; laud thy tohwards, o mark-zion. for he hath strengthened the bars of thy gates; he hath first-pooled thy betweeners in near-inwards thee. he name-theredth completeness in thy borders, and seven-filleth thee with the finest of the wheat. he sendeth forth his saying upon land: his word runneth very swiftly. he giveth snow like wool: he scattereth the hoarfrost like ashes. he flingeth 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 heel-follow-jaqob, his statutes and his criteria to to-song-immersed-isra'l he hath not dot

so with any nation: and as for his criteria, 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 armies. 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 there-name of vowelconsonants-ohyeah: for he directed, and they were created. he hath also standstayd them to the worlds of worlds: he hath made a imitate-statute which will not pass-cross. cheer vowelconsonants-ohyeah from the land, ye crocodiles, and all deeps: fire, and ruin-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 bird: kings of the land, and all mum-withs; immersed-princes, and all criticals of the land: both young men, and maidens; old men, and children: let them cheer the there-name of vowelconsonants-ohyeah: for his there-name alone is excellent; his acknowledgement is on the land and namespaces. he also highs the ray-horn of his with, the cheer of all his kind ones; even of betweeners of to-song-immersed-isra'al a with near to him. hell yeah.

149

hell yeah. sing to vowelconsonants-ohyeah a new immersed-song and his cheer in the assembly of kind ones. let to-song-immersed-isra'al be glad in him that made him: let betweeners of mark-zion be gladnessful in their king. let them cheer his there-name in the dance: let them prune cheers to him with the timbrel and violin. for vowelconsonants-ohyeah taketh pleasure in his with: he will beautify the meek with stick-safety. let the kind ones exult in heavyweight: let them joy-sing aloud upon their beds. let the high praises of tohwards 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 chain their kings with chains, and their heavyweighties with fetters of iron; to do upon them the criterion written: this honour have all his kind ones. hell yeah.

150

hell yeah. cheer tohwards 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 violin. cheer him with the timbrel and dance: cheer him with stringed instruments and organs. cheer him upon the loud cymbals: cheer him upon the high sounding cymbals. let every thing that hath breathing cheer vowelconsonants-ohyeah. hell yeah.

proverb-rules

1

the proverb-rules of complete-solomon between of dade-david, king of to-song-immersed-isra'el to know wisdom and instruction; to perceive the sayings of between-understanding; to receive the instruction of skill, being right, and criterion and immersedness; to give skin-awakety to the simple, to the young man knowledge and discretion. a wise man will hear, and will increase learning; and a man of between-understanding will buy to wise counsels: to between-understand a proverb-rule, and the interpretation; the words of the wise, and their dark sayings. the respect of vowelconsonants-ohyeah is the heading of knowledge: but fools despise wisdom and instruction. my between hear the instruction of thy father, and leave not the drops-of-teaching-tora of thy mother: for they will be an ornament of camping to thy head, and chains about thy neck. my between if misers entice thee, consent thou not. if they say, go with us, let us ambush for blood, let us lurk privily for the innocent for nothing: 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 between walk not thou in the way with them; refrain thy foot from their lane: for their feet run to break-visual, and make haste to spill blood. surely for nothing the net is spread in the eyes of any possessor of wings. and they ambush for their own blood; they lurk privily for their own persons. so are the paths of every one that is slicing profit-slice; which taketh away the person of the owners thereof. wisdom crieth without; she uttereth her voice in the streets: she crieth in the chief place of noise, 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 scornors delight in their scorning, and fools hate knowledge? turn you at my reproof: behold, i will pour out my breathwind to you, i will make known my words to you. because i have called, and ye refused; i have tilt-stretched out my hand, and no man regarded; but ye have set at naught all my counsel, and would none of my reproof: i also will laugh at your calamity; i will mock when your fear cometh; when your fear cometh as disaster, and your destruction cometh as a whirlwind; when cliff-constrain 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 vowelconsonants-ohyeah: they would none of my counsel: they spurned 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 break-visual.

2

my between if thou wilt receive my sayings, and hide my directives with thee; so that thou incline thine ear to wisdom, and apply thine heart to between-understanding; yea, if thou criest after knowledge, and liftest up thy voice for between-understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then will thou between-understand the respect

of vowelconsonants-ohyeah, and find the knowledge of tohwards. for vowelconsonants-ohyeah giveth wisdom: out of his mouth cometh knowledge and between-understanding. he layeth up sound wisdom for the turgor-immersed: he is a shield to them that walk turgor-immersedly. he keepeth the paths of criterion and preserveth the way of his kind ones. then will thou between-understand being right, and criterion and immersedness; yea, every good path. when wisdom cometh into thine heart, and knowledge is pleasant to thy person; discretion will preserve thee, between-understanding will keep thee: to snatch thee from the way of the break-visual 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 break-visual, and delight in the frowardness of the break-visual; whose paths are adamant, and they adamant in their paths: to snatch 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 tohwards. for her house sinks 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 between forget not my drops-of-teaching-tora but let thine heart develop my directives: for length of days, and long life, and completeness, 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 fine-tuning in the eyes of tohwards and earthing. be sure in vowelconsonants-ohyeah with all thine heart; and lean not to thine own between-understanding. in all thy ways acknowledge him, and he will direct thy paths. be not wise in thine own eyes: respect vowelconsonants-ohyeah, and turn aside from break-visual. it will be health to thy navel, and marrow to thy bones. heavyweight vowelconsonants-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 between be not fed up with the chastening of vowelconsonants-ohyeah; neither thorn his reproveion: for whom vowelconsonants-ohyeah loveth he reproveeth; even as a father the between who he wants. happy is the earthing that findeth wisdom, and the earthing that getteth between-understanding. for the merchandise of it is good from the merchandise of silver, and the gain thereof than fine gold. she is more precious than rubies: and all the things thou canst desire are not to be equaled 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 lanes are completeness. she is a tree of life to them that lay hold upon her: and happy is every one that retaineth her. vowelconsonants-ohyeah by wisdom hath founded the land; by between-understanding hath he established the namespaces. by his knowledge the depths are hatchd, and the grind-skiss drop down the dew. my between let not them depart from thine eyes: keep sound wisdom and discretion: so will they be person to thy person, and

camping to thy neck. then will thou walk in thy way for sure, and thy foot will not be injured. when thou liest down, don't be afraid: yea, thou will lie down, and thy sleep will be sweet. be not afraid of sudden respect, neither of the disaster of the big-shots, when it cometh. for vowelconsonants-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 break-visual against thy in-sight, seeing he dwelleth surely by thee. quarrel not with a earthing for nothing, if he have done thee no break-visual. envy thou not the violent, and choose none of his ways. for the froward is taboo to vowelconsonants-ohyeah: but his secret is with the turgor-immersed. the curse of vowelconsonants-ohyeah is in the house of the big-shot: but he first-pooleth 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 betweeners, the instruction of a father, and attend to know between-understanding. for i give you good doctrine, forsake ye not my drops-of-teaching-tora for i was my father's betweener 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 directives, and live. get wisdom, get between-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 between-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 give to thee. hear, o my betweener 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-narrowed; and when thou runnest, don't stumble. take fast hold of instruction; don't let her down: keep her; for she is thy life. come not into the path of the big-shots, and go not in the way of break-visual men. avoid it, pass-cross not by it, turn from it, and pass-cross away. for they sleep not, except they have done break-visual; and their sleep is robbed, unless they quarrel some to fall. for they eat the bread of big-shot, 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 betweener 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 immersed-flesh keep thy heart with all diligence; for out of it are the emerges of life. turn aside 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: turn aside thy foot from break-visual.

5

my betweener attend to my wisdom, and bow thine ear to my between-understanding: that thou mayest regard discretion, and that thy lips may keep knowledge. for the lips of another woman drop as an honeycomb, and her mouth is part-smoother than oil: but her end is bitter as wormwood, sharp as a two-edged sword. her feet go down to death; her steps take hold on asking. lest thou shouldest ponder the path of life, her ways are moveable, that thou canst not know them. hear me now therefore, o ye betweeners, and turn aside 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 immersed-flesh and thy flesh are consumed, and say, how have i hated instruction, and my heart spurned reproof; and have not heard the voice of my learners, nor inclined mine ear to them that instructed me! i was almost in all break-visual 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 shatter-scattered, 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 betweener be ravished with a strange-substantial woman, and embrace the bosom of a stranger? for the ways of man are before the eyes of vowelconsonants-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 betweener if thou be guarantee 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 betweener and snatch thyself, when thou art come into the hand of thy in-sight; go, humble thyself, and make sure thy in-sight. give not sleep to thine eyes, nor slumber to thine eyelids. snatch thyself as a gazelle from the hand of the hunter, and as a bird from the hand of the birder. go to the ant, thou sluggard; see 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 break-visual continually; he sends discord. therefore will his calamity come suddenly; suddenly will he be fractured without remedy. these six things doth vowelconsonants-ohyeah hate: yea, seven are an taboo to his person: a proud look, a lying language-tongue, and hands that spill innocent blood, an heart that deviseth powerful hsbimagination, feet that be swift in running to break-visual, a false witness that speaketh lies, and

he that sends discord among brethren. my betweener keep thy father's directive, and leave not the drops-of-teaching-tora 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 skin-awakest, it will bush-talk with thee. for the directive is a lamp; and the drops-of-teaching-tora is light; and reproofs of instruction are the way of life: to keep thee from the break-visual woman, from the smooth-flattery of the language-tongue of his in-sight woman. lust not after her beauty in thine heart; neither let her take thee with her eyelids. for by means of a whorish woman a man is brought to a piece of bread: and the aduress will hunt for the precious person. can a man take fire in his bosom, and his clothes not be burned? can one go upon hot coals, and his feet not be burned? so he that goeth in to his in-sight's woman; whosoever toucheth her will not be innocent. men do not despise a thief, if he steal to satisfy his person when he is hungry; but if he be found, he will completeness sevenfold; he will give all the substance of his house. but whoso committeth adultery with a woman lacketh heart: he that doeth it swim-runeth his own person. a touch and shame will he get; and his wintering will not be wiped away. for jealousy is the rage of a herobloke: therefore he will not pity 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 betweener keep my sayings, and name-there up my directives with thee. keep my directives, and live; and my drops-of-teaching-tora as the apple of thine eye. bind them upon thy fingers, write them upon the table of thine heart. say to wisdom, thou art my sister; and call between-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 reflected through my casement, and saw among the simple ones, i discerned among the youths, a young man lack of between-understanding, pass-crossing through the street near her corner; and he pass-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 harlot, and subtil of heart. (she is noisy and aside-turning; her feet abide not in her house: now is she without, now in the streets, and ambushes at every corner.) so she held him, and kissed him, and with an impudent face-turnings said to him, i have completers with me; this day have i completed my vows. therefore came i forth to meet thee, diligently to seek thy face-turnings, and i have found thee. i have decked my bed with coverings of tapestry, with carved works, with fine linen of narrows-develop-egypt. i have perfumed my bed with myrrh, aloes, and cinnamon. come, let us take our fill of love until the morning: let us solace ourselves with loves. for the Goodman is not at home, he is gone a long way: he hath taken a bag of money with him, and will come home at the day appointed. with her much fair speech she quarrelled him to yield, with the smooth-flattering of her lips she distanced 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 hatheth to the snare, and knoweth not that it is for his person. hearken to me now therefore, o

ye betweeners, and attend to the sayings of my mouth. let not thine heart decline to her ways, go not astray in her lanes. for she hath cast down many voided: 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 between-understanding give forth her voice? she standeth in the top of in-whats, by the way in the places of the lanes. 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 betweeners of earthing. o ye simple, between-understand wisdom: and, ye fools, be ye of an between-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-shot 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 between-understandeth, and turgor-immersed to them that find knowledge. receive my instruction, and not silver; and knowledge rather than choice gold. for wisdom is good from rubies; and all the things that may be desired are not to be equaled to it. i wisdom dwell with prudence, and find out knowledge of witty inventions. the respect of vowelconsonants-ohyeah is to hate break-visual: pride, and pride-swelling, and the break-visual way, and the froward mouth, do i hate. counsel is mine, and sound wisdom: i am between-understanding; i have strength. by me kings king, and princes imitate-statute being right. by me generous rule, and generouss, even all the criticals of the earth. i love them that love me; and those that seek me black-early will find me. heavy-weighties and heavyweight are with me; yea, generation-durable heavyweighties and being right. my fruit is good from gold, yea, than fine gold; and my revenue than choice silver. i lead in the path of being right, in the midst of the lanes of criterion that i may quarrel those that love me to inherit stratagem; and i will fill their treasures. vowelconsonants-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 heavy-weighty with water. before the mountains sunk in, before the hills was i brought forth: while as yet he had not made 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 name-there a compass upon the face-turnings of the depth: when he established the grind-skiss on: when he goated the fountains of the deep: when he gave to the sea his imitate-statute, that the waters should not pass-cross his mouth: when he name-thereed the foundations of the land: then i was by him, as one upped 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 betweeners of men. now therefore hearken to me, o ye betweeners: for happy are they that keep my ways. hear instruction, and be wise, and refuse it not. happy is the earthing that heareth me, alomding daily at my gates, waiting at the posts of my openings. for whoso findeth me findeth life, and will obtain favour of vowelconsonants-ohyeah. but he that damages against me damageeth his own person: all they that hate me love death.

wisdom hath between-built her house, she hath mined out her seven standstays: she hath cook-slaughtered her beasts; she hath blended her wine; she hath also arrayed her send-table she hath sent forth her youth-maidens: she crieth upon the highest places of the city, whoso is simple, let him turn aside hither: as for him that lacketh heart, she saith to him, come, eat of my bread, and drink of the wine which i have mixed. forsake the foolish, and live; and go in the way of between-understanding. he that reproveth a scorner getteth to himself shame: and he that reproveth a big-shot man getteth himself a blot. reprove not a scorner, lest he hate thee: reprove a wise man, and he will love thee. give instruction to a wise man, and he will be yet wiser: teach a right man, and he will increase in learning. the respect of vowelconsonants-ohyeah is the beginning of wisdom: and the knowledge of the dedicated is between-understanding. for by me thy days will be multiplied, and the years of thy life will be increased. if thou be wise, thou will be wise for thyself: but if thou scornest, thou alone will bear it. a foolish woman is noisy: 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 pass-crossengers who way-tread turgor-immersed on their paths: whoso is simple, let him turn aside 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 recd-call are in the depths of asking.

10

the proverb-rules of complete-solomon. a wise betweener maketh a glad father: but a foolish betweener is the heaviness of his mother. treasures of big-shot profit nothing: but being right stick-saveth from death. vowelconsonants-ohyeah will not suffer the person 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 maketh rich. he that gathereth in summer is a wise betweener but he that sleepeth in harvest is a betweener that quarrelth 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 there-name 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 giveth 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 quarrels: but love covereth all go-beyonds. in the lips of him that hath between-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 goatness city: the wipeing of the poor is their poverty. the achievement of the right tendeth to life: the fruit of the big-shot to miss he is in the path of life that keepeth instruction: but he that refuseth reproof erreth. he that covers hatred with lying lips, and he that lets emerge 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 vowelconsonants-ohyeah, it maketh rich, and he addeth no sorrow with it. it is as play-grinder to a fool to do mischief: but a man of between-understanding hath wisdom. the strange-terror of the big-shot, it will come upon him: but the desire of the right will be granted. as the whirlwind pass-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 vowelconsonants-ohyeah prolongeth days: but the years of the big-shots will be shortened. the waiting of the right will be gladness: but the expectation of the big-shots will get lost. the way of vowelconsonants-ohyeah is power to the upright: but wipeing will be to the goatness achievers. the right will to world not be removed: but the big-shot will not inhabit the land. the mouth of the right bringeth forth wisdom: but the froward language-tongue will be cut out. the lips of the right know what is acceptable: but the mouth of the big-shots speaketh frowardness.

11

a false balance is taboo to vowelconsonants-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 being pass-cross: 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 waiting of power men get losteth. the right is stick-saved out of narrows, and the big-shot cometh in his stead. an hypocrite with his mouth swim-ruineth 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 destroyed by the mouth of the big-shots. he that is lack of heart despiseth his in-sight: but a man of between-understanding holdeth his peace. he who goes gossiping revealeth secrets: but he that is of a hide-trainingful breathwind covereth the word. where no counsel is, the with fall: but in the multitude of counsellors there is stick-safety. he that is break-visual for a stranger will smart for it: and he that hathet suretiship is sure. a gracious woman retaineth heavyweight: and strong men retain heavyweighties. the kind man doeth good to his own person: but he that is cruel troubleth his own immersed-flesh the big-shot achievementeth a deceitful achievement: but to him that soweth being right will be a sure wage. as being right tendeth to life: so he that chases break-visual chases it to his own death. they that are of a adamant heart are taboo to vowelconsonants-ohyeah: but such as are sound in their way are his delight. though hand join in hand, the break-visual will not be unpunished: but the seed of the right will escape. as a jewel of gold in a swine's snout, so is a beautiful woman which turns aside discretion. the desire of the right is only good: but the expectation of the big-shots is being pass-cross. there is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to lack. the liberal person will be made fat: and he that watereth will be watered also himself. he that withholdeth corn, the people will curse

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 break-visual, it will come to him. he that be sureth in his riches will fall; but the right will flourish as a branch. he that troubleth his own house will inherit the breathwind: and the fool will be worker to the wise of heart. the fruit of the right is a tree of person; and he that winneth persons 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 vowelconsonants-ohyeah: but a man of big-shot devices will he condemn. a earthing will not be established by big-shotness: but the root of the right will not be moved. a woman of stratagem is a crown to her husband: but she that maketh ashamed is as rottenness in his bones. the thoughts of the right are criterion: but the counsels of the big-shots are high-deceit. the words of the big-shots are to ambush blood: but the mouth of the turgor-immersed will stick-save 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 twist-distorted heart will be despised. he that is lightly esteemed, and hath a worker, is good from he that heavyweighteth himself, and lacketh bread. a right man regardeth the person of his beast: but the wombings of the big-shots are cruel. he that worketh his earth will be seven-satisfy with bread: but he that chaseeth empty persons is lack of understanding. the big-shot desireth the net of break-visual men: but the root of the right giveth. the break-visual is snared by the go-beyond of his lips: but the right will emerged of narrow. a earthing will be seven-satisfy with good by the fruit of his mouth: and the recompence of a earthing's hands will be rendered to him. the way of a fool is turgor-immersed in his own eyes: but he that hearkeneth to counsel is wise. a fool's wrath is presently known: but a skin-awake man covereth shame. he that speaketh truth sheweth forth being right: but a false witness high-deceit. 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 break-visual: but to the counselors of completeness is gladness. there will no power happen to the right: but the big-shot will be filled with break-visual. lying lips are taboo to vowelconsonants-ohyeah: but they that do truly are his delight. a skin-awake earthing covereth knowledge: but the heart of fools read-calleth 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 earthing roasteth not that which he took in hunting: but the substance of a diligent earthing is precious. in the path of being right is life: and in the laneway thereof there is no death.

13

a wise betweener heareth his father's instruction: but a scorner heareth not rebuke. a man will eat good by

the fruit of his mouth: but the person of the betrayers will eat damage. he that keepeth his mouth keepeth his person: but he that openeth wide his lips will have wipeing. the person of the sluggard personth, and hath nothing: but the person of the diligent will be made fat. a right man hateth lying word: but a big-shot man is stinking, and is abashed. being right keepeth him that is upright in the way: but big-shotness overthrows the misser. there is that maketh himself rich, yet hath nothing: there is that maketh himself poor, yet hath great riches. the out-of-town of a man's person 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 name-there out. only by pride cometh drain-dispute: but with the well advised is wisdom. wealth gotten by vapor will be diminished: but he that gathereth by labour will increase. waiting 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 directive will be completed. the drops-of-teaching-tora of the wise is a fountain of life, to turn aside from the snares of death. good fine-tuning 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 break-visual: but a hide-trainingful ambassador is health. poverty and shame will be to him that refuseth instruction: but he that regardeth reproof will be heavyweighted. the person accomplished is sweet to the person: but it is taboo to fools to turn aside from break-visual. he that walketh with wise men will be wise: but a in-sight of fools will be break-visual. break-visual chases misers: but to the right good will be repayed. a good man leaveth an inheritance to his betweeners's betweeners: 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 criterion he that spareth his branch hateth his betweener but he that loveth him black-chasteneth him betimes. the right eateth to the seven-satisfying of his person: but the belly of the big-shots will lack.

14

every wise woman between-buildeth her house: but the folly one destructs it with her hands. he that walketh in his turgor-immersedness respecteth vowelconsonants-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 hide-trainingful 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 between-understandeth. go from the presence of a foolish man, when thou perceivest not in him the lips of knowledge. the wisdom of the skin-awake is to between-understand his way: but the folly of fools is high-deceit. fools make a mock at fault but among the turgor-immersed there is favour. the heart knoweth his own bitterness; and a stranger doth not guarantee for 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 hide-trainth ev-

ery word: but the skin-awake man looketh well to his going. a wise man respecteth, and turn aside from break-visual: 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 break-visual crouch 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 wombs the poor, happy is he. do they not err that devise break-visual? 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 snatcheth persons: but a high-deceitful witness speaketh lies. in the respect of vowelconsonants-ohyeah is goathness being sure: and his betweeners will have a place of refuge. the respect of vowelconsonants-ohyeah is a fountain of life, to turn aside from the snares of death. in the multitude of with is the king's honour: but in the want of with is the wiping of the prince. he that is slow to nose-anger is of great between-understanding: but he that is hasty of breathwind highs folly. a sound heart is the life of the immersed-flesh but envy the rottenness of the bones. he that exploiteth the poor winteringeth his maker: but he that heavyweighteth him wombs the poor. the big-shot is driven away in his break-visual: but the right hath hope in his death. wisdom resteth in the heart of him that hath between-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 being pass-cross is against him that quarrelth shame.

15

a soft answer turneth away wall-wrath: but grievous words up nose-anger. the language-tongue of the wise useth knowledge aright: but the mouth of fools poureth out folly. the eyes of vowelconsonants-ohyeah are in every place, beholding the break-visual and the good. a wholesome language-tongue is a tree of life: but overthrowing therein is a fracture in breathwind. a fool spurns 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 vowelconsonants-ohyeah: but the criming of the turgor-immersed is his delight. the way of the big-shot is an taboo to vowelconsonants-ohyeah: but he loveth him that chaseth after being right. reproveion is break-visual to him that forsaketh the way: and he that hateth reproof will die. asking and loss are before vowelconsonants-ohyeah: how much more then the hearts of betweeners of men? a scorner loveth not one that reproveth him: neither will he go to the wise. a glad heart maketh a good face-turnings: but by sorrow of the heart breathwind is broken. the heart of him that hath between-understanding seeketh knowledge: but the mouth of fools watch-feedeth on folly. all the days of the poor are break-visual: but he that is of a good heart hath a continual feast. better is little with the respect of vowelconsonants-ohyeah than great treasure and narrows therewith. better is a dinner of herbs where love is, than a stalled ox and hatred therewith. a wall-wrathful man stirreth up quarrel: but he

that is slow to nose-anger appeaseth quarrel. the way of the slothful man is as an hedge of thorns: but the way of the turgor-immersed is made plain. a wise betweener maketh a glad father: but a foolish earthing despiseth his mother. folly is gladness to him that lacks heart: but a man of between-understanding walketh turgor-immersedly. without counsel thoughts are severed: 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 path of life is on to the wise, that he may turn aside from asking tilt-under. vowelconsonants-ohyeah will destroy the house of the proud: but he will establish the border of the widow. the thoughts of the break-visual are an taboo to vowelconsonants-ohyeah: but the sayings of the top-bright are pleasant sayings. he that is slicing profit-slice 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 break-visual things. vowelconsonants-ohyeah is far from the big-shot: but he heareth the criming 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 is fed up with his own person: but he that heareth reproof getteth heart. the respect of vowelconsonants-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 vowelconsonants-ohyeah. all the ways of a man are win-pure in his own eyes; but vowelconsonants-ohyeah weigheth breathwinds. commit thy doings to vowelconsonants-ohyeah, and thy thoughts will be established. vowelconsonants-ohyeah hath achieved all things for himself: yea, even the big-shot for the day of break-visual. every one that is tall in heart is an taboo to vowelconsonants-ohyeah: though hand join in hand, he will not be unpunished. by kindness and truth cloudy is out-of-town'd: and by the respect of vowelconsonants-ohyeah men turn aside from break-visual. when a man's ways are wanted by vowelconsonants-ohyeah, he maketh even his enemies to be at completeness with him. better is a little with being right than great revenues without criterion. a earthing's heart thinks of his way: but vowelconsonants-ohyeah directeth his steps. a do magic criterion is in the lips of the king: his mouth transgresseth not in criterion a with criterion weight and balance are vowelconsonants-ohyeah's: all the weights of the bag are his doing. it is an taboo to kings to commit big-shot: 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 between-understanding rather to be chosen than silver! the highway of the turgor-immersed is to turn aside from break-visual: he that keepeth his way preserveth his person. pride goeth before fracturing, and an tall breathwind before a fall. better it is to be of an torment breathwind with the lowly, than to part the spoil with the proud. he that handleth a word wisely will find good: and whoso be sureth in vowelconsonants-ohyeah, happy is he. the wise in heart will be

called prudent: and the sweetness of the lips increaseth learning. fine-tuning 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 person, 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 break-visual: and in his lips there is as a burning fire. a froward man sends quarrel: and a whisperer separateth chief friends. a damage man enticeth his in-sight, and leadeth him into the way that is not good. he shutteth his eyes to think of froward things: moving his lips he bringeth break-visual to pass. the hoary head is a crown of glory, if it be found in the way of being right. he that is slow to 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 bosom; but the whole criterion thereof is of vowelconsonants-ohyeah.

17

better is a sword-parched morsel, and quietness therewith, than an house full of butchers with quarrel. a wise worker will have proverb-rule over a betweener that quarrelth shame, and will have part of the inheritance among the brethren. the fining pot is for silver, and the furnace for gold: but vowelconsonants-ohyeah trieth the hearts. a wicked doer giveth heed to power lips; and a liar giveth ear to a naughty language-tongue. whoso mocketh the poor winteringeth his maker: and he that is glad at calamities will not be unpunished. betweeners's betweeners are the crown of old men; and the glory of betweeners 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 a between-understanding man than an hundred stripes into a fool. an break-visual 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 break-visual for good, break-visual will not depart from his house. the heading of quarrel is as when one letteth out water: therefore leave off quarrel, before it be meddled with. he that rightifieth the big-shot, and he that condemneth the right, even they both are taboo to vowelconsonants-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 earthing lack of heart striketh hands, and becometh guarantee in the presence of his in-sight. he loveth go-beyond that loveth drain-dispute: and he that exalteth his gate seeketh fracturing. he that hath a adamant heart findeth no good: and he that hath a adamant language-tongue falleth into break-visual. 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 to pervert the paths of criterion between-understanding is before him that hath between-understanding; but the eyes of a fool are in the ends of the land. a foolish betweener is a grief to his father, and bitterness to her that bare him. also

to punish the right is not good, nor to strike generous for equity. he that hath knowledge spareth his sayings: and a man of between-understanding is of an excellent breathwind. even a fool, when he holdeth his peace, is thought of as wise: and he that shutteth his lips is esteemed a man of between-understanding.

18

through desire a man, having separated himself, seeketh and intermeddleth with all wisdom. a fool hath no desire in between-understanding, but that his heart may uncover itself. when the big-shot cometh, then cometh also contempt, and with shame wintering. 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 criterion a fool's lips come into quarrel, and his mouth calleth for strokes. a fool's mouth is his wiping, and his lips are the snare of his person. 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-ruiner. the there-name of vowelconsonants-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 fracturing the heart of man is tall, and before heavyweight is humility. he that answereth a word before he heareth it, it is folly and humiliation to him. breathwind of a man will sustain his infirmity; but a wounded breathwind who can lift? the heart of the prudent getteth knowledge; and the ear of the wise seeketh knowledge. a earthing's gift maketh room for him, and bringeth him before great men. he that is first in his own quarrel seemeth right; but his in-sight cometh and investigateth him. the lot quarrelth 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 vowelconsonants-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 person be without knowledge, it is not good; and he that hasteth with his feet misses. the folly of earthing overthrows his way; and his heart fretteth against vowelconsonants-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 chases them with sayings, yet they are wanting to him. he that getteth heart loveth his own person: he that keepeth between-understanding will find good. a false witness will not be unpunished, and he that speaketh lies will get lost. delight is not seemly for a fool; much

less for a worker to have proverb-rule over immersed-princes. the discretion of a earthing deferreth his nose-anger; and it is his glory to pass-cross over a go-beyond. the king's wrath is as the roaring of a out-of-town-lion; but his favour is as dew upon the grass. a foolish betweener is the calamity of his father: and the contentions of a woman are a continual dropping. house and riches are the inheritance of fathers: and a prudent woman is from vowelconsonants-ohyeah. slothfulness casteth into a deep sleep; and an idle person will suffer hunger. he that keepeth the directive keepeth his own person; but he that despiseth his ways will die. he that hath pity upon the poor lendeth to vowelconsonants-ohyeah; and that which he hath given will he complete him again. chasten thy betweener while there is hope, and let not thy person 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 thoughts in a man's heart; nevertheless the counsel of vowelconsonants-ohyeah, that will stand. the desire of a earthing is his kindness: and a poor earthing is good from a liar. the respect of vowelconsonants-ohyeah tendeth to life: and he that hath it will lodge seven-satisfy; he will not be accounted with break-visual. a slothful man hideth his hand in his success-saucer, and will not so much as bring it to his mouth again. hit a scorner, and the simple will beware: and reprove one that hath between-understanding, and he will between-understand knowledge. he that wasteth his father, and chaseth away his mother, is a betweener that quarrelth shame, and abashing. cease, my betweener to hear the instruction that quarrelth to err from the sayings of knowledge. an bloody witness scorneth criterion and the mouth of the big-shots swalloweth power. criterions are fixed for scorners, and stripes for the back of fools.

20

wine is a mocker, strong drink is noisy: and whosoever is deceived thereby is not wise. the terror of a king is as the roaring of a out-of-town-lion: whoso provoketh him to anger misses against his own person. it is an heavyweight for a man to settle from quarrel: but every fool will be meddling. the sluggard will not plow by reason of the winter; therefore will he beg in harvest, and have nothing. counsel in the heart of man is like deep water; but a man of between-understanding will draw it out. most men will read-call every one his own kindness: but a hide-trainingful earthing who can find? the right man walketh in his integrity: his betweeners are happy after him. a king that sitteth in the throne of judgment scattereth away all break-visual 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 vowelconsonants-ohyeah. even a youth is known by his achieveings, whether his achievement be win-pure, and whether it be turgor-immersed. the hearing ear, and the seeing eye, vowelconsonants-ohyeah hath made even both of them. love not sleep, lest thou come to poverty; open thine eyes, and thou will be seven-satisfy with bread. it is break-visual, it is break-visual, 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 guarantee 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 thought is established by counsel: and with good advice make war. he that goeth about gossiping revealeth secrets: therefore guarantee yourself not with him that flattereth with his lips. whoso lighten-curseth 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 break-visual; but endure on vowelconsonants-ohyeah, and he will stick-safe thee. divers weights are an taboo to vowelconsonants-ohyeah; and a false balance is not good. her-obloke's goings are of vowelconsonants-ohyeah; how can a earthing then between-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 vowelconsonants-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 energy: and the splendor of old men is the grey head. the blueness of a wound emptied away break-visual: so do stripes the inward parts of the belly.

21

the king's heart is in the hand of vowelconsonants-ohyeah, as the brooks of water: he turneth it whithersoever he desires. every way of a man is turgor-immersed in his own eyes: but vowelconsonants-ohyeah pondereth the hearts. to do being right and criterion is more acceptable to vowelconsonants-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 vapor tossed to and fro of them that seek death. the robbery of the big-shots will destroy them; because they refuse to do criterion the way of man is froward and strange: but as for the win-pure, his achievement is turgor-immersed. it is better to settle in a corner of the roof, than with a brawling woman in a wide house. the person of the big-shot perenth break-visual: 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 towards overthrow the big-shots for their break-visual. whoso stoppeth his ears at the cry of the poor, he also will read-call himself, but will not be heard. a gift in hidden pacieth nose-anger: and a reward in the bosom goatness wall-wrath. it is gladness to the right to achieve criterion but wipeing will be to the power achievers. the earthing that wandereth out of the way of fine-tuning will rest 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 word-desert, than with a contentious and an angry woman. there is treasure to be desired and oil in the dwelling of the wise; but a foolish earthing swallows it. he that chaseth 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 person from narrowss. proud and

haughty scorner is his there-name, who doeth in proud being pass-cross. the desire of the slothful killeth him; for his hands refuse to labour. he desireeth 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 persistently. a big-shot man hardeneth his face-turnings: but as for the turgor-immersed, he directeth his way. there is no wisdom nor between-understanding nor counsel against vowelconsonants-ohyeah. the horse is prepared against the day of war: but stick-safety is of vowelconsonants-ohyeah.

22

a good there-name is rather to be chosen than great riches, and loving camping rather than silver and gold. the rich and poor meet together: vowelconsonants-ohyeah is the maker of them all. a skin-awake man foreseeeth the break-visual, and hideth himself: but the simple pass-cross on, and are punished. by humility and the respect of vowelconsonants-ohyeah are heavy-weighties, and heavyweight, and life. thorns and snares are in the way of the adamant: he that doth keep his person will be far from them. init up a child in the way he should go: and when he is old, he will not turn aside from it. the rich proverb-ruleth over the poor, and the borrower is worker to the lender. he that soweth upping will reap vanity: and the branch of his being pass-cross will fail. he that hath a good eye will be first-pooled; for he giveth of his bread to the poor. cast out the scorner, and contention will emerge; yea, quarrel 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 vowelconsonants-ohyeah preserve knowledge, and he overthrows the words of the betrayer. the slothful man saith, there is a gather-lion without, i will be murdered in the streets. the mouth of strange women is a deep pit: he that is denounced of vowelconsonants-ohyeah will fall therein. folly is bound in the heart of a youth; 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 in your belly; they will withal be fitted in thy lips. that thy be sure may be in vowelconsonants-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 depress the poor in the gate: for vowelconsonants-ohyeah will quarrel their quarrel, and spoil the person of those that spoiled them. give no in-sightship with an angry possessor; and with a furious possessor don't go: lest thou learn his paths, and get a snare to thy person. be not thou one of them that strike hands, or of them that are guarantees 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. chest-envisionst thou a man agile 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 name-there a knife to thy throat, if thou be a possessor given to appetite-person. be not desirous of his dainties: for they are deceitful meat. labour not to be rich: cease from thine own between-understanding. wilt thou name-there thine eyes upon that which is not? for riches certainly make themselves wings; they fly away as an eagle toward namespaces. eat thou not the bread of him that hath an break-visual eye, neither desire thou his dainty meats: for as he imagines in his person, so is he: eat and drink, saith he to thee; but his heart is not with thee. the morsel which thou hast eaten will thou vomit up, and lose thy sweet words. word not in the ears of a fool: for he will despise the skill of thy words. remove not the old landmark; and come not into the fields of the fatherless: for their freer is strong; he will quarrel their quarrel 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 person from asking. my betweenner if thine heart be wise, my heart will be glad, even mine. yea, my kindeys will exult, when thy lips word turgor-immersed words. let not thine heart envy missers: but be thou in the respect of vowelconsonants-ohyeah all the day long. for surely there is an end; and thine expectation will not be cut off. hear thou, my betweenner and be wise, and guide thine heart in the way. be not among winebibbers; among riotous eaters of immersed-flesh for the drunkard and the glutton will come to poverty: and drowsiness will clothe a man with rags. hearken to thy father that begat thee, and despise not thy mother when she is old. buy the truth, and sell it not; also wisdom, and instruction, and between-understanding. the father of the right will greatly be glad: and he that 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 betweenner give me thine heart, and let thine eyes want my ways. for a whore is a deep ditch; and a strange-substantial woman is a narrow pit. she also ambushes 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 for nothing? who hath redness of eyes? they that tarry long at the wine; they that go to investigate mixed wine. see 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 see strange 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 bang-shocked me, and i felt it not: when will i skin-awake? i will seek it yet again.

24

be not thou envious against break-visual men, neither desire to be with them. for their heart murmureth plunder, and their lips word of labour. through wisdom is an house between-built; and by between-understanding it is established: and by knowledge will the chambers be filled with all precious and pleasant riches. a wise herobloke is in goatness; yea, a man of knowledge increaseth energy. for by wise counsel thou will

make 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 thinks to do break-visual 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 snatch them that are drawn to death, and those that are ready to be killed; if thou sayest, behold, we knew it not; achieveth not he that pondereth the heart consider it? and he that keepeth thy person, achieveth not he know it? and will not he render to every earthling according to his achievements? my betweneer 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 person: when thou hast found it, then there will be a reward, and thy expectation will not be cut off. ambush not, o big-shot man, against the dwelling of the right; plunder not his resting place: for a right man falleth seven times, and standth up again: but the big-shot will fall into break-visual. be glad not when thine enemy falleth, and let not thine heart be glad when he stumbleth: lest vowelconsonants-ohyeah see it, and it is break-visual in his eyes, and he turn away his nose-anger from him. fret not thyself because of break-visual men, neither be thou envious at the big-shot: for there will be no reward to the break-visual man; the candle of the big-shots will be put out. my betweneer respect thou vowelconsonants-ohyeah and the king: and ermeddle 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 criterion he that saith to the big-shot, thou are right; him will the withs curse, mum-withs will denounce 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 between-build thine house. be not a witness against thy in-sight for nothing; 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 pass-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 fence thereof was destructed. then i chest-envisioned, and saw it well: i saw 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 travelth; and thy lack as an armed man.

25

these are also proverb-rules of complete-solomon, which the men of vowel-strong-heceyaeoh king of vowel-acknowledge-yeahodah copied out. it is the heavyweight of tohwards to conceal a word: but the heavyweight of kings is to hqrsearch out a word. the namespaces for height, and the land for depth, and the heart of kings is uninvestigateable. take away the dress from the silver, and there will emerge a tool for the finer. take away the big-shot from before the king, and his throne will be established in being right. give 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, up hither; than that thou shouldst be put lower in the presence of the generous whom thine eyes have seen. don't emerge quickly to quarrel, lest thou know

not what to do in the end thereof, when thy in-sight hath put thee to humiliation. quarrel thy quarrel with thy in-sight himself; and uncover not a secret to his insight: lest he that heareth it name-thee 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 earring of gold, and an ornament of orange-gold, so is a wise reprove upon an hearing ear. as the cold of snow in the time of harvest, so is a hide-trainingful messenger to them that send him: for he refresheth the person of his misters. 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 fractures 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-halfer. being sure in an betrayer in time of narrows is like a break-visual 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 break-visual heart. if thine enemy be hungry, give him bread to eat; and if he be thirsty, give him let drink to drink: for thou wilt heap coals of fire upon his head, and vowelconsonants-ohyeah will complete thee. the north breathwind void-driveth away rain: so doth an denouncing face-turnings a hidden-backbiting language-tongue. it is better to settle in the corner of the roof, than with a brawling woman and in a wide house. as cold waters to a thirsty person, 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-ruin spring. it is not good to eat much honey: so for men to investigate 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 lighten-curse will not come for nothing. 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 equal 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 diluted: 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 ups into the hand of a drunkard, so is a proverb-rule in the mouths of fools. the great tohwards that void-brought-forth all things both wageeth the fool, and wageeth pass-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 success-saucer; it wearies him to bring it again to his mouth. the sluggard is wiser in his own conceit than seven men that can render a reason. he that pass-crosseth by, and meddleth with quarrel belonging not to him, is like one that holds 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 quarrel ceaseth. as coals are to burning coals, and wood to fire; so is a contentious man to scorch quarrel. the words of gossiping are as wounds, and they go down into the innermost parts of the belly, burning lips and a break-visual heart are like a potsheerd covered with silver dross. he that hateth dissembleth with his lips, and layeth up high-deceit in near-inwards him; when he voices camping, hide-train him not: for there are seven taboos in his heart. whose hatred is covered by deceit, his break-visual will be uncovered before the whole assembly. whoso diggeth a swim-ruin will fall therein: and he that rolleth a stone, it will reset upon him. a lying language-tongue hateth those that are bruised 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. hide-trainingful are the wounds of a friend; but the kisses of an enemy are deceitful. the seven-full person treads down on an honeycomb; but to the hungry person 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 heart: so doth the sweetness of a man's in-sight by person 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 betweener be wise, and make my heart glad, that i may word him that winteringeth me. a skin-awake man foreseeeth the break-visual, and hideth himself; but the simple pass-cross on, and are punished. take his garment that is guarantee for a stranger, and take a pledge of him for a strange-substantial woman. he that first-pooeth his in-sight with a loud voice, rising early in the morning, it will be thought a lighten-curse to him. a continual dropping in a very rainy day and a contentious woman are equal. whosoever hideth her hideth the breathwind, and the oil of his right hand, which read-call 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 mister will be heavyweighted. as in water face-turnings answereth to face-turnings, so the heart of earthling to earthling. asking and loss are never seven-full; so the eyes of earthling are never seven-satisfy. as the fining pot for silver, and the furnace for gold; so is a man to his cheer. though thou shouldst bray a fool in a mortar among wheat with a pestle, yet will not his folly turn aside 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 lets itself be seen, and grasss 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 chases: but the right are bold as a out-of-town-lion. for the go-beyond of a earth earthling are the immersed-princes thereof: but by a earthling of between-understanding and knowledge the state thereof will be prolonged. a poor her-obloke that exploiteth the poor is like a sweeping rain which leaveth no food. they that forsake the drops-of-teaching-tora cheer the big-shot: but such as keep the drops-of-teaching-tora quarrel with them. break-visual men between-understand not criterion but they that seek vowelconsonants-ohyeah between-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-tora is a between-understanding betweener but he that is a in-sight of riotous men humiliationth 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 turn asideeth his ear from hearing the drops-of-teaching-tora even his criming will be taboo. whoso quarrelth the turgor-immersed to go astray in an break-visual way, he will fall himself into his own swim-ruin: but the turgor-immersed will have good things in possession. the rich man is wise in his own conceit; but the poor that hath between-understanding investigateeth him. when right men do rejoice, there is great glory; but when the big-shots stand, a earthling is search-disguised. he that covereth his sins will not succeed: but whoso confesseth and forsaketh them will womb. happy is the earthling that feareth alway: but he that hardeneth his heart will fall into break-visual. as a roaring gather-lion, and a ranging bear; so is a big-shot proverb-ruler over the poor with. the prince that lacketh between-understanding is also a great exploitor: but he that hateth covetousness will prolong his days. a earthling that doeth exploitation to the blood of any person will flee to the pit; let no earthling 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 earth will have seven-plenty of bread: but he that chaseeth after vain persons will have poverty seven-enough. a hide-trainingful man will abound with first-poolings: but he that maketh haste to be rich will not be innocent. to have respect of persons is not good: for for a piece of bread that herobloke will go-beyond. he that alarm-hasteth to be rich hath an break-visual eye, and considereth not that lack will come upon him. he that reproveth a earthling afterwards will find more camping than he that smooth-flattereth with the language-tongue. whoso robbeth his father or his mother, and saith, it is no go-beyond; the same is the companion of a swim-ruiner. he that is of a proud heart stirreth up quarrel: but he that putteth his be sure in vowelconsonants-ohyeah will be made fat. he that be sureeth in his own heart is a fool: but whoso walketh wisely, he will escape. he that giveth to the poor will not lack: but he that hideth his eyes will have many a curse. when the big-shots stand, men hide themselves: but when they get lost, the right increase.

29

he, that being often reproveth hardeneth his neck, will suddenly be fractured, 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 harlots spendeth his substance. the king by criterion standstayeth the land: but he that receiveth gifts overthrows it. a herobloke that smooth-flattereth his in-sight spreadeth a net for his feet. in the go-beyond of an break-visual man there is a snare: but the right doth sing and be glad. the right considereth the quarrel 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 criticeth with a foolish man, whether he rage or laugh, there is no rest. the bloodthirsty hate the turgor-immersed: but the just seek his person. a fool lets emerge 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: vowelconsonants-ohyeah light-eneth both their eyes. the king that hide-trainingfully criticalth the poor, his throne will be established to untill. the branch and reproof give wisdom: but a child left to himself sends his mother to shame. when the big-shots are multiplied, go-beyond increaseth: but the right will see their fall. correct thy betweenner and he will give thee rest; yea, he will give delight to thy person. where there is no chest-vision, the with perish: but he that keepeth the drops-of-teaching-tora happy is he. a worker will not be corrected by words: for though he between-understand he will not answer. chest-en-visionist 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 quarrel, 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 person: he heareth cursing, and bewrayeth it not. the fear of earthing bringeth a snare: but whoso giveth his be sure in vowelconsonants-ohyeah will be sure. many seek the proverb-ruler's favour; but every man's criterion cometh from vowelconsonants-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 betweenner 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 between-understanding of a earthing. i neither learned wisdom, nor have the knowledge of the dedicated. who hath upped 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 there-name, and what is his son's there-name, if thou canst tell? every word of tohwards 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 vowelconsonants-ohyeah? or lest i be poor, and steal, and take the there-name of my tohwards in vain. accuse not a worker to his mister, lest he lighten-curse thee, and thou be found faulty. there is a generation that lighten-curseth 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 his excrement. 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 betweenas, 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 womb; 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 achieveen 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 name-thereed they their houses in the rocks; the locusts have no king, yet emerge they 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 up. if thou hast done foolishly in lifting up thyself, or if thou hast plotted, lay thine hand upon thy mouth. surely the churning of milk lets emerge butter, and the wringing of the nose lets emerge blood: so the forcing of nose-anger lets emerge quarrel.

31

the words of king to-why-lemu'al, the prophecy that his mother taught him. what, my son? and what, son of my belly? 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 to-why-lemu'al, it is not for kings to drink wine; nor for princes strong drink: lest they drink, and forget the law, and pervert the judgment of any of the poor. give strong drink to him that is ready to get lost, and wine to those that be of bitter persons. let him drink, and forget his poverty, and remember his misery no more. open thy mouth for the dumb in the quarrel of all such as are appointed to destruction. open thy mouth, critical rightly, and critic the quarrel 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 break-visual all the days of her life. she seeketh wool, and flax, and worketh in desire 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 plots about 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 can-

dle goeth not out by night. she sends her hands to the spindle, and her hands hold the distaff. she stretcheth out her hand to the poor; yea, she sends 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 maketh 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 giveth fine linen, and selleth it; and giveeth 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-tora of kindness. she looketh well to the ways of her household, and eateth not the bread of idleness. her betweeners stand up up, and call her blessed; her husband also, and he cheerth her. many betweenas have done with stratagem, but thou up them all. camping is deceitful, and beauty is false: but a woman that respecteth vowelconsonants-ohyeah, she will be cheerd. give her of the fruit of her hands; and let her own doings cheer her in the gates.

father-enemy-aiob

1

there was a man in the land of goose-uz whose there-name was father-enemy-aiob; and that man was perfect and turgor-immersed, and one that respected tohwards, and turned aside break-visual. and there were born to him seven betweeners and three betweenas. 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 betweeners went and feasted in their houses, every one his day; and sent and called for their three sisters to eat and to drink with them. and it was so, when the days of their feasting were gone about, that father-enemy-aiob sent and dedicated them, and rose up early in the morning, and onupped onups according to the count of them all: for father-enemy-aiob said, it may be that my betweeners have missed, and first-pooled tohwards in their hearts. thus did father-enemy-aiob continually. now there was a day when the betweeners of tohwards came to present themselves before vowelconsonants-ohyeah, and opposition came also among them. and vowelconsonants-ohyeah said to opposition, whence comest thou? then opposition answered vowelconsonants-ohyeah, and said, from going to and fro in the land, and from walking up and down in it. and vowelconsonants-ohyeah said to opposition, hast thou saw my worker father-enemy-aiob, that there is none like him in the land, a perfect and an turgor-immersed man, one that respecteth tohwards, and turns aside break-visual? then opposition answered vowelconsonants-ohyeah, and said, doth father-enemy-aiob respect tohwards for nothing? hast not thou made 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 send thine hand now, and touch all that he hath, and he will first-pool thee to thy face-turnings. and vowelconsonants-ohyeah said to opposition, behold, all that he hath is in thy power; only upon himself send not thine hand. so opposition emerged from the presence of vowelconsonants-ohyeah. and there was a day when his betweeners and his betweenas were eating and drinking wine in their eldest brother's house: and there came a messenger to father-enemy-aiob, and said, the cattle were plowing, and the asses watch-feeding beside them: and the that-come-sabeans fell upon them, and took them away; yea, they have slain the youths 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 tohwards is fallen from namespaces, and hath burned up the sheep, and the youths, and eaten them; and i only am escaped alone to tell thee. while he was yet wording, there came also another, and said, the as-ge-nies-kasdimns made out three bands, and fell upon the camels, and have carried them away, yea, and slain the youths 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 betweeners and thy betweenas were eating and drinking wine in their eldest brother's house: and, behold, there pass-crossed a great breathwind from the word-desert, and smote the four corners of the house, and it fell upon the young men, and they are dead; and i only am escaped alone to tell thee. then father-enemy-aiob arose, and rent

his mantle, and shaved his head, and fell down upon the land, and bowed, and said, skin-naked emerged i out of my mother's belly, and skin-naked will i reset name-there: vowelconsonants-ohyeah gave, and vowelconsonants-ohyeah hath taken away; first-pooled be the there-name of vowelconsonants-ohyeah. in all this father-enemy-aiob missed not, nor charged tohwards foolishly.

2

again there was a day when the betweeners of tohwards came to present themselves before vowelconsonants-ohyeah, and opposition came also among them to present himself before vowelconsonants-ohyeah. and vowelconsonants-ohyeah said to opposition, from whence comest thou? and opposition answered vowelconsonants-ohyeah, and said, from going to and fro in the land, and from walking up and down in it. and vowelconsonants-ohyeah said to opposition, hast thou saw my worker father-enemy-aiob, that there is none like him in the land, a perfect and an turgor-immersed man, one that respecteth tohwards, and turns aside break-visual? and still he holdeth fast his integrity, although thou movedst me against him, to swallow him for nothing. and opposition answered vowelconsonants-ohyeah, and said, visual-break-skin for visual-break-skin, yea, all that a man hath will he give for his person. but send thine hand now, and touch his bone and his immersed-flesh and he will first-pool thee to thy face-turnings. and vowelconsonants-ohyeah said to opposition, behold, he is in thine hand; but save his person. so emerged opposition from the presence of vowelconsonants-ohyeah, and hit father-enemy-aiob with break-visual 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 hold thine integrity? first-pool tohwards, 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 tohwards, and will we not receive break-visual? in all this did not father-enemy-aiob miss with his lips. now when father-enemy-aiob's three in-sights heard of all this break-visual that was come upon him, they came every one from his own place; gold-my-to-alipac the south-temanite, and fun-friend-bildad the swimmer-shuhite, and honk-zofar the delight-neematite: for they had made an name-therement 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.

3

after this opened father-enemy-aiob his mouth, and lighten-cursed his day. and father-enemy-aiob answered, 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 tohwards regard it from on, neither let the light shine upon it. let darkness and the shadow of death free-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 it that curse the day, who are ready to raise up their mourning. let the stars of the twilight thereof be dark; let it see for light, but have none; neither let it see the upping of the black: because it closed not up the doors of my mother's belly, nor hid labour from mine eyes. why died i not from the belly? why did i not give up the breathwind when i emerged 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 between-build sword-parched places for themselves; or with immersed-princes that had gold, who filled their houses with silver: or as an hidden untimely birth i had not been; as infants which never saw light. there the big-shots cease from troubling; and there the weary be at rest. there the enchained rest together; they hear not the voice of the impelor. the small and great are there; and the worker is free from his mister. wherefore is light given to him that is in labour, and person to the bitter in person; which long for death, but it cometh not; and dig for it more than for hid treasures; which be glad exceedingly, and are merry, when they can find the grave? why is light given to a herobloke whose way is hid, and whom tohwards hath covered? 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 was i quiet, neither was i resting; yet trouble came.

4

then gold-my-to-alipac the south-temanite answered and said, if we assay to commune with thee, wilt thou be wearied? but who can withhold himself from wording? chest-envision, 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 are weary; 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 nkhdcut off? even as i have seen, they that plow power, and sow labour, reap the same. by the breathing of tohwards 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 out-of-town-lions, are broken. the panther get losteth for wearing out 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 chest-visions of the night, when deep sleep falleth on men, fear read-call me, and trembling, which made all my bones to shake. then a breathwind passed before my face-turnings; the ruin-eir of my immersed-flesh stood up: it stood still, but i could not discern the form thereof: an picture was before mine eyes, there was stillness, and i heard a voice, saying, will mortal man be more right than tohwards? will a herobloke be more top-bright than his maker? behold, he name-there 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 depressed before the moth? they are lost from morning to evening: they

get lost persistently without any regarding it. doth not their surplus-remainder which is in them journey? 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 deadeeth the silly one. i have seen the foolish taking root: but suddenly i cursed his habitation. his betweeners are far from stick-safety, and they are depressed in the gate, neither is there any to snatch them. whose harvest the hungry eateth up, and taketh it even out of the thorns, and the robber swalloweth up their stratagem. although power emerges not of the dust, neither doth labour spring out of the earth; yet earthing is born to labour, as the sparks fly tall-upward. i would seek to tohwards, and to tohwards would i commit my word: which doeth great things and uninvestigateable; marvellous things without count: who giveth rain upon the land, and sendeth waters upon the fields: to name-there up on high those that be low-tide that those which mourn may be highed to stick-safety. he severes the thoughts 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 strong. so the poor hath hope, and upping stoppeth her mouth. behold, happy is the man whom tohwards reproveeth: therefore be not fed up with thou the chastening of the breast-field: for he maketh sore, and bindeth up: he arrow-shatters, and his hands make whole. he will deliver thee in six narrowss: yea, in seven there will no break-visual touch thee. in famine he will redeem thee from death: and in war from the power of the sword. thou will be hid from the scourge of the language-tongue: neither will thou be afraid of plunder when it cometh. at plunder and famine thou will laugh: neither will thou be afraid of the animals of the land. for thou will be in alignment with the stones of the field: and the animals of the field will be at completeness with thee. and thou will know that thy tent will be in completeness; and thou will account thy habitation, and will not miss thou will know also that thy seed will be great, and thine emerge-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 investigated it, so it is; hear it, and know thou it for thy good.

6

but father-enemy-aioab 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-halves of the breast-field are within me, the poison whereof drinketh up my breathwind: the terrors of tohwards do array themselves against me. doth the wild ass bray when he hath grass? or loweth the ox over his fodder? can that which is bland be eaten without salt? or is there any taste in the white of an egg? the things that my person refused to touch are: my sorrowful meat. oh that i might have my request; and that tohwards would grant me the thing that i long for! even that it would please tohwards to depress me; that

he would let loose his hand, and slice me! then should i yet have comfort; yea, i would harden myself in sorrow-stratagem: let him not pity; for i have not concealed the sayings of the dedicated one. what is my energy, that i should wait? and what is mine end, that i should prolong my person? is my energy the energy of stones? or is my immersed-flesh of brass? is not my help in me? and is wisdom distanced 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 betrayed as a brook, and as the stream of brooks they pass-cross away; which are dark-mourningish by reason of the ice, and wherein the snow is hid: what time they was warm, they vanish: when it is hot, they are consumed out of their place. the paths of their way are turned aside; they up to nothing, and get lost. the paths of right-tema looked, the companies of coming-sheba endured for them. they were ashamed because they were sure; they came thither, and were abashed. 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, escape me from narrower's hand? or, redeem me from the hand of the mighty? teach me, and i will hold my tongue: and cause me to between-understand wherein i have erred. how forcible are turgor-immersed sayings! but what doth your arguing reprove? do ye think to reprove sayings, and the speeches of one that is desperate, which are as breathwind? yea, ye overwhelm the fatherless, and ye dig a pit for your in-sight. now therefore be content, look upon me; for it is evident to you if i lie. reset, i pray you, let it not be upping; yea, reset again, my being right is in it. is there upping 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 awelinge? as a worker earnestly desireth the shadow, and as an awelinge endureth for the wage 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 upping of the black. my immersed-flesh is clothed with worms and clods of dust; my visual-break-skin is broken, and become fed-up. 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 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 person. am i a sea, or a crocodile, that thou name-thetest 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 terriest me through chest-visions: so that my person chooseth strangling, and death rather than my person. i am fed up with it; i would not live alway: let me alone; for my days are vapor. what is man, that thou shouldest magnify him? and that thou shouldest set thine heart upon him? and that thou shouldest account 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 name-there 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 will seek me in the black, but i will not be.

8

then answered fun-friend-bildad the swimmer-shuhite, and said, how long wilt thou speak these things? and how long will the sayings of thy mouth be like a enormous breathwind? doth tohwards twist criterion or doth the breast-field twist being right? if thy betweeners have missed against him, and he have sent them away for their go-beyond; if thou wouldst seek to tohwards betimes, and give thy supplication to the breast-field; if thou wert win-pure and turgor-immersed; surely now he would skin-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 investigation 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 let emerge 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 tohwards; 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 chest-envisions the place of stones. if he swallow 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. chest-envision, tohwards will not be fed up with a sound man, neither will he strenghten the break-visual doers: till he fill thy mouth with laughing, and thy lips with rejoicing. they that hate thee will be clothed with shame; and the dwelling place of the big-shots will come to nought.

9

then father-enemy-aiob answered and said, i know it is so of a truth: but how should man be right with tohwards? if he will desire to quarrel 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 completed? 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 say toeth the sun, and it riseth not; and sign-sealeth up the stars. which alone spreadeth out the namespaces, and way-treadeth upon the waves of the sea. which maketh arcturus, orion, and pleiades, and the chambers of the south. which doeth great things past investigating; yea, and wonders without count. lo, he goeth by me, and i see him not: he pass-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 tohwards will not withdraw his nose-anger, the proud helpers crouch 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 criterion. if i had called, and he had answered me; yet would i not hide-train that he had hearkened to my voice. for he breaketh me with a tempest, and multiplieth my wounds without quarrel. he will not give me to take my breathwind, but seven-filth me with bitterness. if i speak of energy, lo, he is strong: and if of criterion who will set me a time to prove-plead? if i rightify myself, mine own mouth will condemn me: if i say, i am perfect, it will also prove me adamant. though i were perfect, yet would i not know my person: i would be fed up with my life. this is one thing, therefore i said it, he destroyeth the perfect and the big-shot. if the scourge dead 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 for vapor? if i wash myself with snow water, and make my hands never so corn-clean; yet will thou plunge me in the ditch, and mine own clothes will abhor me. for he is not a man, as i am, that i should answer him, and we should come together in criterion neither is there any daysman betwixt us, that might lay his hand upon us both. let him turn aside his branch 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 person is weary of my person; i will leave my bush-talk upon myself; i will word in the bitterness of my person. i will say to towards, do not condemn me; shew me wherefore thou quarrelst with me. is it good to thee that thou shouldest exploit, that thou shouldest be fed up with the work of thine hands, and shine upon the counsel of the big-shots? hast thou eyes of immersed-flesh 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 snatch out of thine hand. thine hands have made me and fashioned me together round about; yet thou dost swallow me. remember, i beseech thee, that thou hast gave 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 visual-break-skin and immersed-flesh and hast covered me with bones and sinews. thou hast done with me life and kindness, and thy accountation 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 let emerge 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 belly 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 honk-zofar the delight-neemateite, 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 humiliated? for thou hast said, my take-lessons is win-pure, and i am corn-clean in thine eyes, but oh that towards would word, and open his lips against thee; and that he would shew thee the hideens of wisdom, that they are double to that which is! know therefore that towards exacteth of thee less than thine cloudy deserveth. canst thou by investigating find out towards? canst thou find out the breast-field to perfection? 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 closed up, or gather together, then who can hinder him? for he knoweth vain men: he seeth power also; will he not then see it? for vain men would be wise, though earthling be born like a wild ass's colt. if thou prepare thine heart, and stretch out thine hands toward him; if upping 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 pouring, and will not respect: because thou will forget thy labour, and remember it as waters that pass-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 father-enemy-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 towards, 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 towards are sure; into whose hand towards bringeth abundantly. but ask now the in-them animals, and they will teach thee; and the birds of the air, and they will tell thee: or bush-talk to the land, and it will teach thee: and the fishes of the sea will recount to thee. who knoweth not in all these that the hand of vowelconsonants-ohyeah hath wrought this? in whose hand is the person 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 between-understanding. with him is wisdom and strength, he hath counsel and between-understanding. behold, he destructs, and it cannot be between-built

again: he closes 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 goatness 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 turn asideth the speech of the trusty, and taketh away the taste of the aged. he spillesh contempt upon generous, and weakeneth the strength of the mighty. he uncovereth deep things out of darkness, and lets emerge to light the shadow of death. he increaseth the nations, and make loseth them: he enlargeth the nations, and straiteneth them again. he turns aside the heart of the chief of the with of the land, and causeth them to wander in a word-desert 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 tohwards. 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 quarrels of my lips. will ye word wickedly for tohwards? and word high-deceitfully for him? will ye accept his person? will ye quarrel for tohwards? is it good that he should investigate you? 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. wherefore do i take my immersed-flesh in my teeth, and name-there my person in mine hand? though he kill me, yet will i wait for 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 criterioned my criterion; i know that i will be rightified. who is he that will quarrel 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 think of me as thine enemy? wilt thou break a up-leaf driven to and fro? and wilt thou chase the dry stubble? for thou writest bitter things against me, and makest me to inherit the cloudies of my youth. thou givest my feet also in the stocks, and lookest narrowly to all my paths; thou name-theretest a print upon the heels of my feet. and he, as a rotten thing, worn out, as a garment that is moth eaten.

14

earthling that is born of a woman is of few days and seven-full of narrowes. he emerges like a flower, and is cut down: he fleeth also as a shadow, and stand-stayth not. and doth thou open thine eyes upon such

an one, and bringest me into criterion with thee? who can bring a top-bright thing out of an stained? not one. seeing his days are determined, the count of his months are with thee, thou hast appointed his bounds that he cannot pass-cross; sticky-notice-turn from him, that he may rest, till he will want, as an wageling, 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 herobloke dieth, and weakens 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 skin-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 sign-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 wasthest away the things which grow out of the dust of the land; and thou make lostest the hope of man. thou prevailest persistently against him, and he passeth: thou changest his face-turnings, and sendest him away. his betweeners come to heavyweight, and he knoweth it not; and they are brought low, but he perceiveth it not of them. but his immersed-flesh upon him will have pain, and his person within him will mourn.

15

then answered gold-my-to-alipac the south-temanite, and said, should a wise man utter vain knowledge, and fill his belly with the east breathwind? should he prove-reason with unprofitable word? or with speeches wherewith he can do no good? yea, thou severest respect, and restrainest bush-talk before tohwards. 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 tohwards? and dost thou restrain wisdom to thyself? what knowest thou, that we know not? what between-understandest thou, which is not in us? with us are both the grayheaded and very aged men, enormously more dayed elder than thy father. are the consolations of tohwards 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 tohwards, and lettest such words emerge 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 name-thereteth 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 upping like water? i will recount thee, hear me; and that which i have chest-envisioned 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 pass-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 voice is in his ears: in completeness the destroyer will come upon him. he hide-trainth 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. narrows and anguish will give him afraid; they will prevail against him, as a king ready to the battle. for he tilt-stretcheth out his hand against tohwards, 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 maketh collops 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 perfection thereof upon the land. he will not turn aside out of darkness; the flame will dry up his branches, and by the breathwind of his mouth will he turn aside. 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 fling 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 father-enemy-aioab 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 person were in my person's stead, i could heap up words against you, and move-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 hath made 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 by 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 narrower sharpeneth his eyes upon me. they have gaped upon me with their mouth; they have hit me upon the cheek winteringfully; they have gathered themselves together against me. tohwards hath disclosed me to the bloody, and turned me over into the hands of the big-shots. i was at ease, but he hath severed me: he hath also held me by my neck, and shatter-scattered me to pieces, and set me up for his mark. his archers compass me round about, he cleaveth my kindreds asunder, and doth not pity; he spilleth out my gall upon the land. he breaketh me with breach upon breach, he runneth upon me like a let-to-weak-giant. i have sewed sackcloth upon my skin, and ceased my ray-horn in the dust. my face-turnings is foul with weeping, and on my eyelids is the shadow of death; not for any damage in mine hands: also my criming 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 tohwards. o that one heroblokeness prove-plead for a herobloke with tohwards, as a betweener of man prove-pleadeth for his in-sight!

when a count-few years are come, then i will go the path 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 bitterness? name-there down now, name-there me in a guarantee with thee; who is he that will strike hands with me? for thou hast hid their heart from fine-tuning: therefore will thou not high them. he that speaketh smooth-flattery to his in-sights, even the eyes of his betweeners will fail. he hath made me also a byword 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 name-there 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 name-there the night into day: the light is short because of darkness. if i endure, the asking is mine house: i have made my bed in the darkness. i have read-call to wearing-out, 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 fun-friend-bildad the swimmer-shuhite, and said, how long will it be ere ye make an end of words? mark, and afterwards we will word. wherefore are we thought 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-narrowed, and his own counsel will fling him down. for he is sent 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 be strong against him. the snare is hidden for him in the land, and a trap for him in the lane. faderrors will make him afraid on every side, and will shatter-scatter him to his feet. his strength will be hungerbitten, and destruction will be fixed at his side. it will eat the strength of his visual-break-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 faderrors. 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 there-name 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 shuddering. surely such are the dwellings of the wicked, and this is the place of him that knoweth not tohwards.

then father-enemy-aioab answered and said, how long will ye grief my person, and depress me with words? these ten times have ye humiliated me: ye are not humiliated that ye make yourselves strange 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 tohwards hath twisted me, and hath compassed me with his net. behold, i shout out of damage, but i am not heard: i shout aloud, but there is no criterion he hath fenced up my path that i cannot pass-cross, and he hath named-there darkness in my lanes. he hath stripped me of my heavyweight, and turned aside the crown from my head. he hath demolished me on every side, and i am gone: and mine hope hath he journeyed like a tree. he hath also kindled his nose-anger against me, and he thinks of me 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, think of me as 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 to my woman, though i intreated for betweeners's sake of mine own belly. yea, young children were fed up with 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 clingeth to my visual-break-skin and to my immersed-flesh and i am escaped with the visual-break-skin of my teeth. have pity upon me, have pity upon me, o ye my in-sights; for the hand of tohwards hath touched me. why do ye chase me as tohwards, and are not seven-satisfy with my immersed-flesh oh that my words were now writt'n! oh that they were printed in a recount-scroll! that they were mined with an iron pen and lead in the rock to untill! for i know that my freer liveth, and that he will stand up at the latter day upon the earth: and though after my visual-break-skin worms destroy this flesh, yet in my immersed-flesh will i hold tohwards: whom i will hold for myself, and mine eyes will see, and not another; though my tools be consumed in my bosom. but ye should say, why chase 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 honk-zofar the delight-neemate, and said, therefore do my thoughts cause me to answer, and for this i make haste. i have heard the check of my humiliation, and breathwind of my between-understanding causeth me to answer. knowest thou not this of old, since earthling was name-there upon land, that the joying of the big-shots is short, and the gladness of the hypocrite but for a moment? though his zenith ups to the namespaces, and his head reach to the thick-clouds; yet he will get lost persistently 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 chest-vision of the night. the eye also which saw him will see him no more; neither will his place any more behold him. his betweeners will want 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 break-visual be sweet in his mouth, though he hide it under his language-tongue; though he pity 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: tohwards 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 crushed and hath forsaken the poor; because he hath robbed an house which he between-built not; surely he will not feel quietness in his belly, he will not escape of that which he desired. there will none of his meat be left; therefore will no man look for his good-tobgods. in the fulness of his sufficiency he will be in development-narrows: every hand of the laborious will come upon him. when he is about to fill his belly, tohwards will send the scorching 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 emerges of the body; yea, the glittering sword goes 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 break-visual 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 be liquified in the day of his nose-anger. this is the part of a big-shot earthling from tohwards, and the heritage appointed to him by tohwards.

21

but father-enemy-aioab 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 earthling? and if it were so, why should not my breathwind be narrowds? mark me, and be astonished, and name-there your hand upon your mouth. even when i remember i am afraid, and trembling taketh hold on my immersed-flesh wherefore do the big-shots live, become old, yea, are herobloke in stratagem? their seed is fixed in their eyes with them, and their emerge-offspring before their eyes. their houses are safe-complete from fear, neither is the branch of tohwards upon them. their bull gendereth, and loaths 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 violoin, and be glad at the voice of the organ. they spend their days in good, and in a moment go down to the asking. therefore they say to tohwards, turn aside from us; for we desire not the knowledge of thy ways. what is the breast-field, that we should work 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! tohwards part-distributeth sorrows in his nose-anger. they are as stubble before the breathwind, and as chaff that the storm carrieth away. tohwards layeth up his power for his betweeners: he completeth 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 desire hath he in his

house after him, when the count of his months is cut off in the half? will any learn tohwards knowledge? seeing he criticalth 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 person, and never eateth in goodness. 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 break-visual is reserved to the day of destruction? they will be brought forth to the day of pass-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 almond 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 for vapor, seeing in your answers there remaineth falsehood?

22

then gold-my-to-alipac the south-temanite answered and said, can a herobloke be profitable to tohwards, as he that is wise may be profitable to himself? is it any desire to the breast-field, that thou art right? or is it gain to him, that thou givest thy ways perfect? will he reprove thee for respect of thee? will he come with thee into criterion is not thy break-visual great? and thine cloudies infinite? for thou hast taken a pledge from thy brother for nothing, and stripped the skin-naked of their clothing. thou hast not given let drink 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 honourable man dwelt in it. thou hast sent widows away empty, and the arms of the fatherless have been depressed. 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 tohwards in the tallness of namespaces? and behold the tallness of the stars, how tall they are! and thou sayest, how doth tohwards 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 namespaces. hast thou marked the old path which powerful men have way-trodden? which were cut down out of time, whose foundation was pouring with a river: which said to tohwards, turn aside from us: and what can the breast-field achieve for them? yet he filled their houses with good things: but the counsel of the big-shots is far from me. the right see it, and are glad: and the innocent laugh them to scorn. whereas our substance is not extinct, but the remnant of them the fire eatth. acquaint now thyself with him, and be at completeness: thereby good will come to thee. receive, i pray thee, the drops-of-teaching-tora from his mouth, and name-there up his sayings in thine heart. if thou reset to the breast-field, thou will be between-build up, thou will put away upping far from thy tents. then will thou lay up gold as dust, and the gold of ash-ofir 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 tohwards. 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 escape the island of the innocent: and it is escaped by the corn-cleanness of thine hands.

23

then father-enemy-aioab answered and said, even to day is my complaint bitter: my stroke is heavier than my groaning. oh that i knew where i might find him! that i might come even to his seat! i would criterion my criterion before him, and fill my mouth with arguments. i would know the words which he would answer me, and between-understand what he would say to me. will he prove-plead against me with his great energy? no; but he would name-there energy in me. there the turgor-immersed might dispute with him; so should i be delivered persistently from my criterion. behold, i go forward, but he is not there; and backward, but i cannot perceive him: on the left hand, where he doth work, but i cannot chest-envision him: he wraps himself on the right hand, that i cannot hold him: but he knoweth the way that i take: when he hath tried me, i will emerge 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 person, and who can turn him? and what his person personth, even that he doeth. for he completes the thing that is appointed for me: and many such things are with him. therefore am i alarm-hastend at his presence: when i consider, i am afraid of him. for tohwards maketh my heart soft, and the breast-field alarm-hastenth me: because i was not cut off before the darkness, neither hath he covered the darkness from my face-turnings.

24

why, chest-envisioning times are not hidden from the breast-field, do they that know him not chest-envision 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 word-desert, they emerge to their achievement; rising be-times for a tear: the word-desert yieldeth food for them and for their children. they reap every one his corn in the field: and they gather the vintage of the big-shot. they cause the skin-naked to lodge without clothing, that they have no covering in the cold. they are wet with the downpours of the mountains, and embrace the rock for want of a shelter. they rob the fatherless from the breast, and take a pledge of the poor. they cause him to go skin-naked without clothing, and they take away the sheaf from the hungry; which make oil-develop within their walls, and way-tread their winepresses, and suffer thirst. men groan from out of the city, and the person of the voided crieth out: yet tohwards name-thereeth not folly to them. they are of those that rebel against the light; they know not the ways thereof, nor abide in the lanes thereof. the murderer standing up with the light killeth the poor and needy, and in the night is as a thief. the eye also of the adulterer waiteth for the twilight, saying, no eye will see me: and hides his face-turnings. in the dark they dig through houses, which they had sign-sealed for themselves in the daytime: they know

not the light. for the morning is to them even as the shadow of death: if one know them, they are in the faderrors of the shadow of death. he is swift as the waters; their part is lighten-cursed 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 upping will be fractured as a tree. he break-visual entreatheth 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 name-thered my speech nothing worth?

25

then answered fun-friend-bildad the swimmer-shuhite, and said, proverb-rule and fear are with him, he maketh completeness 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 tohwards? 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 between of earthling, which is a worm?

26

but father-enemy-aioab answered and said, how hast thou helped him that is without energy? how stick-safest thou the arm that hath no energy? how hast thou counseled 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 emerged from thee? dead things are void-brought-forth from under the waters, and the inhabitants thereof. asking is skin-naked before him, and loss hath no covering. he tilt-stretcheth out the north over empty-nothing, 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 between-understanding he arrow-halfers-shatters the proud. by his breathwind he hath garnished the namespaces; his hand hath void-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 between-understand?

27

moreover father-enemy-aioab carried on with his proverb-rule, and said, as tohwards liveth, who hath turned aside my criterion and the breast-field, who hath vexed my person; all the while my breathwind is in me, and breathwind of tohwards is in my nostrils; my lips will not word upping, nor my language-tongue murmur high-deceit. tohwards void that i should rightify you: till i die i will not turn aside mine integrity from me. my being right i hold fast, and will not let

it go: my heart will not wintering 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 profit-sliced, when tohwards taketh away his person? will tohwards hear his shout when narrows cometh upon him? will he delight himself in the breast-field? will he always call upon tohwards? i will teach you by the hand of tohwards: that which is with the breast-field will i not conceal. chest-envision, all ye yourselves have chest-envisioned it; why then vapor you vaporly? this is the part of a big-shot earthling with tohwards, and the heritage of despots, which they will part-receive of the breast-field. if his betweeners be multiplied, it is for the sword: and his emerge-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 between-buildeth his house as a moth, and as a booth that the keeper maketh. the rich man will lie down, but he will not be added: he openeth his eyes, and he is not. faderrors take hold on him as waters, a tempest stealeth him away in the night. the east wind carrieth him away, and he departeth: shuddered out of his place. for tohwards will fling upon him, and not pity: he would fain flee out of his hand. men will clap their hands at him, and will whistle 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 name-thereth an end to darkness, and investigateeth out all perfection: the stones of darkness, and the shadow of death. the flood breaketh out from the inhabitant; even the waters forgotten of the foot: they are dried up, they are moved from men. as for the land, out of it emerges 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 lane which no fowl knoweth, and which the culture's eye hath not seen: the arrow-lion's whelps have not way-trodden it, nor the thread-lion passed by it. he sends 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 let emergeth he forth to light. but where will wisdom be found? and where is the place of between-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 orange-gold of ash-ofir, with the precious onyx, or the sapphire. the gold and the crystal cannot array-compare it: and the exchange of it will not be for tools of fine gold. no remember will be made of coral, or of pearls: for the price of wisdom is above rubies. the topaz of cush-spindle-ethiopia will not array-compare it, neither will it be array-estimated with top-bright orange-gold. whence then cometh wisdom? and where is the place of between-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 there-name thereof with our ears. tohwards between-understandeth the way thereof, and he knoweth the

place thereof. for he seeth to the ends of the land, and seeth under the whole namespaces; to make the weight for the breathwinds; and he weigheth the let drinks by measure. when he made 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 investigated it. and to earthing he said, behold, the respect of vowelconsonants-ohyeah, that is wisdom; and to turn aside from break-visual is between-understanding.

29

moreover father-enemy-aioab carried on with his proverb-rule, and said, oh that i were as in months past, as in the days when tohwards 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 winter, when the secret of tohwards was upon my tent; when the breast-field was yet with me, when my youths were about me; when i washed my steps with butter, and the rock poured me out brooks of oil; when i emerged 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 immersed-princes refrained talking, and name-thered their hand on their mouth. the nobles held their voice, and their language-tongue clung 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 escaped 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 criterion 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 quarrel which i knew not i investigated. and i fractured the jaws of the wicked, and flung 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 heavyweight was fresh with me, and my bow was renewed in my hand. to me men gave ear, and waited, and kept stillness 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 hide-trained 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.

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but now they that are younger than i have me in play-grind, whose fathers i would have been fed up with 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 word-desert in former time solitary and waste. who cut up mallows by the bushes, and juniper roots for their meat. they were driven forth from among men, (they 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 betweeners of fools, yea, betweeners of base men: they were viler than the land. and now am i their music, yea, i am their byword. they abhor me, they flee far from me, and

spare not to spit in my face-turnings. because he hath loosed my cord, and tormented me, they have also sent loose the bridle before me. upon my right hand stand the youth; they send away my feet, and they raise up against me the paths of their destruction. they mar my lane, they set forward my calamity, they have no helper. they was upon me as a wide breaking in of waters: in the disaster they rolled themselves upon me. faderterrors are turned upon me: they chase my soul as the breathwind: and my welfare pass-crosseth away as a thick-cloud. and now my person is poured out upon me; the days of poverty 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 clothing search-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 opposest thyself against me. thou liftest me up to the breathwind; thou caustest me to ride upon it, and dissolvest my substance. for i know that thou wilt bring me to death, and to the house meeting-thou 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 person grieved for the poor? when i endured for good, then break-visual came to me: and when i endured for light, there came darkness. my bowels boiled, and were not still: the days of poverty 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 visual-break-skin is black upon me, and my bones are scorched with parch-heat. my harp also is turned to mourning, and my organ into the voice of them that weep.

31

i cut a alignment with mine eyes; why then should i think upon a maid? for what part of tohwards 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 hastened to high-deceit; let me be weighed in an even balance that tohwards 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 clung to mine hands; then let me sow, and let his in-sight eat; yea, let my emerge-offspring be rooted out. if mine heart have been deceived by a woman, or if i have ambushed 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 a cloudy crimes. for it is a fire that eatth to loss, and would root out all mine increase. if i were fed up with the criterion of my worker or of my true-mum-maid, when they criticed with me; what then will i do when tohwards standth up? and when he accounteth, what will i answer him? did not he that made me in the belly make him? and did not one fashion us in the belly? 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 upped with me, as with a father, and i have guided her from my mother's belly); 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 fractured from the bone. for destruction from tohwards 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 orange-gold, thou art my being sure; if i be glad because my stratagem was great, and because mine hand had gotten enormously; if i saw the sun when it shined, or the moon walking in preciousness; and my heart hath been hiddenly enticed, or my mouth hath kissed my hand: this also were an cloudy misappropriations: for i should have denied the tohwards that is on. if i be glad at the destruction of him that hated me, or lifted up myself when break-visual found him: neither have i gived my mouth to miss by wishing a curse to his person. if the men of my tent said not, oh that we had of his immersed-flesh we cannot be seven-satisfy. the stranger did not lodge in the street: but i opened my openings to the path-traveller. if i covered my go-beyonds as earth-blood-man-adam by hiding mine cloudy in my bosom: did i fear a great multitude, or did the contempt of families terrify me, that i was still, 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 quarrel man 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 earth 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 person: let thistles emerge instead of wheat, and cockle instead of barley. the words of father-enemy-aioab are ended.

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so these three men settled to answer father-enemy-aioab, because he was right in his own eyes. then was kindled the nose-anger of vowel-to-alyeaho between of barachel the scorn-bucite, of the kindred of high-ram against father-enemy-aioab was his nose-anger kindled, because he rightified himself rather than tohwards. also against his three in-sights was his nose-anger kindled, because they had found no answer, and yet had condemned father-enemy-aioab. now vowel-to-alyeaho had waited till father-enemy-aioab had worded, because they were elder than he. when vowel-to-alyeaho saw that there was no answer in the mouth of these three men, then his nose-anger was kindled. and vowel-to-alyeaho between of barachel the scorn-bucite answered and said, i am young, and ye are very old; wherefore i was afraid, and durst not shew you mine opinion. i said, days should word, and multitude of years should teach wisdom. but there is a breathwind in man: and the breathing of the breast-field giveth them between-understanding. great men are not always wise: neither do the aged between-understand criterion 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 investigated what to say. yea, i attended to you, and, behold, there was none of you that convinced father-enemy-aioab, or that answered his sayings: lest ye should say, we have found out wisdom: tohwards thrusteth him down, not man. now he hath not arrayed 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 in my belly cliff-constrains 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 earthling's person, neither let me give flattering titles to earthling. for i know not to give flattering titles; in so doing my maker would soon take me away.

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wherefore, father-enemy-aioab, 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 tohwards hath made me, and the breathwind of the breast-field hath given me life. if thou canst answer me, set thy words in array before me, stand up. behold, i am according to thy wish in tohwards'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 win-pure without go-beyond, i am innocent; neither is there cloudy in me. behold, he findeth occasions against me, he thinks of me as his enemy, he name-thereteth my feet in the stocks, he marketh all my paths. behold, in this thou art not right: i will answer thee, that tohwards is greater than man. why dost thou quarrel against him? for he giveth not account of any of his words. for tohwards wordeth once, yea twice, yet man perceiveth it not. in a dream, in a chest-vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then he openeth the ears of men, and sign-sealeth their instruction, that he may turn aside earthling from his purpose, and cover pride from herobloke. he keepeth back his person from the swim-ruin, and his person from pass-crossing over by the send-weapon. he is reproved also with pain upon his bed, and the multitude of his bones with strong pain: so that his life is grossed out by bread, and his person dainty eating. his immersed-flesh is consumed away, that it cannot be seen; and his bones that were not seen stick out. yea, his person draweth near to the grave, and his person to the swim-ruiners. if there be a messenger with him, an interpreter, one among a thousand, to shew to earthling his turgor-immersedness: then he is camping to him, and saith, deliver him from going down to the swim-ruin: i have found a out-of-town. his immersed-flesh will be fresher than a child's: he will reset to the days of his youth: he will pray to tohwards, and he will be wanted by 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 twist-distorted that which was turgor-immersed, and it equaled me not; he will redeem his person from going into the swim-ruin, and his person will see the light. lo, all these things achievementeth tohwards oftentimes with herobloke, to bring back his person from the swim-ruin, to be shining with the light of the living. mark well, o father-enemy-aioab, 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

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furthermore vowel-to-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 criterion let us know among ourselves what is good. for father-enemy-aioab hath said, i am right: and tohwards hath turned aside my criterion should i lie against my criterion? my wound is incurable without go-beyond. what herobloke is like father-enemy-aioab, who drinketh up mocking 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 be wanted by tohwards. therefore hearken to me ye men of heart: void-far be it from tohwards, that he should do big-shotness; and from the breast-field, that he should commit upping. for the achievement of a earthling will he complete to him, and cause every earthling to find according to his paths. yea, surely tohwards will not do big-shotly, neither will the breast-field twist criterion who hath given him a account over the land? or who hath name-thered the whole world? if he name-there his heart upon man, if he gather to himself his breathwind and his breathwind; all immersed-flesh will perish together, and earthling will turn again to dust. if now thou hast between-understanding, hear this: hearken to the voice of my words. will even he that hateth criterion govern? and wilt thou condemn him that is enormously 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 immersed-princes, nor regardeth the rich more than the poor? for they all are the doing of his hands. in a moment will they die, and the with will be troubled at night-half, and pass-cross away: and the mighty will be turned aside without hand. for his eyes are upon the ways of man, and he seeth all his goings. there is no darkness, nor shadow of death, where the power achievers may hide themselves. for he will not name-there upon man more than criterion; that he should enter into criterion with tohwards. he will break-visual in pieces enormous men uninvestigatable, and stand-stay others in their stead. therefore he knoweth their works, and he overturneth them in the night, so that they are depressed. he claps them as big-shot men in the open sight of others; because they turned aside from him, and would not consider any of his ways: so that they cause the shout of the poor to come to him, and he heareth the shout of the poor. when he giveth quietness, who then can make trouble? and when he hideth his face-turnings, who then can behold him? whether it be done against a nation, or against a earthling only: that the hypocrite king not, lest the with be ensnared. surely it is meet to be said to tohwards, i have borne chastisement, i will not offend any more: that which i hold not teach thou me: if i have achievee upping, i will achieve no more. should it be according to thy mind? he will complete it, whether thou be fed up with, or whether thou choose; and not i: therefore word what thou knowest. let men of heart tell me, and let a wise herobloke hearken to me. father-enemy-aioab hath worded without knowledge, and his words were without skill. my desire is that father-enemy-aioab may be tried until persisting because of his answers for powerful men. for he addeth go-beyond to his miss he clappeth his hands among us, and multiplieth his sayings

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vowel-to-alyeaho answered moreover, and said, think-est thou this to be criterion, that thou saidst, my being right is more than tohwards'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. see to the namespaces, and see; and behold the grind-skies 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-shot may hurt a earthling as thou art; and thy being right may profit between of earthling. by reason of the multitude of exploitations they make the exploited to stick-cry: they stick-cry out by reason of the arm of the mighty. but none saith, where is tohwards my giver, 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 shout, but none giveth answer, because of the pride of break-visual men. surely tohwards will not hear vanity, neither will the breast-field regard it. although thou sayest don't see him, yet judgment is before him; therefore bring forth thou in him. but now, because it is not so, he hath accounted in his nose-anger; yet he knoweth it not in great extremity: therefore doth father-enemy-aioab open his mouth for vapor; he makes enormous words without knowledge.

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vowel-to-alyeaho also proceeded, and said, suffer me a little, and i will shew thee that i have yet to speak on tohwards'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, tohwards is enormous, and is not fed up with any: he is enormous in energy and heart. he preserveth not the life of the big-shot: but giveth criterion to the poor. he withdraweth not his eyes from the right: but with kings are they on the throne; yea, he doth establish them persistently, and they are talled. and if they be chained in fetters, and be captured in cords of poverty; 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 him, they will spend their days in goodness, and their years in pleasures. but if they hear not, they will pass-cross over by the send-weapon, and they will die without knowledge. but the hypocrites in heart there-name-there nose-anger: they stick-cry not when he chaineth them. they die in youth, and their person is among the unclean. he delivereth the poor in his poverty, 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 criterion of the big-shot: criterion 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 array-estimate 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, tohwards exalteth by his energy: who teacheth like him? who hath accounted him his way? or who can say, thou hast achieved upping? remember that thou magnify his achievement, which men behold. every earthling may chest-envision it; earthling may look at it. behold, tohwards is great, and we know him not, neither can the count of his years be investigated. for he maketh small the drops of water: they pour down rain according to the vapour thereof: which the grind-skies do drop and distil upon earthling abundantly. also can any between-understand the spreadings of the thick-clouds, or the noise of his booth? behold, he spreadeth his light upon it, and covereth the 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.

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at this also my heart trembleth, and is moved out of his place. hear attentively the noise of his voice, and the sound that emerges of his mouth. he directeth it under the whole namespaces, and his lightning to the ends 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. tohwards 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 sign-sealeth up the hand of every earthling; that all men may know his doing. then the animals go into dens, and remain in their places. out of the south cometh the whirlwind: and cold out of the north. by the breathing of tohwards frost is given: and the breadth of the waters is develop-narrowed. also by watering he wearith 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. hearken to this, o father-enemy-aioib: stand still, and between-consider the wondrous works of tohwards. dost thou know when tohwards 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 poured seeing glass? teach us what we will say to him; for we cannot array our speech by reason of darkness. will it be recounted him that i word? if a man say, surely he will be swallowed up. and now men see not the bright light which is in the thick-clouds: but the breathwind pass-crosseth, and top-brightenth them. fair weather cometh out of the north: with tohwards is terrible majesty. touching the breast-field, we cannot find him out: he is excellent in energy, and in criterion and in plenty of being right: he will not torment. men do therefore respect him: he respecteth not any that are wise of heart.

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then vowelconsonants-ohyeah answered father-enemy-aioib 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 between-understanding. who hath laid the measures thereof, if thou knowest? or who hath tilt-stretched the line upon it? whereupon are the mister-bases thereof sunken? or who laid the corner stone thereof; when the morning stars sang together, and all the betweeners of tohwards shouted for joy? or who covers the sea with doors, when it brake forth, as if it had emerged out of the womb? when i made the cloud the clothing thereof, and thick darkness a swaddlingband for it, and fractured up for it my imitate-statuted place, and name-there 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 move-shaken out of it? it is turned as clay to the sign-seal; and they stand as a clothing. and from the big-shot their light is withholden, and the high arm will be fractured. hast thou came into the springs of the sea? or hast thou walked in the investigate of the depth? have the gates of death been uncovered 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 shouldest take it to the bound thereof, and that thou shouldest know the lanes to the house thereof? knowest thou it, because thou wast then born? or because the count of thy days is great? hast thou came into the treasures of the snow? or hast thou seen the treasures of the ruin-eil, which i have reserved against the time of 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 sectiond 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 word-desert, 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 belly emerged the ice? and the hoary frost of namespaces, who hath generated 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 let emerge mazzaroth in his season? or canst thou guide arcturus with his betweeners? knowest thou the ordinances of namespaces? canst thou name-there 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 give wisdom in the inward parts? or who hath given between-understanding to the heart? who can number the grind-skies in wisdom? or who can stay the bottles of namespaces, when the dust pours into hardness, and the clods cling fast together? wilt thou hunt the tear for the to-bring-lion? or fill the appetite of the out-of-town-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 stick-cry to tohwards, they wander for

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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 send out their sorrows. their young ones are in good liking, they grow up with corn; they emerge, and reset 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 word-desert, and the barren land his dwellings. he play-grinds the multitude of the city, neither regardeth he the crying of the driver. the range of the mountains is his look-after-pasture, and he searcheth after every green thing. will the unicorn be willing to work 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 hide-train 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 tohwards hath deprived her of wisdom, neither hath he imparted to her between-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 make him afraid as a grasshopper? the acknowledgement of his nostrils is terrible. he paweth in the valley, and rejoiceth in his energy: he emerges 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 hide-trainth he that it is the voice of the mouth-piece-horn he saith among the trumpets, ha, ha; and he smelleth the war afar off, the thunder of the captains, and the shouting. doth the hawk fly by thy between-understanding, and stretch her wings toward the south? doth the eagle mount up at thy mouth, and make her nest on tall? she dwelleth and abideth on the rock, upon the crag of the rock, and the strong place. from there she seeketh the eating, and her eyes look. her young ones also suck up blood: and where the voided are, there is she.

40

moreover vowelconsonants-ohyeah answered father-enemy-aioab, and said, will he that quarreleth with the breast-field instruct him? he that reproveth tohwards, let him answer it. then father-enemy-aioab answered vowelconsonants-ohyeah, and said, behold, i am vile; what will i answer thee? i will name-there mine hand upon my mouth. once have i worded; but i will not answer: yea, twice; but i will proceed no further. then answered vowelconsonants-ohyeah to father-enemy-aioab 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 sever my criterion wilt thou condemn me, that thou mayest be right? hast thou an

arm like tohwards? or canst thou thunder with a voice like him? deck thyself now with pride-swelling and excellency; and array thyself with acknowledge-glory and hdrbeauty. shatter-scatter the being pass-cross of thy nose-anger: and see every one that is proud, and low-tide him. see 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 hiding. then will i also confess to thee that thine own right hand can stick-safe thee. behold now behemoth, which i made 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 desire 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 tohwards: he that made him can make his sword to approach to him. surely the mountains bring him forth food, where 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 sureth that he can draw up its-going-down-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 name-there 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 visual-break-skin with barbed irons? or his head with fish spears? name-there thine hand upon him, remember the war, do no more. behold, the waiting of him is in vain: will not one be cast down even at the sight of him? none is so fierce that dare stir him up: who then is able to stand before me? who hath prevented me, that i should repay him? whatsoever is under the whole namespaces is mine. i will not conceal his parts, nor his herobloke word, nor his comely proportion. who can uncover the face-turnings of his clothing? 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, closed up together as with a close sign-seal. one is so near to another, that no air can come between them. they are clinging 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 escape. out of his nostrils emerges smoke, as out of a seething pot or caldron. his person kindleth coals, and a flame emerges of his mouth. in his neck lodgeth goatness, and sorrow is turned into joy before him. the flakes of his immersed-flesh are clinging together: they are poured in themselves; they cannot be moved. his heart is as poured as a stone; yea, as poured as a piece of the nether millstone. when he raiseth up himself, the mighty are afraid: by reason of fractureings they purify themselves. the sword of him that layeth at him cannot hold: the spear, the dart, nor the habergeon. he thinks of iron as straw, and brass as rotten wood. the arrow cannot make him flee: slingstones are turned with him

into stubble. darts are thought of 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 name-there'dth the sea like a pot of spice. he maketh a lane to shine after him; one would think the deep to be hoary. upon earth there is not his like, who is made without fear. he sees all tall things: he is a king over all betweeners of pride.

42

then father-enemy-aiob answered vowelconsonants-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 am fed up with myself, and repent in dust and ashes. and it was so, that after vowelconsonants-ohyeah had worded these words to father-enemy-aiob, vowelconsonants-ohyeah said to gold-my-to-alipac the south-temanite, my nose-anger is kindled against thee, and against thy two in-sights: for ye have not worded of me the word that is fixed, as my worker father-enemy-aiob hath. therefore take to you now seven bulls and seven rams, and go to my worker father-enemy-aiob, and onup for yourselves a onup; and my worker father-enemy-aiob will self-crime 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 father-enemy-aiob. so gold-my-to-alipac the south-temanite and fun-friend-bildad the swimmer-shuhite and honk-zofar the delight-neematite went, and did according as vowelconsonants-ohyeah worded them: vowelconsonants-ohyeah also accepted father-enemy-aiob. and vowelconsonants-ohyeah turned the sit-captivity of father-enemy-aiob, when he self-crimeed for his in-sights: also vowelconsonants-ohyeah gave father-enemy-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 be-moaned him, and comforted him over all the break-visual that vowelconsonants-ohyeah had brought upon him: every man also gave him a piece of money, and every one an earring of gold. so vowelconsonants-ohyeah first-pooled the latter end of father-enemy-aiob more than his heading: for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of cattle, and a thousand she asses. he had also seven betweeners and three betweenas. and he called the there-name of the first, jemima; and the there-name of the second, kezia; and the there-name of the third, kerenhappuch. and in all the land were no women found so beautiful as the betweenas of father-enemy-aiob: and their father gave them inheritance among their brethren. after this lived father-enemy-aiob an hundred and forty years, and saw his betweeners, and his betweeners' betweeners, even four generations. so father-enemy-aiob died, being old and seven-full of days.

song-immersed of songs

1

the immersed-song of songs, which is complete-solomon's. let him kiss me with the kisses of his mouth: for thy love is good from wine. because of the savour of thy good oils thy there-name 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 roll-rejoice in thee, we will remember thy love more than wine: the turgor-immersed love thee. i am black, but comely, o ye betweenas of cast-complete-jerusalem, as the tents of dark-mourning-qedar, as the break-visual-curtains of complete-solomon. see not upon me, because i am black, because the sun hath saw upon me: my mother's betweeners were scorching me; they made me the ntrkeeper of the vineyards; but mine own vineyard have i not monitored. tell me, o thou whom my person loveth, where-how thou watch-feedest, where-how thou maketh thy flock to completeness at noon: for why should i be as one that turneth aside by the flocks of thy insights? if thou know not, o thou beautifullest among women, emerge for yourself by the footsteps of the sheep, and watch-feed thy kids beside the watchers' tents. i have compared thee, o my break-visual-love, to a in-sight of horses in pharaoh's chariots. thy cheeks are comely with rows of jewels, thy neck with chains of gold. we will make thee borders of gold with studs of silver. while the king sitteth at his table, my spikenard sendeth forth the smell thereof. a bundle of myrrh is my well-beloved to me; he will lodge all night betwixt my breasts. my beloved is to me as a cluster of camphire in the vineyards of eye-of-my-luck-ein-gedi. behold, thou art beautiful, my rellove; behold, thou art beautiful; thou hast doves' eyes. behold, thou art beautiful, 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 sing-watch-sharon, and the lily of the valleys. as the lily among thorns, so is my break-visual-love among the betweenas. as the apple tree among the trees of the wood, so is my beloved among the betweeners. i sat down under his shadow with great delight, and his fruit was sweet to my taste. he brought me to the banqueting house, and his banner over me was love. support 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 betweenas of cast-complete-jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor skin-awake my love, till he desires. the voice of my beloved! behold, he cometh leaping upon the mountains, skipping upon the mountains. my beloved is like a gazelle or a young ram: behold, he standeth behind our wall, he looketh forth at the windows, shewing himself through the lattice. my beloved answered, and said to me, stand up, my break-visual-love, my beautiful 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 pruning of birds is come, and the voice of the turtle is heard in our land; the fig tree giveth forth her green figs, and the vines with the tender grape give a good smell. stand up, my break-visual-love, my beautiful 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 gazelle or a young ram upon the mountains of bether.

3

by night on my bed i sought him whom my person 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 person 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 person loveth? it was but a little that i pass-crossed from them, but i found him whom my person loveth: i held him, and would not let him go, until i had let emerge him into my mother's house, and into the chamber of her that bright-conceived me. i seven-charge you, o ye betweenas of cast-complete-jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor skin-awake my love, till he desires. who is this that cometh out of the word-desert like pillars of smoke, smoking with myrrh and white-frankincense, with all powders of the merchant? behold his bed, which is complete-solomon's; sixty heroblokes are about it, of the heroblokes of to-song-immersed-isra'al they all hold swords, being learned in war: every man hath his sword upon his thigh because of fear in the night. king complete-solomon made himself a chariot of the wood of build-white-lebanon. he made 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 betweenas of cast-complete-jerusalem. emerge, o ye betweenas of mark-zion, and see king complete-solomon with the crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart.

4

behold, thou art beautiful, my break-visual-love; behold, thou art beautiful; thou hast doves' eyes within thy locks: thy ruin-eir is as a flock of goats, that appear from mountain roll-until-gil'ed. thy teeth are like a flock of sheep that are even shorn, which upped 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 dude-david between-built for an armoury, whereon there hang a thousand shields, all shields of heroblokes. thy two breasts are like two young gazelles 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 beautiful, my break-visual-love; there is no spot in thee. come with me from build-white-lebanon, my spouse, with me from build-white-lebanon: see from the top of agreement-amana, from the top of tooth-meadow-shenir and fishing-net-hermon, from the gather-lions' dens, from the mountains of the leopards. thou hast ravished my heart, my sister, my spouse; thou hast ravished my heart with one of thine eyes, with one chain of thy neck. how beautiful is thy love, my sister, my

spouse! how much better is thy love than wine! and the smell of thine oils than all scents! thy lips, o my spouse, drop as the honeycomb: honey and milk are under thy language-tongue; and the smell of thy garments is like the smell of build-white-lebanon. a garden inclosed is my sister, my spouse; a spring shut up, a fountain sign-sealed. thy sendings are an orchard of high-pomegranates, with pleasant fruits; camphire, with spikenard, spikenard and saffron; calamus and cinnamon, with all trees of white-frankincense; myrrh and aloes, with all the chief scents: a fountain of gardens, a well of living waters, and streams from build-white-lebanon. skin-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 send his hand by the hole of the door, and my bowels were noisy 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 person 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 hit me, they wounded me; the keepers of the walls took away my veil from me. i seven-charge you, o betweenas of cast-complete-jerusalem, if ye find my beloved, that ye tell him, that i am sick of love. what is thy beloved more than another beloved, o thou beautifullest 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 fine orange-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 mister-bases of fine gold; his countenance is as build-white-lebanon, excellent as the cedars. his mouth is most sweet: yea, he is altogether lovely. this is my beloved, and this is my in-sight, o betweenas of cast-complete-jerusalem.

6

where is thy beloved gone, o thou beautifullest among women? where 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 glean lilies. i am my beloved's, and my beloved is mine: he watch-feedeth among the lilies. thou art beautiful, o my love, as want-placate-solve-tirzah, comely as cast-complete-jerusalem, terrible as

an army with banners. turn away thine eyes from me, for they have overcome me: thy ruin-eir is as a flock of goats that appear from roll-until-gil'ed. thy teeth are as a flock of sheep which 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 betweenas saw her, and blessed her; yea, the queens and the concubines, and they cheered her. who is she that reflecteth forth as the black, beautiful 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 person made me like the chariots of my-with-generous-eminadib. reset, reset, o garment-complete-shulamite; reset, reset, that we may chest-envision thee. what will ye chest-envision in the garment-complete-shulamite? as it were the company of two armies.

7

how beautiful are thy feet with shoes, o generous's daughter! the joints of thy thighs are like jewels, the doing of the hands of a cunning doingsman. thy immerse-pussy is like a round den-goblet, which lacketh not liquor: thy belly is like an heap of wheat set about with lilies. thy two breasts are like two young gazelles that are twins. thy neck is as a tower of ivory; thine eyes like the fishpools in score-supposition-heshbon, by the gate of bathrabbim: thy nose is as the tower of build-white-lebanon which looketh toward quiet-bag-damasqu. thine head upon thee is like damp-unripe-grain-karmel, and the ruin-eir of thine head like purple; the king is chained in the poisoneries. how beautiful 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 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 emerge 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 learn 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 betweenas of cast-complete-jerusalem, that ye stir not up, nor skin-awake my love, until he desires. who is this that cometh up from the word-desert, leaning upon her beloved? i raised thee up under the apple tree: there thy mother

brought thee forth: there she brought thee forth that bare thee. name-there me as a sign-seal upon thine heart, as a sign-seal upon thine arm: for love is goat-ness 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 wash it under: 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 between-build upon her a palace of silver: and if she be a threshold, we will inclose her with boards of cedar. i am a wall, and my breasts like towers: then was i in his eyes as one that found completion. complete-solomon had a vineyard at plenty-possessor-bel-hamon; he let out the vineyard to monitorers; every one for the fruit thereof was to bring a thousand pieces of silver. my vineyard, which is mine, is before me: thou, o complete-solomon, must have a thousand, and those that monitor the fruit thereof two hundred. thou that settlest in the gardens, the companions hearken to thy voice: cause me to hear it. flee, my beloved, and be thou like to a gazelle or to a young ram upon the mountains of scents.

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 from-father-moab, he, and his woman, and his two betweeners. and the there-name of the man was king-moloch-to-me-alimelek, and the there-name of his woman pleasant-neomi, and the there-name of his two betweeners sickness-mahlon and annihilation-kilion, gray-fruitful-afratites of bethlehem judah. and they came into the fields of from-father-moab, and continued there. and king-moloch-to-me-alimelek pleasant-neomi's man died; and she was left, and her two betweeners. and they lifted them women of the women of from-father-moab; the there-name of the one was drip-eorpah, and the there-name of the other sight-rut: and they dwelled there about ten years. and sickness-mahlon and annihilation-kilion died also both of them; and the woman was left of her two betweeners and her man. then she arose with her daughters in law, that she might reset from the fields of from-father-moab: for she had heard in the fields of from-father-moab how that vowelconsonants-ohyeah had accounted his with in giving them bread. wherefore she emerged out of the place where she was, and her two daughters in law with her; and they went on the way to reset to the land of vowel-knowlege-yeahodah. and pleasant-neomi said to her two daughters in law, go, reset each to her mother's house: vowelconsonants-ohyeah do kindly with you, as ye have dot with the dead, and with me. vowelconsonants-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 pleasant-neomi said, turn again, my betweenas: why will ye go with me? there yet any more betweeners in my womb, that they may be your husbands? turn again, my betweenas, 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 betweeners; would ye inspect for them till they were grown? would ye stay for them from having mans? nay, my betweenas; for it grieveth me much for your sakes that the hand of vowelconsonants-ohyeah is emerged against me. and they lifted up their voice, and wept again: and drip-eorpah kissed her mother in law; but sight-rut clave to her. and she said, behold, thy sister in law is gone back to her with, and to her towards: reset thou after thy sister in law. and sight-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 towards my towards: where thou diest, will i die, and there will i be buried: vowelconsonants-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 bread-house-bet-lehem. and it came to pass, when they were come to bread-house-bet-lehem, that all the city was moved about them, and they said, is this pleasant-neomi? and she said to them, call me not pleasant-neomi, call me bitter-merry-mara for the breast-field hath dealt very bitterly with me. i went out full and vowelconsonants-ohyeah hath brought me home again empty: why then call ye me pleasant-neomi, seeing vowelconsonants-

ohyeah hath testified against me, and the breast-field hath break-visualsed me? so pleasant-neomi resetted, and sight-rut the from-father-moabitess, her daughter in law, with her, which resetted out of the fields of from-father-moab: and they came to bread-house-bet-lehem in the beginning of barley harvest.

and pleasant-neomi had a kinsman of her herobloke's, a herobloke of stratagem, of the family of king-moloch-to-me-alimelek; and his there-name was in-goat-strength-boec. and sight-rut the from-father-moabitess said to pleasant-neomi, let me now go to the field, and glean ears of corn after him in whose eyes i will find camping. and she said to her, go, my daughter. and she went, and came, and gleaned in the part after the reapers: and her hap was to light on a part of the part belonging to in-goat-strength-boec, who was of the kindred of king-moloch-to-me-alimelek. and, behold, in-goat-strength-boec came from bread-house-bet-lehem, and said to the reapers, vowelconsonants-ohyeah be with you. and they answered him, vowelconsonants-ohyeah first-pool thee. then said in-goat-strength-boec to his youth that was set over the reapers, whose youth-maid is this? and the youth that was set over the reapers answered and said, it is the from-father-moabitish youth-maid that came back with pleasant-neomi out of the field of from-father-moab: and she said, i pray you, let me glean and glean after the reapers among the sheaves: so she came, and hath standstay even from the morning until now, that she settled a little in the house. then said in-goat-strength-boec to sight-rut, hearest thou not, my daughter? go not to glean in another field, neither go from hence, but cling here to by my youth-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 tools, and drink of that which the young men have drawn. then she fell on her face-turnings, and bowed herself to the land, and said to him, why have i found camping in thine eyes, that thou shouldest take knowledge of me, seeing i am a stranger? and in-goat-strength-boec answered and said to her, it hath end-fully been did me, all that thou hast done to thy mother in law since the death of thine man: and how thou hast left thy father and thy mother, and the land of thy nativity, and art come to a with which thou knewest not heretofore. vowelconsonants-ohyeah complete thy achievement, and a completed wage be given thee of vowelconsonants-ohyeah towards of to-song-immersed-isra'al under whose wings thou art come to trust. then she said, let me find camping in thy eyes, my mister; 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 in-goat-strength-boec said to her, at mealtime come thou hither, and eat of the bread, and dip thy morsel in the vinegar. and she sat beside the reapers: and he reached her parched corn, and she did eat, and was seven-suffice, and left. and when she was standn up to glean, in-goat-strength-boec directed his young men, saying, let her glean even among the sheaves, and humiliate her not: and let fall also some of the handfuls of purpose for her, and leave them, that she may glean them, and rebuke her not. so she gleaned in the field until even, and beat out that she had gleaned: and it was about an tired-efah of barley. and she lifted it up, and went into the city: and her

mother in law saw what she had gleaned: and she let emerge, and gave to her that she had reserved after she was seven-suffice. and her mother in law said to her, where hast thou gleaned to day? and where wroughtest thou? first-pooled be he that did take knowledge of thee. and she did her mother in law with whom i wrought to day is in-goat-strength-boec. and pleasant-neomi said to her daughter in law, first-pooled be he of vowelconsonants-ohyeah, who hath not left off his kindness to the living and to the dead. and pleasant-neomi said to her, the man is near of kin to us, one of our next free-relatives. and sight-rut the from-father-moabite said, he said to me also, thou wilt cling to my young men, until they have ended all my harvest. and pleasant-neomi said to sight-rut her daughter in law, it is good, my daughter; that thou emerge with his youth-maidens, that they meet thee not in any other field. so she clung to the youth-maidens of in-goat-strength-boec to glean to the end of barley harvest and of wheat harvest; and dwelt with her mother in law.

3

then pleasant-neomi her mother in law said to her, my daughter, will i not seek rest for thee, that it may be well with thee? and now is not in-goat-strength-boec of our kindred, with whose youth-maidens thou wast? behold, he winnoweth barley to night in the threshing-floor. wash thyself therefore, and anoint thee, and give thy raiment upon thee, and get thee down to the floor: but give not thyself known to the man, until he will have done eating and drinking. and it will be, when he lieth down, that thou wilt mark the place where he will lie, and thou wilt go in, and uncover his feet, and name-there thee down; and he will tell thee what thou wilt do. and she said to her, all that thou sayest to me i will do. and she went down to the floor, and did according to all that her mother in law bade her. and when in-goat-strength-boec had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of corn: and she came softly, and uncovered his feet, and laid her down. and it came to pass at night-half, that the man was afraid, and turned himself: and, behold, a woman lay at his feet. and he said, who art thou? and she answered, i am sight-rut thine handmaid: spread therefore thy skirt over thine handmaid; for thou art a free-relative. and he said, first-pooled be thou of vowelconsonants-ohyeah, my daughter: for thou hast did more kindness in the latter end than at the heading, inasmuch as thou followedst not young men, whether poor or rich. and now, my daughter, 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 free-relative: howbeit there is a free-relative nearer than i. lodge this night, and it will be in the morning, that if he will free you, well; let him free: but if he will not desire to free thee, then will i free thee, as vowelconsonants-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 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 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 pass-crossed in-goat-strength-boec up to the gate, and sat him down there: and, behold, the free-relative of whom in-goat-strength-boec worded pass-cross-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 free-relative, pleasant-neomi, that is come again out of the field of from-father-moab, selleth a part of field, which was our brother king-moloch-to-me-alimelek's: and i thought to advertise thee, saying, buy it before the settlers, and before the elders of my with. if thou wilt free it, free it: but if thou wilt not free it, then tell me, that i may know: for there is none to free it beside thee; and i am after thee. and he said, i will free it. then said in-goat-strength-boec, what day thou buyest the field of the hand of pleasant-neomi, thou must buy it also of sight-rut the from-father-moabite, the woman of the dead, to raise up the there-name of the dead upon his inheritance. and the free-relative said, i cannot free it for myself, lest i swim-ruin mine own inheritance: free thou my right to thyself; for i cannot free it. now this was the word in former time in to-song-immersed-isra'al concerning freeing 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 to-song-immersed-isra'al therefore the kinsman said to in-goat-strength-boec, buy it for thee. so he drew off his shoe. and in-goat-strength-boec said to the elders, and to all the with, ye are witnesses this day, that i have bought all that was king-moloch-to-me-alimelek's, and all that was annihilation-kilion's and sickness-mahlon's, of the hand of pleasant-neomi. moreover sight-rut the from-father-moabite, the woman of sickness-mahlon, have i purchased to be my woman, to raise up the there-name of the dead upon his inheritance, that the there-name of the dead be not cut off from among his brethren, and from the gate of his place: ye are witnesses this day. and all the with that were in the gate, and the elders, said, we are witnesses. vowelconsonants-ohyeah give the woman that is come into thine house like ewe-rachel and like tired-leah, which two did between-build the house of to-song-immersed-isra'al and do thou worthily in gray-fruitful-afrata, and be read-called in bread-house-bet-lehem: and let thy house be like the house of break-parez, whom date-palm-tamar bare to vowel-acknowledge-yeahodah, of the seed which vowelconsonants-ohyeah will give thee of this young woman. so in-goat-strength-boec took sight-rut, and she was his woman: and when he went in to her, vowelconsonants-ohyeah gave her conception, and she bare a betweener and the women said to pleasant-neomi, first-pooled be vowelconsonants-ohyeah, which hath not left thee this day without a free-relative, that his there-name may be read-called in to-song-immersed-isra'al and he will be to thee a restorer of thy person, and a nourisher of thine old age: for thy daughter in law, which loveth thee, which is better to thee than seven betweeners, hath born him. and pleasant-neomi took child, and laid it in her bosom, and became nurse to it. and the women her neighbors gave it a there-name, say-

ing, there is a betweenner born to pleasant-neomi; and they called his there-name worker-eobed he is the father of safe-jesse, the father of dude-david. now these are the generations of break-parez: break-parez begat courtyard-hezron, and courtyard-hezron begat high-ram, and high-ram begat my-with-generous-eminadab, and my-with-generous-eminadab begat pioneer-nahshon, and pioneer-nahshon begat complete-salmon, and complete-salmon begat in-goat-strength-boec, and in-goat-strength-boec begat worker-eobed and worker-eobed begat safe-jesse, and safe-jesse begat dude-david.

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 immersed-princess 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 betrayed her, they are become her enemies. vowel-conknowledge-yeahodah is uncover-exiled because of poverty, and because of great work: she dwelleth among the body-nations, she findeth no rest: all her chasers overtook her between the straits. the ways of mark-zion do mourn, because none come to the solemn feasts: all her gates are name-desolate: her darkener sigh, her virgins are grieved, and she is in bitterness. her narrower are the chief, her enemies prosper; for vowelconsonants-ohyeah hath grieved her for the multitude of her go-beyonds: her children are gone into sit-captivity before narrower. and from the daughter of mark-zion all her splendor is emerged: her immersed-princes are become like rams that find no look-after-pasture, and they are gone without energy before the chaser. cast-complete-jerusalem remembered in the days of her poverty and of her roaming all her pleasant things that she had in the days of old, when her with fell into the hand of narrower, and none did help her: narrower saw her, and did play-grind at her settlings. cast-complete-jerusalem hath missing missed; therefore she is removed: all that heavy-weighted her cheapen 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. vowelconsonants-ohyeah, see my poverty: for the enemy hath greeted himself. narrower hath spread out his hand upon all her pleasant things: for she hath seen that the body-nations came into her dedicated, whom thou didst direct that they should not come into thy congregation. all her with sigh, they seek bread; they have given their pleasant things for meat to relieve the person: see, vowelconsonants-ohyeah, and look; for i am become vile. is it nothing to you, all ye that pass-cross by? look, and see if there be any sorrow like to my sorrow, which is done to me, wherewith vowelconsonants-ohyeah hath grieved me in the day of his scorching 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 hath made me name-desolate and faint all the day. the upon-yoke of my go-beyonds is bound by his hand: they are wretched, and up upon my neck: he hath made my energy to fall, vowelconsonants-ohyeah hath gave me into their hands, from whom i am not able to stand up. vowelconsonants-ohyeah hath way-trodden under foot all my heroblokes in the near-inward of me: he hath called an assembly against me to crush my young men: vowelconsonants-ohyeah hath way-trodden the virgin, the daughter of vowel-acknowledge-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 person is far from me: my betweeners are name-desolate, because the enemy heroblokeed. mark-zion spreadeth forth her hands, and there is none to comfort her: vowelconsonants-ohyeah hath directed concerning heel-follow-jaqob, that his narrower should

be round about him: cast-complete-jerusalem is as a menstruous woman among them. vowelconsonants-ohyeah is right; for i have bittered against his mouth: hear, i pray you, all withs, and see my sorrow: my virgins and my young men are gone into sit-captivity. i called for my lovers, but they deceived me: my darkener and mine elders gave up the breathwind in the city, while they sought their meat to relieve their persons. behold, vowelconsonants-ohyeah; for i am in distress: my bowels are narrow; mine heart is turned in near-inwards me; for i have bitterly bittered: abroad the sword bereaveth, at home there is as death. they have heard that i sigh: there is none to comfort me: all mine enemies have heard of my break-visual; they are merry that thou hast done it: thou wilt bring the day that thou hast called, and they will be like to me. let all their break-visual 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 my base-mister covered the daughter of mark-zion with a thick-cloud in his nose-anger, and flung down from namespaces to the land the beauty of to-song-immersed-isra'al and remembered not his footstool in the day of his nose-anger! my base-mister hath swallowed up all the habitations of heel-follow-jaqob, and hath not pitied: he hath destructed in his being pass-cross the strong holds of the daughter of vowel-acknowledge-yeahodah; he hath pass-crossed them down to the land: he hath voided the kingdom and the immersed-princes thereof. he hath hewn off in his fierce nose-anger all the ray-horn of to-song-immersed-isra'al he hath drawn back his turgor-immersed hand from before the enemy, and he scorched against heel-follow-jaqob like a flaming fire, which eateth round about. he hath way-bent his bow like an enemy: he stood with his right hand as a narrower, and killed all that were pleasant to the eye in the tent of the daughter of mark-zion: he spilled out his fury like fire. vowelconsonants-ohyeah was as an enemy: he hath swallowed up to-song-immersed-isra'al he hath swallowed up all her palaces: he hath swim-ruined his strong holds, and hath increased in the daughter of vowel-acknowledge-yeahodah mourning and lamentation. and he hath damaged his booth, as if it were of a garden: he hath swim-ruined his places of the assembly: vowelconsonants-ohyeah hath caused the solemn feasts and settlings to be forgotten in mark-zion, and hath spurned in the indignation of his nose-anger the king and the darkener vowelconsonants-ohyeah has abandoned his butcher-place, he hath abhor-spurned his dedicated, he hath disclosed into the hand of the enemy the walls of her palaces; they have gave a voice in the alpha-beit-house of vowelconsonants-ohyeah, as in the day of a solemn feast. vowelconsonants-ohyeah hath thought to swim-ruin the wall of the daughter of mark-zion: he hath tilted-stretched out a line, he hath not withdrawn his hand from swim-ruining: therefore he made the rampart and the wall to lament; they languished together. her gates are sunk into the land; he hath fractured and fractured her bars: her king and her immersed-princes are among the body-nations: the drops-of-teaching-tora is no more; her come-bringers also find no chest-vision from vowelconsonants-ohyeah. the elders of the daughter of mark-zion sit upon the land, and are still: they have cast up dust upon their heads; they have

girded themselves with sackcloth: the virgins of cast-complete-jerusalem hang down their heads to the land. mine eyes do fail with tears, my bowels are troubled, my weight-liver is spilled upon the land, for the fracturing of the daughter of my with; because children and the sucklings wrap-faint in the streets of the city. they say to their mothers, where is corn and wine? when they were wrap-fainting themselves as the voided in the streets of the city, when their person was poured out into their mothers' bosom. what thing will i take to witness for thee? what thing will i liken to thee, o daughter of cast-complete-jerusalem? what will i equal to thee, that i may comfort thee, o virgin daughter of mark-zion? for thy fracture is great like the sea: who can heal thee? thy come-bringers have chest-envisioned vain and bland for thee: and they have not uncovered thine cloudy, to turn away thy sit-captivity; but have chest-envisioned for thee vain liftings and distances. all that pass-cross by clap their hands at thee; they whistle and wag their head at the daughter of cast-complete-jerusalem, saying, is this the city that men call the perfection of beauty, the joy of the whole land? all thine enemies have opened their mouth against thee: they whistle and gnash the teeth: they say, we have swallowed her up: certainly this is the day that we qohooked for; we have found, we have seen it. vowelconsonants-ohyeah hath done that which he had plotted; he hath profit-sliced his saying that he had directed in the days of old: he hath destructed, and hath not pitied: and he hath caused thine enemy to be glad over thee, he hath name-there up the ray-horn of thine narrower. their heart shouted to my base-mister, o wall of the daughter of mark-zion, let tears run down like a river day and night: give thyself no cessation; let not the daughter of thine eye be still. stand up, cry out in the night: in the heading of the watches spill out thine heart like water before the face-turnings of vowelconsonants-ohyeah: lift up thy hands toward him for the person of thy young children, that wrap-faint for hunger in the top of every street. behold, vowelconsonants-ohyeah, and look 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 killed in the dedicated of the mister? 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 iom_meeting-time my strange-terrors round about, so that in the day of vowelconsonants-ohyeah's nose-anger none eject-escaped nor remained: those that i have swaddled and upped hath mine enemy consumed.

3

i am the herobloke that hath seen poverty by the branch of his being pass-cross. 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 immersed-flesh and my visual-break-skin hath he worn out; he hath fractured my bones. he hath between-built against me, and compassed me with poison and hardship. he hath set me in dark places, as they that be dead of world-old. he hath fenced me about, that i cannot emerge: he hath made my chain heavy. also when i cry and stick-cry, he block-plugs my criming. he hath fenced my ways with shorn stone, my lanes he hath twist-distorted. he was to me as a bear ambushing, and as a gather-lion in hidden places. he hath

turned aside my ways, and torn me in pieces: he hath name-thered me name-desolate. he hath way-bent his bow, and set me as a mtrhmark for the arrow-halfer. he hath caused the betweeners of his quiver to come into my kindeys. i was a play-grind to all my with; and their music all the day. he hath seven-filled me with bitterness, he hath made me drunken with wormwood. he hath also broken my teeth with gravel stones, he hath covered me with ashes. and thou hast abandoned from completeness: i forgot goodness. and i said, my persistence and my waiting is lost from vowelconsonants-ohyeah: remembering mine poverty and my roaming, the wormwood and the poison. my person rememberingly remembers them, and is sinking in me. this i recall to my heart, therefore i wait. it is of vowelconsonants-ohyeah's kindnesses that we are not consumed, because his wombings fail not. they are new every morning: great is thy hide-trainingfulness. vowelconsonants-ohyeah is my part, saith my person; therefore will i wait for him. vowelconsonants-ohyeah is good to them that endure for him, to the person that seeketh him. it is good that a man should both wait and be still for the stick-safety of vowelconsonants-ohyeah. it is good for a herobloke that he lift the upon-yoke of his youth. he sitteth alone and is still, because he hath borne it upon him. he giveth his mouth in the dust; if so be there may be hope. he giveth his cheek to him that hits him: he is seven-filled seven-full with wintering. for my base-mister will not abandon to world: but though he quarrel grief, yet will he have womb-ing according to the multitude of his kindnesses. for he doth not torment willingly nor grieve betweeners of men. to depress under his feet all the enchained of the land. to tilt the criterion of a herobloke before the face-turnings of the most upon, to twist a earthing in his quarrel, vowelconsonants-ohyeah see-approves not. who is he that saith, and it cometh to pass, when the mister directeth it not? out of the mouth of the most upon emergeeth not break-visual and good? wherefore doth a living earthing complain, a herobloke for the missing of his misses? let us investigate and investigate our ways, and turn again to vowelconsonants-ohyeah. let us lift up our heart with our hands to to in the namespaces. we have went-beyond and have go-beyonded: thou hast not forgiven. thou hast covered with nose-anger, and chased us: thou hast slain, thou hast not pitied. thou hast covered thyself with a thick-cloud, that our criming should not pass-cross through. as a diversion and fed-up you have name-thered us the near-inward of the withs. all our enemies have opened their mouths against us. fear and a pit is come upon us, disaster and fracturing. mine eye runneth down with brooks of water for the fracturing of the daughter of my with. mine eye liquifies, and is not still, without expiration. till vowelconsonants-ohyeah reflect down, and see from namespaces. mine eye affecteth mine person because of all the betweenas of my city. mine enemies hunted me huntingly, like a bird, for nothing. 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 there-name, vowelconsonants-ohyeah, out of the low dungeon. thou hast heard my voice: hide not thine ear at my breath-winding, at my stick-cry. thou drewest near in the day that i called upon thee: thou saidst, respect not. vowelconsonants-ohyeah, thou hast quarreled the quarrels of my person; thou hast freed my life. vowelconsonants-ohyeah, thou hast seen my wrong: criterion thou my criterion. thou hast seen all their vengeance and all

their hsbimagination against me. thou hast heard their wintering, vowelconsonants-ohyeah, and all their hsbimagination against me; the lips of those that stood up against me, and their device against me all the day. look at their sitting down, and their standing up up; i am their musick. render to them a recompence, vowelconsonants-ohyeah, according to the doing of their hands. give them sorrow of heart, thy curse to them. chase and destroy them in nose-anger from under the namespaces of vowelconsonants-ohyeah.

4

where-how is the gold become dim! where-how is the good orange-gold changed! the stones of the dedicated are poured out in the top of every street. the precious betweeners of mark-zion, comparable to fine gold, where-how are they thought of as develop-earthen pitchers, the doing of the hands of the developer! even the crocodiles draw out the breast, they give suck to their young ones: the daughter of my with is become cruel, like the ostriches in the word-desert. the language-tongue of the sucking child clingh 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 upped in two caterpillars embrace dunghills. for the punishment of the cloudy of the daughter of my with is greater than the punishment of the miss of splint-blood-sodom, that was overthrown as in a moment, and no hands let happen on her. her seperate-nazarites were win-purer than snow, they were whiter than milk, they were more ruddy in body than rubies, their cut-polishing was of sapphire: their visage is blacker than a coal; they are not known in the streets: their visual-break-skin cleaveth to their bones; it is dry, it is become like a stick. they that be voided with the sword are better than they that be voided with hunger: for these ooze away, stricken through for want of the fruits of the field. the hands of the wombing women have sodden their own children: they were their meat in the fracturing of the daughter of my with. vowelconsonants-ohyeah hath accomplished his fury; he hath spilled out his scorching nose-anger, and hath kindled a fire in mark-zion, and it hath eaten the foundations thereof. the kings of the land, and all the settlers of the world, would not have hide-trained that narrower and the enemy should have come into the gates of cast-complete-jerusalem. for the misses of her come-bringers, and the cloudies of her darkener, that have spill the blood of the right in the near-inward of her, they have moveed as skin-blind men in the streets, they have free-stained themselves with blood, so that men could not touch their clothing. they read-called to them, turn aside ye; it is stained; turn aside, turn aside, touch not: when they fled away and moveed, they said among the body-nations, they will no more sojourn there. the anger of vowelconsonants-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 vapor 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 chasers are swifter than the eagles of the namespaces: they chased us upon the mountains, they ambushed for us in the word-desert. the breathwind of our nostrils, the swimming of vowelconsonants-ohyeah, was captured in their swim-ruins, of

whom we said, under his shadow we will live among the body-nations. be merry and be glad, o daughter of man-red-adom, that settleest in the earth of goose-uz the cup also will pass-cross through to thee: thou will be drunken, and will give thyself naked. the accountment of thine cloudy is accomplished, o daughter of mark-zion; he will no more carry thee away into captivity: he will account thine cloudy, o daughter of man-red-adom; he will uncover thy misses.

5

remember, vowelconsonants-ohyeah, what is come upon us: look, and see our wintering. 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 chased: we labour, and have no rest. we have given the hand to the narrows-develop-egyptians, and to the pine-song-immersed-syrians, to be seven-satisfy with bread. our fathers have missed, and are not; and we have borne their cloudies. 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 persons because of the sword of the word-desert. our visual-break-skin was black like an oven because of the terrible famine. they tormented the women in mark-zion, and the maids in the cities of vowel-acknowledge-yeahodah. immersed-princes are hanged up by their hand: the face-turnings of elders were not honoured. they took the young men to grind, and children fell under the wood. the elders have 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. because of the mountain of mark-zion, which is name-desolate, the foxes walk upon it. thou, vowelconsonants-ohyeah, remainest to world; thy throne from generation to generation. wherefore dost thou forget us persistently, and forsake us so long time? turn thou us to thee, vowelconsonants-ohyeah, and we will be turned; renew our days as of old. but thou are fed-up fed-up with us; thou art very foaming against us.

assembler

1

the words of the assembler, between of dude-david, king in cast-complete-jerusalem. vapor of vapors, saith the assembler, vapor of vapors; all is vapor. what profit hath a earthling of all his labour which he taketh under the sun? one generation passeth away, and another generation cometh: but the land standstayth to world. the sun also stand upth, and the sun goeth down, and hasteth to his place where he arose. the breathwind goeth toward the south, and turneth about to the north; it whirleth about continually, and the breathwind 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, name-there 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 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 to-song-immersed-isra'el in cast-complete-jerusalem. and i gave my heart to seek and search out by wisdom concerning all things that are done under namespaces: this break-visual travail hath tohwards given to the betweeners of earthling to be tormented therewith. i have seen all the doings that are done under the sun; and, behold, all is vapor and break-visual of breathwind. that which is twisted cannot be made straight: and that which is lacking cannot be numbered. i communed with mine own heart, saying, lo, i am come to great estate, and have gotten more wisdom than all they that have been before me in cast-complete-jerusalem: yea, my heart had great sight of wisdom and knowledge. and i gave my heart to know skill, and to know madness and folly: i perceived that this also is idea of breathwind. for in much wisdom is much grief: and he that increaseth knowledge increaseth sorrow.

2

i said in mine heart, go to now, i will prove thee with gladness, therefore see in goodness: and, behold, this also is vapor. 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 name-there hold on folly, till i might hold what was that good for the betweeners of men, which they should do under the namespaces the count of the days of their life. i made me great doings; i between-builde me houses; i planted me vineyards: i made me gardens and orchards, and i planted trees in them of all kind of fruits: i made me pools of let drink, to let drink 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 cast-complete-jerusalem before me: i gathered me also silver and gold, and the peculiar treasure of kings and of the provinces: i gat me men singers and women singers, and the delights of the betweeners of men, as musical tools, and that of all sorts. so i was great, and increased more than all that were be-

fore me in cast-complete-jerusalem: also my wisdom standstayth with me. and whatsoever mine eyes asking 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 part 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 vapor 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 vapor. 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 break-visual to me: for all is vapor and vexation of breathwind. yea, i hated all my labour which i had taken under the sun: because i should let rest 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 wherein i have laboured, and wherein i have shewed myself wise under the sun. this is also vapor. 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 part. this also is vapor and a great break-visual. for what hath earthling of all his labour, and of the idea of his heart, wherein he hath laboured under the sun? for all his days are sorrows, and his travail grief; yea, his heart taketh not rest in the night. this is also vapor. there is nothing better for a earthling, than that he should eat and drink, and that he should make his person enjoy good in his labour. this also i saw, that it was from the hand of tohwards. for who can eat, or who else can hasten hereunto, more than i? for tohwards 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 tohwards. this also is vapor and vexation of breathwind.

3

to every thing there is a season, and a time to every desire under the namespaces: a time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted; a time to kill, and a time to heal; a time to break down, and a time to between-build up; a time to weep, and a time to laugh; a time to mourn, and a time to dance; a time to fling 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 fling 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 completeness. what profit hath he that worketh in that wherein he labourerth? i have seen the travail, which tohwards hath given to the betweeners of men to be exercised in it. he hath made every thing beautiful in his time: also he hath set the

world in their heart, so that no earthing can find out the doing that tohwards giveth 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 earthing should eat and drink, and see the good of all his labour, it is the gift of tohwards. i know that, whatsoever tohwards doeth, it will be to world: nothing can be put to it, nor any thing taken from it: and tohwards doeth it, that men should respect before him. that which hath been is now; and that which is to be hath already been; and tohwards requireth that which is chased. and moreover i saw under the sun the place of criterion that big-shotness was there; and the place of being right, that iniquity was there. i said in mine heart, tohwards will critical the right and the big-shot: for there is a time there forevery desire and forevery doing. i said in mine heart concerning the word of the betweeners of men, that tohwards might earthingifest them, and that they might see that they themselves are in-them animals. for that which befalleth the betweeners 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 earthing hath no preeminence above a in-them animal: for all is vapor. all go to one place; all are of the dust, and all turn to dust again. who knoweth breathwind of earthing that upward, and breathwind of the in-them animal that goeth tilt-downward to the land? wherefore i perceive that there is nothing better, than that a earthing should be glad in his own doings; for that is his part: for who will bring him to see what will be after him?

4

so i resetted, and saw all the exploitations that are done under the sun: and behold the tears of such as were exploited, and they had no comforter; and on the side of their exploiters there was energy; but they had no comforter. 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 break-visual doing that is done under the sun. again, i saw all labour, and every right doing, that for this a man is envied of his in-sight. this is also vapor and vexation of breathwind. the fool foldeth his hands together, and eateth his own immersed-flesh better is a handful with quietness, than both the hands full with labour and vexation of breathwind. then i resetted, and i saw vapor under the sun. there is one alone, and there is not a second; yea, he hath neither betweener 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 person of good? this is also vapor, yea, it is a break-visual labour. two are better than one; because they have a good wage 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 emerges to king; whereas also he that is born in his kingdom becometh poor. i saw 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 vapor and idea of breathwind.

5

keep thy foot when thou goest to the alpha-beit-house of tohwards, and be more ready to hear, than to give the butcher of fools: for they consider not that they do break-visual. be not alarm-haste with thy mouth, and let not thine heart be alarm-hasty to let emerge any word before tohwards: for tohwards 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 tohwards, defer not to complete it; for he hath no desire in fools: complete that which thou hast vowed. better is it that thou shouldest not vow, than that thou shouldest vow and not complete. give not thy mouth to give thy immersed-flesh to miss neither say thou before the messenger, that it was an error: wherefore should tohwards be angry at thy voice, and destroy the doing of thine hands? for in the multitude of dreams and many words there are also vapors: but respect thou tohwards. if thou seest the exploitation of the poor, and robbing of criterion and being right in a province, marvel not at the desire: 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 worked by the field. he that loveth silver will not be seven-satisfy with silver; nor he that loveth abundance with increase: this is also vapor. when goods increase, they are increased that eat them: and what good is there to the owners thereof, saving the seeing 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 let him rest to sleep. there is a sore break-visual which i have seen under the sun, there-namely, riches kept for the owners thereof to their hurt. but those riches get lost by break-visual travail: and he begetteth a betweener and there is nothing in his hand. as he emerged of his mother's belly, skin-naked will he reset to go as he came, and will take nothing of his labour, which he may lift away in his hand. and this also is a sore break-visual, 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 foaming 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 tohwards giveth him: for it is his part. every earthing also to whom tohwards hath given riches and wealth, and hath given him goatness to eat thereof, and to take his part, and to be glad in his labour; this is the gift of tohwards. for he will not much remember the days of his life; because tohwards answereth him in the gladness of his heart.

6

there is an break-visual which i have seen under the sun, and it is common among men: a man to whom tohwards hath given heavyweightes, wealth, and heavy-weight, so that he lacketh nothing for his person of all that he personth, yet tohwards giveth him not goatness to eat thereof, but a stranger eateth it: this is vapor, and it is an break-visual disease. if a man beget an hundred children, and live many years, so that the days of his years be many, and his person 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 vapor, and departeth in darkness, and his there-name will be covered with darkness. moreover he hath not seen the sun, nor known any thing: this hath more rest than the other. yea, though he live a thousand years twice told, yet hath he seen no good: do not all go to one place? all the labour of earthling is for his mouth, and yet the appetite-person 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 person: this is also vapor and vexation of breathwind. that which hath been is there-named 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 vapor, what is earthling the better? for who knoweth what is good for earthling in this life, the count of the days of his vapor life which he spendeth as a shadow? for who can recount a earthling what will be after him under the sun?

7

a good there-name 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 give 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 immersed-song of fools. for as the crackling of thorns under a pot, so is the laughter of the fool: this also is vapor. surely exploitation maketh a wise man mad; and a gift make loseth 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 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. see the doing of tohwards: for who can make that straight, which he hath twisted? in the day of goodness be in good, but in the day of break-visual see: tohwards 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 vapor: there is a right man that get loseth in his being right, and there is a big-shot man that prolongeth his life in his break-visual. be not right over much; neither give thyself over wise: why shouldest thou destroy thyself? be not over much big-shot, neither be thou foolish: why shouldest thou die before thy time? it is good that thou shouldst take hold of this; yea, also from this rest not thine hand: for he that respecteth tohwards will emerge 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 lighten-curse thee: for oftentimes also thine own heart knoweth that thou thyself likewise hast lighten-cursed others. all this have i proved by wisdom: i said, i will be wise; but it was far from me. that which

is far off, and exceeding deep, who can find it out? i applied mine heart to know, and to search, and to seek out wisdom, and the reason of things, and to know the big-shot 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 is good in the face of tohwards 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 person seeketh, but i find not: one earthling among a thousand have i found; but a woman among all those have i not found. see, this only have i found, that tohwards hath made 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 mouth, and that in regard of the seven-oath of tohwards. be not alarm-hasty to go out of his sight: stand not in an break-visual word; for he doeth whatsoever desireth him. where the word of a king is, there is goatness: and who may say to him, what doest thou? whoso keepeth the directive will feel no break-visual word: and a wise man's heart discerneth both time and criterion because to every desire there is time and criterion therefore the break-visual 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 sending in that war; neither will big-shot escape 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 wherein 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 vapor. because sentence against an break-visual doing is not done quickly, therefore the heart of the betweeners of men is fully set in them to do break-visual. though a misser do break-visual an hundred times, and his days be prolonged, yet surely i know that it will be well with them that respect tohwards, 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 tohwards. there is a vapor 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 vapor. 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 tohwards 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 saw all the doing of tohwards, 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 tohwards: 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 butcherth, and to him that butcherth not: as is the good, so is the misser; and he that seven-sweareth, as he that respecteth an seven-oath. this is an break-visual among all things that are done under the sun, that there is one event to all: yea, also the heart of the betweeners of men is full of break-visual, and madness is in their heart while they live, and after that they go to the dead. for to him that is joined to all the living there is 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 wage; 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 part 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 good heart; for tohwards now wants thy doings. let thy garments be always white; and let thy head lack no oil. see the life with the woman whom thou lovest all the days of the life of thy vapor, which he hath given thee under the sun, all the days of thy vapor: for that is thy part 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, where thou goest. i resetted, and saw under the sun, that the race is not to the swift, nor the war to the herobloke, neither yet bread to the wise, nor yet riches to men of between-understanding, nor yet camping to the knowing; but time and chance-occurrence happeneth to them all. for earthing also knoweth not his time: as the fishes that are held in an break-visual net, and as the birds that are caught in the snare; so are the betweeners of men snared in an break-visual 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 between-built great bulwarks against it: now there was found in it a poor wise earthing, and he by his wisdom escaped the city; yet no earthing remembered that same poor earthing. then said i, wisdom is good from heroblokeness: nevertheless the poor man'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 toots 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 precious 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, rest not thy place; for yielding rests great offences. there is an break-visual which i have seen under the sun, as an error which emergeth from the ruler: folly is set in great dignity, and the rich sit in low-tide place. i have seen workers upon horses, and immersed-princes

walking as workers upon the land. he that diggeth a pit will fall into it; and whoso breaketh an fence, 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 babler 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 break-visual 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 wearith every one of them, because he knoweth not how to go to the city. woe to thee, o land, when thy king is a youth, and thy immersed-princes eat in the morning! happy art thou, o land, when thy king is betweener of nobles, and thy immersed-princes eat in due season, for goatness, and not for drunkenness! by much slothfulness the between-building decayeth; and through idleness of the hands the house droppeth through. a feast is made for laughter, and wine maketh play; but money answereth all things. lighten-curse not the king, no not in thy thought; and lighten-curse not the rich in thy bedchamber: for a bird of the air will carry the voice, and that which hath wings will tell the word.

11

send thy bread upon the waters: for thou will find it after many days. give a part to seven, and also to eight; for thou knowest not what break-visual 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 where the tree low-tides, there it will be. he that keepeth the breathwind will not sow; and he that seeth the thick-clouds will not reap. as thou knowest not what is the way of breathwind, nor how the bones do grow in the belly of her that is with child: even so thou knowest not the doings of tohwards who maketh all. in the morning sow thy seed, and in the evening inwithhold 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 good thing it is for the eyes to behold the sun: but if a earthing live earthingly years, and be glad in them all; yet let him remember the days of darkness; for they will be earthingly. all that cometh is vapor. 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 tohwards will bring thee into criterion therefore turn aside sorrow from thy heart, and put away break-visual from thy immersed-flesh for childhood and black-youth are vapor.

12

remember now thy creator in the days of thy youth, while the break-visual days come not, nor the years draw nigh, when thou will say, i have no desire 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 twist themselves, and the grinders cease because they are few, and those that see

out of the windows be darkened, and the doors will be closed in the streets, when the voice of the grinding is low-tide and he will stand up at the voice of the bird, and all the betweenas of musick will be crouched low-tide also when they will respect that which is tall, and fears will be in the way, and the youth-elmond tree will spurn-flourish, and the grasshopper will be a burden, and desire will be severed: 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 fractured, or the pitcher be fractured at the fountain, or the wheel fractured at the cistern. then will the dust reset to the land as it was: and breathwind will reset to tohwards who gave it. vapor of vapors, saith the assembler; all is vapor. and moreover, because the assembler was wise, he still learned the with knowledge; yea, he gave good heed, and investigated, and set in order many proverb-rules. the assembler sought to find out desirable 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 betweener be admonished: of making many recount-scrolls there is no end; and much study is a weariness of the immersed-flesh let us hear the conclusion of the whole word: respect tohwards, and keep his directives: for this is the whole duty of earthling. for tohwards will bring every doing into criterion with every secret thing, whether it be good, or whether it be break-visual.

i-will-hide-aster

1

now it came to pass in the days of king-and-male-ahasuerus, (this is king-and-male-ahasuerus which kinged, from echo-acknowledge-hodu-india even to cush-spindle-ethiopia, over an hundred and seven and twenty provinces:) that in those days, when the king king-and-male-ahasuerus sat on the throne of his kingdom, which was in lily-shushan the palace, in the third year of his king, he made a feast to all his immersed-princes and his workers; the stratagem of split-spread-persia-iran and media, the nobles and immersed-princes 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 gave a feast to all the with that were present in lily-shushan the palace, both to great and small, seven days, in the courtyard of the garden of the king's palace; where were white, green, and blue, hangings, held with cords of fine silklinen and purple to silver rings and 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 tools of gold, (the tools being diverse one from another,) and royal wine in abundance, according to the state of the king. and the drinking was according to the law; none did compel: for so the king had appointed to all the officers of his house, that they should do according to every man's pleasure. also drinking-beauty-vashti the queen made a feast for the women in the royal house which belonged to king king-and-male-ahasuerus. on the seventh day, when the heart of the king was good with wine, he said to he-from-from-mehuman, despise-bicta, sword-parch-harbona, fortune-bigta, and fortune-abagta, hide-cetar, and ridge-karkas the seven chamberlains that served in the presence of king-and-male-ahasuerus the king, to bring drinking-beauty-vashti the queen before the king with the crown royal, to shew the withs and the immersed-princes her beauty: for she was good-looking. but the queen drinking-beauty-vashti refused to come at the king's word by his chamberlains: therefore was the king very foaming, 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 pillow-hate-karshena, explore-shetar land-admata, cypress-cedar-tarshish, from-eyelash-meres, bitter-bush-marsena, and ready-memukan, the seven immersed-princes of split-spread-persia-iran and media, which saw the king's face-turnings, and which sat the first in the kingdom;) what will we do to the queen drinking-beauty-vashti according to law, because she hath not performed the saying of the king king-and-male-ahasuerus by the chamberlains? and ready-memukan answered before the king and the immersed-princes, drinking-beauty-vashti the queen hath not twist-distorted to the king only, but also to all the immersed-princes, and to all the withs that are in all the provinces of the king king-and-male-ahasuerus. for this word of the queen will emerge to all women, so that they will despise their husbands in their eyes, when it will be reported, the king king-and-male-ahasuerus said drinking-beauty-vashti the queen to be let emerge in before him, but she came not. likewise will the ladies of split-spread-persia-iran and media say

this day to all the king's immersed-princes, which have heard of the word of the queen. thus will there arise too much contempt and foaming. if it is good upon the king, let there emerge a royal word from him, and let it be written among the laws of the split-spread-persia-iranns and the each-and-every-medes, that it be not altered, that drinking-beauty-vashti come no more before king king-and-male-ahasuerus; and let the king give her royal estate to his in-sight that is good from she. and when the king's decree which he will give 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 word pleased the king and the immersed-princes; and the king did according to the word of ready-memukan: for he sent recount-scrolls into all the king's provinces, into every province according to the writing thereof, and to every with after their language, that every man should bear immerse-reign in his own house, and that it should be worded according to the language of every with.

2

after these words, when the wrath of king king-and-male-ahasuerus was appeased, he remembered drinking-beauty-vashti, and what she had done, and what was cutd against her. then said the king's youths that was immersed to him, let there be good-looking young virgins sought for the king: and let the king name-there officers in all the provinces of his kingdom, that they may gather together all the good-looking young virgins to lily-shushan the palace, to the house of the women, to the custody of hege the king's chamberlain, keeper of the women; and let their things for purification be given them: and let the maiden which pleaseth the king be queen instead of drinking-beauty-vashti. and the word pleased the king; and he did so. now in lily-shushan the palace there was a certain vowel-acknowledge-yeahode whose there-name was pure-myrrth-mordekai, betweener of glow-jair, betweener of hear-shimei, betweener of ring-tinkle-qish, a righthand-child-benjamite; who had been uncover-exiled from cast-complete-jerusalem with the uncover-exile which had been uncover-exiled with vowel-beat-jekoniyeah king of vowel-acknowledge-yeahodah, whom bring-jug-guard-nebuchadnezzar the king of in-mix-fade-babel had carried away. and he upped myrtle-hadasah, that is, i-will-hide-aster, his uncle's daughter: for she had neither father nor mother, and the maid had a beautiful figure and good-looking; whom pure-myrrth-mordekai, when her father and mother were dead, took for his own daughter. so it came to pass, when the king's word and his word was heard, and when many youth-maidens were gathered together to lily-shushan the palace, to the custody of circle-hegai, that i-will-hide-aster was brought also to the king's house, to the custody of circle-hegai, keeper of the women. and the youth-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 youth-maidens, which were seen to be given her, out of the king's house: and he preferred her and her youth-maids to the best place of the house of the women. i-will-hide-aster had not shewed her with nor her kindred: for pure-myrrth-mordekai had charged her that she should not shew it. and pure-myrrth-mordekai walked every day before the courtyard of the women's house, to know how i-will-hide-aster did, and what should become of her. now when

every maid's turn was come to go in to king king-and-male-ahasuerus, after that she had been twelve months, according to the manner of the women, (for so were the days of their purifications accomplished, to wit, six months with oil of myrrh, and six months with sweet odours, and with other things for the purifying of the women;) then thus came every maiden to the king; whatsoever she desired was given her to go with her out of the house of the women to the king's house. in the evening she went, and on the morrow she resettled into the second house of the women, to the custody of amusement-fleeze-sheshgac, the king's chamberlain, which kept the concubines: she came in to the king no more, except the king desired in her, and that she were called by there-name. now when the turn of i-will-hide-aster, the daughter of my-father-stratagem-abihail the uncle of pure-myrrth-mordekai, who had taken her for his daughter, was come to go in to the king, she required not a word but what circle-hegai the king's chamberlain, the keeper of the women, name-thereed. and i-will-hide-aster obtained camping in the eyes of all them that saw upon her. so i-will-hide-aster was taken to king king-and-male-ahasuerus into his house royal in the tenth month, which is the month sink-tebet, in the seventh year of his king. and the king loved i-will-hide-aster above all the women, and she obtained camping and camping in his sight more than all the virgins; so that he name-there the royal crown upon her head, and made her queen instead of drinking-beauty-vashti. then the king gave a great feast to all his immersed-princes and his workers, even i-will-hide-aster's feast; and he gave a release to the provinces, and gave liftings, according to the state of the king. and when the virgins were gathered together the second time, then pure-myrrth-mordekai sat in the king's gate. i-will-hide-aster had not yet shewed her kindred nor her with; as pure-myrrth-mordekai had directed her: for i-will-hide-aster did the saying of pure-myrrth-mordekai, like as when she was upped with him. in those days, while pure-myrrth-mordekai sat in the king's gate, two of the king's chamberlains, fortune-bigtan and feared-desired-teresh, of those which kept the threshold, were foaming, and sought to send hands on the king king-and-male-ahasuerus. and the word was known to pure-myrrth-mordekai, who told it to i-will-hide-aster the queen; and i-will-hide-aster certified the king thereof in pure-myrrth-mordekai's there-name. 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 king-and-male-ahasuerus promote from-the-(tree)-haman betweeneer of measure-hamedata the roof-agagite, and advanced him, and name-there his seat on all the immersed-princes that were with him. and all the king's workers, that were in the king's gate, bowed, and revered from-the-(tree)-haman: for the king had so directed concerning him. but pure-myrrth-mordekai bowed not, nor did him reverence. then the king's workers, which were in the king's gate, said to pure-myrrth-mordekai, why pass-cross overest thou the king's directive? now it came to pass, when they said daily to him, and he hearkened not to them, that they told from-the-(tree)-haman, to see whether pure-myrrth-mordekai's words would stand: for he had told them that he was

a vowel-acknowledge-yeahode and when from-the-(tree)-haman saw that pure-myrrth-mordekai bowed not, nor did him reverence, then was from-the-(tree)-haman full of wrath. and it was despicable in his eyes to send hands on pure-myrrth-mordekai alone; for they had shewed him the with of pure-myrrth-mordekai: wherefore from-the-(tree)-haman sought to destroy all the vowel-acknowledge-yeahodim that were throughout the whole kingdom of king-and-male-ahasuerus, even the with of pure-myrrth-mordekai. in the first month, that is, the month try-out-nisan, in the twelfth year of king king-and-male-ahasuerus, they cast luck-pur that is, the lot, before from-the-(tree)-haman from day to day, and from month to month, to the twelfth month, that is, the month maple-promise-adar. and from-the-(tree)-haman said to king king-and-male-ahasuerus, 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 equal to let them rest. if it is good upon 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 turned aside his ring from his hand, and gave it to from-the-(tree)-haman betweeneer of measure-hamedata the roof-agagite, the vowel-acknowledge-yeahodim narrower. and the king said to from-the-(tree)-haman, the silver is given to thee, the with also, to do with them as it seemeth good to thee. then were the king's scroll-recounters called on the thirteenth day of the first month, and there was written according to all that from-the-(tree)-haman had directed to the king's lieutenants, and to the governors that were over every province, and to the rulers of every with of every province according to the writing thereof, and to every with after their language; in the there-name of king king-and-male-ahasuerus was it written, and sign-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 vowel-acknowledge-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 maple-promise-adar, and to take the spoil of them for a prey. the copy of the writing for a commandment to be given in every province was published to all withs, that they should be ready against that day. the posts emerged, being hastened by the king's word, and the word was given in lily-shushan the palace. and the king and from-the-(tree)-haman sat down to drink; but the city lily-shushan was perplexed.

4

when pure-myrrth-mordekai perceived all that was done, pure-myrrth-mordekai rent his clothes, and put on sackcloth with ashes, and emerged 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 come 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 vowel-acknowledge-yeahodim and fasting, and weeping, and wailing; and many lay in sackcloth and ashes. so i-will-hide-aster's youth-maids and her chamberlains came and told it her. then was the queen exceedingly grieved; and she sent raiment to clothe pure-myrrth-mordekai, and to turn aside his sackcloth from

him: but he received it not. then called i-will-hide-aster for melt-hatak, one of the king's chamberlains, whom he had standstayed to attend upon her, and gave him a directment to pure-myrth-mordekai, to know what it was, and why it was. so melt-hatak emerged to pure-myrth-mordekai to the street of the city, which was before the king's gate. and pure-myrth-mordekai told him of all that had happened to him, and of the sum of the money that from-the-(tree)-haman had promised to pay to the king's treasuries for the vowel-acknowledge-yeahodim to make lost them. also he gave him the copy of the writing of the decree that was given at lily-shushan to destroy them, to shew it to i-will-hide-aster, and to declare it to her, and to charge her that she should go in to the king, to give supplication to him, and to give request before him for her with. and melt-hatak came and told i-will-hide-aster the words of pure-myrth-mordekai. again i-will-hide-aster said to melt-hatak, and gave him directment to pure-myrth-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 name-there him to death, except such to whom the king will hold out the golden sceptre, that he may live: but i have not been called to come in to the king these thirty days. and they told to pure-myrth-mordekai i-will-hide-aster's words. then pure-myrth-mordekai said to answer i-will-hide-aster, think not with thyself that thou wilt escape in the king's house, more than all the vowel-acknowledge-yeahodim for if thou alto-gether holdest thy peace at this time, then will there enlargement and snatchance stand up to the vowel-acknowledge-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 i-will-hide-aster bade them reset pure-myrth-mordekai this answer, go, gather together all the vowel-acknowledge-yeahodim that are present in lily-shushan, and fast ye for me, and neither eat nor drink three days, night or day: i also and my maidens will fast likewise; and so will i go in to the king, which is not according to the law: and if i get lost, i get lost. so pure-myrth-mordekai pass-crossed his way, and did according to all that i-will-hide-aster had directed him.

5

now it came to pass on the third day, that i-will-hide-aster put on her royal clothing, and stood in the inner courtyard of the king's house, over against the king's house: and the king sat upon his royal throne in the royal house, over against the gate of the house. and it was so, when the king saw i-will-hide-aster the queen standing in the courtyard, that she obtained camping in his eyes: and the king held out to i-will-hide-aster the golden sceptre that was in his hand. so i-will-hide-aster drew near, and touched the top of the sceptre. then said the king to her, what wilt thou, queen i-will-hide-aster? and what is thy request? it will be even given thee to the half of the kingdom. and i-will-hide-aster answered, if it seem good to the king, let the king and from-the-(tree)-haman come this day to the banquet that i have prepared for him. then the king said, word from-the-(tree)-haman to make haste, that he may do as i-will-hide-aster hath worded. so the king and from-the-(tree)-haman came to the banquet that i-will-hide-aster had prepared. and the king said to i-will-hide-aster at the banquet of wine, what is thy petition? and it will be

granted thee: and what is thy request? even to the half of the kingdom it will be performed. then answered i-will-hide-aster, and said, my petition and my request is; if i have found camping in the eyes of the king, and if it is good upon the king to grant my petition, and to perform my word, let the king and from-the-(tree)-haman come to the banquet that i will prepare for them, and i will do to morrow as the king hath said. then emerged from-the-(tree)-haman that day gladnessful and with a good heart: but when from-the-(tree)-haman saw pure-myrth-mordekai in the king's gate, that he stood not up, nor moved for him, he was full of wall-wrath against pure-myrth-mordekai. nevertheless from-the-(tree)-haman refrained himself: and when he came home, he sent and called for his friends, and golden-ceresh his woman. and from-the-(tree)-haman recounted them of the heavyweight of his heavyweighties, and the multitude of his betweeners, and all the things wherein the king had promoted him, and how he had advanced him on the immersed-princes and workers of the king. from-the-(tree)-haman said moreover, yea, i-will-hide-aster the queen did let no man come in with the king to the banquet that she had prepared but myself; and to morrow am i read-called to her also with the king. yet all this equals me nothing, so long as i see pure-myrth-mordekai the vowel-acknowledge-yeahode sitting at the king's gate. then said golden-ceresh his woman and all his friends to him, let a gallows be made of fifty cubits tall, and to morrow say thou to the king that pure-myrth-mordekai may be hanged thereon: then go thou in merrily with the king to the banquet. and the word pleased from-the-(tree)-haman; and he would the gallows to be made.

6

on that night could not the king sleep, and he said 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 pure-myrth-mordekai had told of fortune-bitana and feared-desired-teresh, two of the king's chamberlains, the keepers of the threshold, who sought to send hand on the king king-and-male-ahasuerus. and the king said, what honour and dignity hath been done to pure-myrth-mordekai for this? then said the king's youths that was immersed to him, there is not a word done for him. and the king said, who is in the courtyard? now from-the-(tree)-haman was come into the outward courtyard of the king's house, to speak to the king to hang pure-myrth-mordekai on the gallows that he had prepared for him. and the king's youths said to him, behold, from-the-(tree)-haman standeth in the courtyard. and the king said, let him come in. so from-the-(tree)-haman came in. and the king said to him, what will be done to the man whom the king desireth to honour? now from-the-(tree)-haman thought in his heart, to whom would the king desire to do honour more than to myself? and from-the-(tree)-haman answered the king, for the man whom the king desireth to honour, let the royal clothing 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 clothing and horse be gave to the hand of one of the king's most noble immersed-princes, that they may array the man withal whom the king desireth to honour, and bring him on horseback through the street of the city, and read-call before him, thus will it be done to the man whom the king desireth to honour. then the king said to from-the-(tree)-haman,

make haste, and take the clothing and the horse, as thou hast said, and do even so to pure-myrrth-mordekai the vowel-acknowledge-yeahode that sitteth at the king's gate: let not a word fail of all that thou hast worded. then took from-the-(tree)-haman the clothing and the horse, and arrayed pure-myrrth-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 desireeth to honour. and pure-myrrth-mordekai came again to the king's gate. but from-the-(tree)-haman hasted to his house mourning, and having his head covered. and from-the-(tree)-haman recounted golden-ceresh his woman and all his in-sights every thing that had befallen him. then said his wise men and golden-ceresh his woman to him, if pure-myrrth-mordekai be of the seed of the vowel-acknowledge-yeahodim before whom thou hast begun to fall, don't 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 from-the-(tree)-haman to the banquet that i-will-hide-aster had prepared.

7

so the king and from-the-(tree)-haman came to banquet with i-will-hide-aster the queen. and the king said again to i-will-hide-aster on the second day at the banquet of wine, what is thy petition, queen i-will-hide-aster? and it will be granted thee: and what is thy request? and it will be performed, even to the half of the kingdom. then i-will-hide-aster the queen answered and said, if i have found camping in thy eyes, o king, and if it is good upon the king, let my person be given me at my petition, and my with at my request: for we are sold, i and my with, to be destroyed, to be killed, and to get lost. but if we had been sold for workers and bondwomen, i had held my tongue, although narrower could not equal the king's damage. then the king king-and-male-ahasuerus answered and said to i-will-hide-aster the queen, who is he, and where is he, that durst presume in his heart to do so? and i-will-hide-aster said, narrower and enemy is this break-visual from-the-(tree)-haman. then from-the-(tree)-haman was afraid before the king and the queen. and the king arising from the banquet of wine in his wrath went into the palace garden: and from-the-(tree)-haman stood up to give request for his person to i-will-hide-aster the queen; for he saw that there was break-visual determined against him by the king. then the king resetted out of the palace garden into the place of the banquet of wine; and from-the-(tree)-haman was tilted upon the tilt-bed whereon i-will-hide-aster was. then said the king, will he force the queen also before me in the house? as the word emerged of king's mouth, they covered from-the-(tree)-haman's face-turnings. and sword-parch-harbonah, one of the chamberlains, said before the king, behold also, the gallows fifty cubits tall, which from-the-(tree)-haman had made for pure-myrrth-mordekai, who worded good for the king, standeth in the house of from-the-(tree)-haman. then the king said, hang him thereon. so they hanged from-the-(tree)-haman on the gallows that he had prepared for pure-myrrth-mordekai. then was the king's wrath pacified.

8

on that day did the king king-and-male-ahasuerus give the house of from-the-(tree)-haman the vowel-acknowledge-yeahodim narrower to i-will-hide-aster the queen. and pure-myrrth-mordekai came before the king; for i-will-hide-aster had told what he was to her. and the king turned aside his ring, which he had taken from from-the-(tree)-haman, and gave it to pure-myrrth-mordekai. and i-will-hide-aster namethere pure-myrrth-mordekai over the house of from-the-(tree)-haman. and i-will-hide-aster worded yet again before the king, and fell down at his feet, and besought him with tears to give away the break-visual of from-the-(tree)-haman the roof-agagite, and his device that he had thought out against the vowel-acknowledge-yeahodim then the king held out the golden sceptre toward i-will-hide-aster. so i-will-hide-aster arose, and stood before the king, and said, if it is good upon 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 thought out by from-the-(tree)-haman betweener of measure-hamedata the roof-agagite, which he wrote to make lost the vowel-acknowledge-yeahodim which are in all the king's provinces: for how can i endure to see the break-visual that will come to my with? or how can i endure to see the loss of my kindred? then the king king-and-male-ahasuerus said to i-will-hide-aster the queen and to pure-myrrth-mordekai the vowel-acknowledge-yeahode behold, i have given i-will-hide-aster the house of from-the-(tree)-haman, and him they have hanged upon the gallows, because he sent his hand upon the vowel-acknowledge-yeahodim write ye also for the vowel-acknowledge-yeahodim as it is good in your eyes, in the king's there-name, and sign-seal it with the king's ring: for the writing which is written in the king's there-name, and sign-sealed with the king's ring, may no man reverse. then were the king's scroll-recounters called at that time in the third month, that is, the month bush-storage-sivan, on the three and twentieth day thereof; and it was written according to all that pure-myrrth-mordekai directed to the vowel-acknowledge-yeahodim and to the lieutenants, and the deputies and rulers of the provinces which are from echo-acknowledge-hodu-india to cush-spindle-ethiopia, an hundred twenty and seven provinces, to every province according to the writing thereof, and to every with after their language, and to the vowel-acknowledge-yeahodim according to their writing, and and he wrote in the king king-and-male-ahasuerus' there-name, and sign-sealed it with the king's ring, and sent recount-scrolls by posts on horseback, and riders on mules, camels, and young dromedaries: wherein the king gave the vowel-acknowledge-yeahodim which were in every city to gather themselves together, and to stand for their person, to make lost, to kill and to cause to get lost, all the stratagem of the with and province that would assault them, both little ones and women, and to take the spoil of them for a prey, upon one day in all the provinces of king king-and-male-ahasuerus, namely, upon the thirteenth day of the twelfth month, which is the month maple-promise-adar. the copy of the writing for a commandment to be given in every province was published to all withs, and that the vowel-acknowledge-yeahodim should be ready against that day to stand up themselves on their enemies. so the posts that rode upon mules and camels emerged, being alarm-hastened and pressed on by the king's word.

and the word was given at lily-shushan the palace, and pure-myrrh-mordekai emerged from the presence of the king in royal clothing of blue and white, and with a great crown of gold, and with a clothing of fine silk-linen and purple: and the city of lily-shushan be gladd and was glad. the vowel-acknowledge-yeahodim had light, and gladness, and gladness, and honour. and in every province, and in every city, wheresoever the king's word and his word came, the vowel-acknowledge-yeahodim had gladness and gladness, a feast and a good day. and many of the with of the land became vowel-acknowledge-yeahodim for the fear of the vowel-acknowledge-yeahodim fell upon them.

9

now in the twelfth month, that is, the month maple-promise-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 vowel-acknowledge-yeahodim inspected to have power over them, (though it was turned to the contrary, that the vowel-acknowledge-yeahodim had rule over them that hated them;) the vowel-acknowledge-yeahodim gathered themselves together in their cities throughout all the provinces of the king king-and-male-ahasuerus, to send hand on such as sought their break-visual: and no man could withstand them; for the fear of them fell upon all withs. and all the rulers of the provinces, and the lieutenants, and the deputies, and officers of the king, helped the vowel-acknowledge-yeahodim because the fear of pure-myrrh-mordekai fell upon them. for pure-myrrh-mordekai was great in the king's house, and his there-name went out throughout all the provinces: for this man pure-myrrh-mordekai waxed greater and greater. thus the vowel-acknowledge-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 lily-shushan the palace the vowel-acknowledge-yeahodim killed and lost five hundred men. and cut-ex pound-parshandata, and drip-per-dalfon, and storage-room-asapta, and quite-a-bit-porata, and strong-hang-adalia, and lion-decree-aridata, and yearling-bull-parmashta, and tenant-farmer-arisai, and bronze-aridai, and white-atmosphere-vajecata, the ten betweeners of from-the-(tree)-haman betweener of measure-hamedata, narrower of the vowel-acknowledge-yeahodim killed they; but on the spoil sent they not their hand. on that day the count of those that were killed in lily-shushan the palace was brought before the king. and the king said to i-will-hide-aster the queen, the vowel-acknowledge-yeahodim have hrslain and lost five hundred men in lily-shushan the palace, and the ten betweeners of from-the-(tree)-haman; what have they done in the rest of the king's provinces? now what is thy petition? and it will be granted thee: or what is thy request further? and it will be done. then said i-will-hide-aster, if it is good upon the king, let it be granted to the vowel-acknowledge-yeahodim which are in lily-shushan to do to morrow also according to this day's decree, and let from-the-(tree)-haman's ten betweeners be hanged upon the gallows. and the king said it so to be done: and the decree was given at lily-shushan; and they hanged from-the-(tree)-haman's ten betweeners. for the vowel-acknowledge-yeahodim that were in lily-shushan gathered themselves together on the fourteenth day also of the month maple-promise-adar, and killed three hundred men at lily-shushan; but on the prey they sent

not their hand. but the other vowel-acknowledge-yeahodim that were in the king's provinces gathered themselves together, and stood for their persons, and had rest from their enemies, and killed of their foes seventy and five thousand, but they sent not their hands on the prey, on the thirteenth day of the month maple-promise-adar; and on the fourteenth day of the same rested they, and made it a day of feasting and gladness. but the vowel-acknowledge-yeahodim that were at lily-shushan assembled together on the thirteenth day thereof, and on the fourteenth thereof; and on the fifteenth day of the same they rested, and made it a day of feasting and gladness. therefore the vowel-acknowledge-yeahodim of the villages, that dwell in the unwall'd towns, made the fourteenth day of the month maple-promise-adar a day of gladness and feasting, and a good day, and of sending portions one to his insight. and pure-myrrh-mordekai wrote these words, and sent recount-scrolls to all the vowel-acknowledge-yeahodim that were in all the provinces of the king king-and-male-ahasuerus, both nigh and far, to establish this among them, that they should keep the fourteenth day of the month maple-promise-adar, and the fifteenth day of the same, yearly, as the days wherein the vowel-acknowledge-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 make them days of feasting and gladness, and of sending portions one to his insight, and gifts to the poor. and the vowel-acknowledge-yeahodim undertook to do as they had begun, and as pure-myrrh-mordekai had written to them; because from-the-(tree)-haman betweener of measure-hamedata, the roof-agagite, narrower of all the vowel-acknowledge-yeahodim had thought out against the vowel-acknowledge-yeahodim to make lost them, and had cast luck-pur that is, the lot, to consume them, and to make lost them; but when i-will-hide-aster came before the king, he said by recount-scrolls that his break-visual device, which he thought out against the vowel-acknowledge-yeahodim should reset upon his own head, and that he and his betweeners should be hanged on the poisonows. wherefore they called these days luck-purim after the there-name of luck-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 vowel-acknowledge-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 name-thereed time every year; and that these days should be remembered and kept throughout every generation, every family, every province, and every city; and that these days of luck-purim should not fail from among the vowel-acknowledge-yeahodim nor the memorial of them perish from their seed. then i-will-hide-aster the queen, the daughter of my-father-stratagem-abihail, and pure-myrrh-mordekai the vowel-acknowledge-yeahode wrote with all authority, to confirm this second letter of luck-purim. and he sent the recount-scrolls to all the vowel-acknowledge-yeahodim to the hundred twenty and seven provinces of the kingdom of king-and-male-ahasuerus, with words of completeness and truth, to confirm these days of luck-purim in their times name-thereed, according as pure-myrrh-mordekai the vowel-acknowledge-yeahode and i-will-hide-aster the queen had enjoined them, and as they had word'd for themselves and for their seed, the words of the fastings and

their cry. and the word of i-will-hide-aster confirmed these words of luck-purim; and it was written in the recount-scroll.

10

and the king king-and-male-ahasuerus name-thered 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 pure-myrrh-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 split-spread-persia-iran? for pure-myrrh-mordekai the vowel-acknowledge-yeahode was next to king king-and-male-ahasuerus, and great among the vowel-acknowledge-yeahodim and wanted by the multitude of his brethren, seeking the good of his with, and wording completeness to all his seed.

to-my-court-dani'al

1

in the third year of the king of get-up-vowel-yea-hojaqim king of vowel-acknowledge-yeahodah came bring-jug-guard-nebuchadnezzar king of in-mix-fade-babel to cast-complete-jerusalem, and develop-narrowd it. and the mister gave get-up-vowel-yea-hojaqim king of vowel-acknowledge-yeahodah into his hand, with part of the tools of the alpha-beit-house of tohwards: which he carried into the land of youth-shin'er to the house of his tohwards; and he brought the tools into the treasure house of his tohwards. and the king said to fire-turn-hawk-ashpenac the master of his eunuchs, that he should bring certain of betweeners of to-song-immersed-isra'al and of the king's seed, and of the immersed-princes; betweeners in whom was no blemish, but well favoured, and skilful in all between-understanding, and between-understanding in knowledge, and fine-tuning science, and such as had energy-ability in them to stand in the king's hall, and whom they might learn the recounting and the language-tongue of the as-genies-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 betweeners of vowel-acknowledge-yeahodah, to-my-court-dani'al, vowel-camping-hananyeaho, who-asks-misha'al, and vowel-help-eceryeaho: to whom the immersed-prince of the eunuchs gave there-names: for he gave to to-my-court-dani'al the there-name of secret-treasure-belteshazar; and to vowel-camping-hananyeaho, of nipple-shadrach; and to who-asks-misha'al, of who-sticks-meshach; and to vowel-help-eceryeaho, of work-against-abadnego. but to-my-court-dani'al purposed in his heart that he would not free-stain himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the immersed-prince of the eunuchs that he might not free-stain himself. now tohwards had brought to-my-court-dani'al into kindness and womb-ing with the immersed-prince of the eunuchs. and the immersed-prince of the eunuchs said to to-my-court-dani'al, i respect my mister the king, who hath appointed your meat and your drink: for why should he see your face-turnings worse liking than children which are of your sort? then will ye make me endanger my head to the king. then said to my-court-dani'al to circumcise-narrow-melzar, whom the immersed-prince of the eunuchs had set over to-my-court-dani'al, vowel-camping-hananyeaho, who-asks-misha'al, and vowel-help-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 saw 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 was seen by-fairer and fatter in immersed-flesh than all children which did eat the portion of the king's meat. thus circumcise-narrow-melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse. as for these four betweenerren, tohwards gave them knowledge and skill in all recounting and wisdom: and to-my-court-dani'al had fine-tuning in all chest-visions and dreams. now at the end of

the days that the king had said he should bring them in, then the immersed-prince of the eunuchs brought them in before bring-jug-guard-nebuchadnezzar. and the king communed with them; and among them all was found none like to my-court-dani'al, vowel-camping-hananyeaho, who-asks-misha'al, and vowel-help-eceryeaho: therefore stood they before the king. and in all words of wisdom and between-understanding, that the king enquired of them, he found them ten times better than all the engravers and astrologers that were in all his realm. and to-my-court-dani'al continued even to the first year of king belly-cyrus.

2

and in the second year of the king of bring-jug-guard-nebuchadnezzar bring-jug-guard-nebuchadnezzar dreamed dreams, wherewith his breathwind was narrowsd, and his sleep brake from him. then the king said to call the engravers, and the astrologers, and the sorcerers, and the as-genies-kasdimns, for to shew the king his dreams. so they came and stood before the king. and the king said to them, i have dreamed a dream, and my breathwind was troubled to know the dream. then worded the as-genies-kasdimns to the king in high-aram-syria, o king, live to world: tell thy workers the dream, and we will shew the interpretation. the king answered and said to the as-genies-kasdimns, the thing is gone from me: if ye will not give 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 chest-envision the thing is gone from me. but if ye will not give known to me the dream, there is but one decree for you: for ye have prepared lying and swim-ruin 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 as-genies-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 as-genies-kasdimn. and it is a rare thing that the king requireth, and there is none other that can shew it before the king, except the tohwards, whose dwelling is not with immersed-flesh for this cause the king was angry and very furious, and said to destroy all the wise men of in-mix-fade-babel. and the decree went forth that the wise men should be slain; and they sought to-my-court-dani'al and his fellows to be slain. then to-my-court-dani'al answered with counsel and wisdom to lion-smell-ariokh the captain of the king's guard, which was gone forth to cook-slaughter the wise men of in-mix-fade-babel: he answered and said to lion-smell-ariokh the king's captain, why is the decree so hasty from the king? then lion-smell-ariokh made the thing known to to-my-court-dani'al. then to-my-court-dani'al went in, and desired of the king that he would give him time, and that he would shew the king the interpretation. then to-my-court-dani'al went to his house, and made the thing known to vowel-camping-hananyeaho, who-asks-misha'al,

and vowel-help-eceryeaho, his companions: that they would desire wombings of the tohwads of heaven concerning this secret; that to-my-court-dani'al and his fellows should not perish with the rest of the wise men of in-mix-fade-babel. then was the secret revealed to to-my-court-dani'al in a night chest-vision. then to-my-court-dani'al first-pooled the tohwads of heaven. to-my-court-dani'al answered and said, first-pooled be the there-name of tohwads 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 between-understanding: he revealeth the deep and hidden things: he knoweth what is in the darkness, and the light dwelleth with him. i thank thee, and laud thee, o thou tohwads 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 to-my-court-dani'al went in to lion-smell-ariokh, whom the king had ordained to destroy the wise men of in-mix-fade-babel: he went and said thus to him: destroy not the wise men of in-mix-fade-babel: bring me in before the king, and i will shew to the king the interpretation. then lion-smell-ariokh brought in to-my-court-dani'al before the king in alarm-haste, and said thus to him, i have found a herobloke of the captives of vowel-acknowledge-yeahodah, that will make known to the king the interpretation. the king answered and said to to-my-court-dani'al, whose there-name was secret-treasure-belteshazar, art thou able to make known to me the dream which i have chest-envisioned, and the interpretation thereof? to-my-court-dani'al answered in the presence of the king, and said, the secret which the king hath demanded cannot the wise men, the astrologers, the engravers, the scientists, shew to the king; but there is a tohwads in heaven that revealeth secrets, and maketh known to the king bring-jug-guard-nebuchadnezzar what will be in the latter days. thy dream, and the chest-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, chest-envisionedest, and chest-envision 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 chest-envisionedest 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 lifted them away, that no place was found for them: and the stone that hit 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 tohwads of heaven hath given thee a kingdom, power, and strength, and read-call. and wheresoever betweeners of men dwell, the animals of the field

and the birds of the heaven hath he given into thine hand, and hath made 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 chest-envisionedest the feet and toes, part of potters' clay, and part of iron, the kingdom will be sectioned; but there will be in it of the strength of the iron, forasmuch as thou chest-envisionedest 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 chest-envisionedest iron mixed with miry clay, they will mingle themselves with the chest-envision of men: but they will not cling one to his in-sight, even as iron is not mixed with clay. and in the days of these kings will the tohwads 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 chest-envisionedest 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 tohwads hath made known to the king what will come to pass hereafter: and the dream is certain, and the interpretation thereof sure. then the king bring-jug-guard-nebuchadnezzar fell upon his face-turnings, and worshipped to-my-court-dani'al, and said that they should offer an rester and sweet odours to him. the king answered to to-my-court-dani'al, and said, of a truth it is, that your tohwads is a tohwads of tohwads, and a lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret. then the king made to-my-court-dani'al a great man, and gave him many great gifts, and made him ruler over the whole province of in-mix-fade-babel, and chief of the governors over all the wise men of in-mix-fade-babel. then to-my-court-dani'al requested of the king, and he set nipple-shadrach, who-sticks-meshach, and work-against-abadnego, over the affairs of the province of in-mix-fade-babel: but to-my-court-dani'al sat in the gate of the king.

3

bring-jug-guard-nebuchadnezzar the king made an image of gold, whose stand-up-height was sixty cubits, and the breadth thereof six cubits: he set it up in the hatch-plain of generation-dura, in the province of in-mix-fade-babel. then bring-jug-guard-nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the init of the image which bring-jug-guard-nebuchadnezzar the king had set up. then the princes, the governors, and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together to the init of the image that bring-jug-guard-nebuchadnezzar the king had stand up; and they stood before the image that bring-jug-guard-nebuchadnezzar had stand up. then an herald read-called aloud, to you it is said, o with, nations, and languages, that at what time ye hear the sound of the cornet, flute, harp, sackbut, psalter, dulcimer, and all kinds of mu-

sick, ye fall down and worship the golden image that bring-jug-guard-nebuchadnezzar the king hath name-there up: and whoso falleth not down and worshippeth will the same hour be cast into the midst of a burning fiery furnace. therefore at that time, when all the with heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of musick, all the with, the nations, and the languages, fell down and worshipped the golden image that bring-jug-guard-nebuchadnezzar the king had name-there up. wherefore at that time certain as-genies-kasdimms came near, and accused the vowel-acknowledge-yeahodim they answered and said to the king bring-jug-guard-nebuchadnezzar, o king, live to world. thou, o king, hast made a decree, that every man that will hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, will fall down and worship the golden image: and whoso falleth not down and worshippeth, that he should be cast into the midst of a burning fiery furnace. there are certain vowel-acknowledge-yeahodim whom thou hast name-there over the affairs of the province of in-mix-fade-babel, nipple-shadrach, who-sticks-meshach, and work-against-abadnego; these heroblokes, o king, have not name-there thee: they work not thy tohwards, nor worship the golden image which thou hast name-there up. then bring-jug-guard-nebuchadnezzar in his rage and wall-wrath said to bring nipple-shadrach, who-sticks-meshach, and work-against-abadnego. then they brought these heroblokes before the king. bring-jug-guard-nebuchadnezzar answered and said to them, is it true, o nipple-shadrach, who-sticks-meshach, and work-against-abadnego, do not ye work my tohwards, 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 tohwards that will give you out of my hands? nipple-shadrach, who-sticks-meshach, and work-against-abadnego, answered and said to the king, o bring-jug-guard-nebuchadnezzar, we are not careful to answer thee in this matter. if it be so, our tohwards whom we serve 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 serve thy tohwards, nor worship the golden image which thou hast set up. then was bring-jug-guard-nebuchadnezzar seven-full of fury, and the image of his visage was changed against nipple-shadrach, who-sticks-meshach, and work-against-abadnego: therefore he answered, and said that they should heat the furnace one seven times more than it was wont to be heated. and he said the most heroblokes that were in his stratagem to bind nipple-shadrach, who-sticks-meshach, and work-against-abadnego, and to cast them into the burning fiery furnace. then these heroblokes were bound in their coats, their hosen, and their hats, and their other clothing, 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 killed those heroblokes that took up nipple-shadrach, who-sticks-meshach, and work-against-abadnego. and these three heroblokes, nipple-shadrach, who-sticks-meshach, and work-against-abadnego, fell down bound into the midst of the burning fiery furnace. then bring-jug-guard-nebuchadnezzar

zar the king was astonished, and stood up in alarm-haste, and answered, 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 chest-envision 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 tohwards. then bring-jug-guard-nebuchadnezzar came near to the mouth of the burning fiery furnace, and answered, and said, nipple-shadrach, who-sticks-meshach, and work-against-abadnego, ye workers of the most upon tohwards, come forth, and come hither. then nipple-shadrach, who-sticks-meshach, and work-against-abadnego, came forth of the near-inward of the fire. and the princes, governors, and captains, and the king's words, being gathered together, chest-envisioned these heroblokes, upon whose bodies the fire had no power, nor was an ruin-eir of their head singed, neither were their coats changed, nor the smell of fire had passed on them. then bring-jug-guard-nebuchadnezzar answered, and said, first-pooled be the tohwards of nipple-shadrach, who-sticks-meshach, and work-against-abadnego, who hath sent his messenger, and delivered his workers that trusted in him, and have changed the king's word, and yielded their bodies, that they might not work nor worship any tohwards, except their own tohwards. therefore i make a decree, that every with, nation, and language, which speak any thing amiss against the tohwards of nipple-shadrach, who-sticks-meshach, and work-against-abadnego, will be cut in pieces, and their houses will be made a dunghill: because there is no other tohwards that can snatch after this sort. then the king success-promoted nipple-shadrach, who-sticks-meshach, and work-against-abadnego, in the province of in-mix-fade-babel.

4

bring-jug-guard-nebuchadnezzar the king, to all with, nations, and languages, that dwell in all the earth; completeness be multiplied to you. i thought it good to shew the signs and wonders that the high tohwards hath wrought toward me. how great are his signs! and how mighty are his wonders! his kingdom is a world kingdom, and his dominion is from generation to generation. i bring-jug-guard-nebuchadnezzar was at rest in mine house, and flourishing in my hall: i chest-envisioned a dream which made me afraid, and the thoughts upon my bed and the chest-visions of my head alarm-hastend me. therefore name-there i a decree to bring in all the wise men of in-mix-fade-babel before me, that they might make known to me the interpretation of the dream. then came in the engravers, the astrologers, the as-genies-kasdimms, and the scientists: and i told the dream before them; but they did not make known to me the interpretation thereof. but at the last to-my-court-danial came in before me, whose there-name was secret-treasure-belteshazar, according to the there-name of my tohwards, and in whom is breathwind of the dedicated tohwards: and before him i told the dream, saying, o secret-treasure-belteshazar, master of the engravers, because i know that breathwind of the dedicated tohwards is in thee, and no secret narrowth thee, tell me the chest-visions of my dream that i have chest-envisioned, and the interpretation thereof. thus were the chest-visions of mine head in my bed; i chest-envisioned, and chest-envision 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 birds of the heaven dwelt in the boughs thereof, and all immersed-flesh was fed of it. i chest-envisioned in the chest-visions of my head upon my bed, and, chest-envision, a watcher and an dedicated one came down from heaven; he read-called aloud, and said thus, hew down the tree, and cut off his branches, move-shake off his leaves, and scatter his fruit: let the animals get away from under it, and the birds 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 part 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 upon ruleth in the kingdom of men, and giveth it to whomsoever he will, and name-thereteth up over it the low-tidest of men. this dream i king bring-jug-guard-nebuchadnezzar have chest-envisioned. now thou, o secret-treasure-belteshazar, declare the interpretation thereof, forasmuch as all the wise men of my kingdom are not able to make known to me the interpretation: but thou art able; for breath-wind of the dedicated tohwards is in thee. then to-my-court-dani'al, whose there-name was secret-treasure-belteshazar, was astonied for one hour, and his ideas narrowed him. the king answered, and said, secret-treasure-belteshazar, let not the dream, or the interpretation thereof, narrow thee. secret-treasure-belteshazar answered and said, my mister, the dream be to them that hate thee, and the interpretation thereof to thine enemies. the tree that thou chest-envisionedest, 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 birds 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 whereas the king chest-envisioned 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 part 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 upon, 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 give 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 upon ruleth in the kingdom of men, and giveth it to whomsoever he will. and whereas they said to leave the stump of the tree roots; thy kingdom will be sure to thee, after that thou will have known that the namespaces 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 was upon the king bring-jug-guard-nebuchadnezzar. at the end of twelve months he walked in the hall of the kingdom of

in-mix-fade-babel. the king answered, and said, is not this great in-mix-fade-babel, that i have between-built for the house of the kingdom by the might of my power, and for the honour of my splendor? while the word was in the king's mouth, there fell a voice from heaven, saying, o king bring-jug-guard-nebuchadnezzar, to thee it is spoken; the kingdom is departed from thee, and they will drive thee from men, and thy dwelling will be with the animals of the field: they will give thee to eat grass as oxen, and seven times will pass over thee, until thou know that the most upon ruleth in the kingdom of men, and giveth it to whomsoever he will. the same hour was the thing fulfilled upon bring-jug-guard-nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his ruin-eirs were grown like eagles' feathers, and his nails like birds' claws. and at the end of the days i bring-jug-guard-nebuchadnezzar lifted up mine eyes to heaven, and mine understanding resetted to me, and i first-pooled the most upon, 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 splendor was added to me. now i bring-jug-guard-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

fade-protect-the-zar-belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand. fade-protect-the-zar-belshazzar, whiles he tasted the wine, said to bring the golden and silver vessels which his father bring-jug-guard-nebuchadnezzar had taken out of the hall which was in cast-complete-jerusalem; that the king, and his princes, his women, and his concubines, might drink therein. then they brought the golden vessels that were taken out of the hall of the alpha-beit-house of tohwards which was at cast-complete-jerusalem; and the king, and his princes, his women, and his concubines, drank in them. they drank wine, and laudd the tohwards 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 chest-envisioned 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 read-called aloud to let emerge in the astrologers, the as-genies-kasdimms, and the scientists. and the king answered, and said to the wise men of in-mix-fade-babel, whosoever will read this writing, and shew me the interpretation thereof, will be clothed with two caterpillars, and have a chain of gold about his neck, and will be the third ruler in the kingdom. then came in all the king's wise men: but they could not read the writing, nor make known to the king the interpretation thereof. then was king fade-protect-the-zar-belshaz-

zar greatly narrowd, and his countenance was changed in him, and his misters were astonished. now the queen by reason of the words of the king and his lords came into the banquet house: and the queen answered 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 tohwards; and in the days of thy father light and fine-tuning and skill, like the skill of the tohwards, was found in him; whom the king bring-jug-guard-nebuchadnezzar thy father, the king, i say, thy father, made master of the engravers, astrologers, asgenies-kasdimns, and scientists; forasmuch as an excellent breathwind, and knowledge, and fine-tuning, interpreting of dreams, and shewing of hard sentences, and dissolving of doubts, were found in the same to-my-court-dani'al, whom the king there-named secret-treasure-beltshazar: now let to-my-court-dani'al be called, and he will shew the interpretation. then was to-my-court-dani'al brought in before the king. and the king answered and said to to-my-court-dani'al, art thou that to-my-court-dani'al, which art of betweeners of the captivity of vowel-acknowledge-yeahodah, whom the king my father brought out of jewry? i have even heard of thee, that breathwind of the tohwards is in thee, and that light and fine-tuning and excellent skill is found in thee. and now the wise men, the astrologers, have been brought in before me, that they should read this writing, and make known to me the interpretation thereof: but they could not shew the interpretation of the thing: and i have heard of thee, that thou canst make interpretations, and dissolve doubts: now if thou canst read the writing, and make known to me the interpretation thereof, thou wilt be clothed with two caterpillars, and have a chain of gold about thy neck, and will be the third ruler in the kingdom. then to-my-court-dani'al answered and said before the king, let thy gifts be to thyself, and give thy rewards to another; yet i will read the writing to the king, and make known to him the interpretation. o thou king, the most upon tohwards gave bring-jug-guard-nebuchadnezzar thy father a kingdom, and splendor, and read-call, and honour: and for the majesty that he gave him, all with, nations, and languages, trembled and feared before him: whom he would he killed; 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 tall'd, 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 betweeners of men; and his heart was made 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 upon tohwards ruled in the kingdom of men, and that he name-thereth over it whomsoever he will. and thou his son, o fade-protect-the-zar-belshazzar, hast not low-tided thine heart, though thou knewest all this; but hast lifted up thyself against the lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy women, and thy concubines, have drunk wine in them; and thou hast laudd the tohwards of silver, and gold, of brass, iron, wood, and stone, which chest-envision not, nor hear, nor know: and the tohwards 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, upharsin. this is the interpretation of the thing: mene; tohwards

hath numbered thy kingdom, and finished it. tekel; thou art weighed in the balances, and art found lacking; peres; thy kingdom is splitd, and given to the each-and-every-medes and split-spread-persia-iranns. then said fade-protect-the-zar-belshazzar, and they clothed to-my-court-dani'al with two caterpillars, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom. in that night was fade-protect-the-zar-bels-hazzar the king of the as-genies-kasdimns slain. and demand-darius the median took the kingdom, being about sixty and two years old.

6

it was good in the eyes of demand-darius to set over the kingdom an hundred and twenty immersed-princes, which should be over the whole kingdom; and over these three presidents; of whom to-my-court-dani'al was first: that the princes might give accounts to them, and the king should have no damage. then this to-my-court-dani'al was preferred on the presidents and princes, because an excellent breathwind was in him; and the king thought to set him over the whole realm. then the presidents and princes sought to find occasion against to-my-court-dani'al concerning the kingdom; but they could find none occasion nor swim-ruin; forasmuch as he was hide-trainingful, neither was there any error or swim-ruin found in him. then said these heroblokes, we will not find any occasion against this to-my-court-dani'al, except we find it against him concerning the law of his tohwards. then these presidents and princes assembled together to the king, and said thus to him, king demand-darius, live to world. all the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm word, that whosoever will ask a petition of any tohwards or man for thirty days, save of thee, o king, he will be cast into the den of gather-lions. now, o king, establish the decree, and sign the writing, that it be not changed, according to the law of the each-and-every-medes and split-spread-persia-iranns, which altereth not. wherefore king demand-darius signed the writing and the decree. now when to-my-court-dani'al knew that the writing was signed, he went into his house; and his windows being open in his chamber toward cast-complete-jerusalem, he pool-kneeld upon his pool-knees three times a day, and prayed, and gave thanks before his tohwards, as he did aforetime. then these heroblokes assembled, and found to-my-court-dani'al praying and making supplication before his tohwards. then they came near, and said before the king concerning the king's decree; hast thou not signed a decree, that every man that will ask a petition of any tohwards or man within thirty days, save of thee, o king, will be cast into the den of gather-lions? the king answered and said, the thing is true, according to the law of the each-and-every-medes and split-spread-persia-iranns, which altereth not. then answered they and said before the king, that to-my-court-dani'al, which is of betweeners of the captivity of vowel-acknowledge-yeahodah, name-thereth 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 name-there his heart on to-my-court-dani'al to snatch him: and he laboured till the going down of the sun to snatch him. then these heroblokes assembled to the king, and said

to the king, know, o king, that the law of the each-and-every-medes and split-spread-persia-iranns is, that no decree nor statute which the king establisheth may be changed. then the king said, and they brought to-my-court-dani'al, and cast him into the den of gather-lions. now the king spake and said to to-my-court-dani'al, thy towards whom thou servest continually, he will deliver thee. and a stone was brought, and laid upon the mouth of the den; and the king sign-sealed it with his own sign-seal, and with the sign-seal of his lords; that the purpose might not be changed concerning to-my-court-dani'al. then the king went to his hall, and passed the night fasting: neither were instruments of musick brought before him: and his sleep went from him. then the king arose very early in the morning, and went in alarm-haste to the den of gather-lions. and when he came to the den, he cried with a lamentable voice to to-my-court-dani'al: and the king answered and said to to-my-court-dani'al, o to-my-court-dani'al, worker of the living towards, is thy towards, whom thou servest continually, able to deliver thee from the gather-lions? then said to-my-court-dani'al to the king, o king, live to world. my towards hath sent his messenger, and hath closed 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 said that they should take to-my-court-dani'al up out of the den. so to-my-court-dani'al was taken up out of the den, and no manner of hurt was found upon him, because he hide-trained in his towards. and the king said, and they brought those heroblokes which had accused to-my-court-dani'al, and they cast them into the den of gather-lions, then, their betweeners, and their women; and the gather-lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den. then king demand-darius wrote to all with, nations, and languages, that dwell in all the earth; completeness be multiplied to you. i give a decree, that in every dominion of my kingdom men tremble and fear before the towards of to-my-court-dani'al: for he is the living towards, and sted-fast to world, and his kingdom that which will not be destroyed, and his dominion will be even to the end. he snatcheth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath snatched to-my-court-dani'al from the power of the gather-lions. so this to-my-court-dani'al succeeded in the king of demand-darius, and in the king of belly-cyrus the split-spread-persia-irann.

7

in the first year of fade-protect-the-zar-belshazzar king of in-mix-fade-babel to-my-court-dani'al had a dream and chest-visions of his head upon his bed: then he wrote the dream, and told the sum of the matters. to-my-court-dani'al spake and said, i chest-envisioned in my chest-vision by night, and, chest-envision, the four breathwinds of the heaven quarreled upon the great sea. and four great beasts upped 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 see 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 immersed-flesh

after this i saw, 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 chest-envisioned in the night chest-visions, and chest-envision 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, see, there upped 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 saw till the thrones were cast down, and the ancient of days did sit, whose clothing was white as snow, and the ruin-er 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 name-there, and the recount-scrolls were opened. i beheld then because 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 chest-envisioned in the night chest-visions, and, chest-envision, 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 serve him: his dominion is a world dominion, which will not pass away, and his kingdom that which will not be destroyed. i to-my-court-dani'al was grieved in my breathwind in the midst of my body, and the chest-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 upon 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 upped, and before whom three fell; even of that ray-horn that had eyes, and a mouth that spake very great things, whose see 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 upon; 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 upon, and will wear out the dedicated of the most upon, 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 to the end. 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 upon, whose kingdom is a world kingdom, and all dominions will serve and obey him. hitherto is the end of the matter. as for me to-my-court-dani'al, my ideas much alarm-hastend me, and my countenance changed in me: but i monitored the matter in my heart.

8

in the third year of the king of king fade-protect-the-zar-belshazzar a chest-vision was chest-envisioned by me, even to me to-my-court-dani'al, after that which was chest-envisioned by me at the first. and i chest-envisioned in a chest-vision; and it came to pass, when i chest-envisioned, that i was at lily-shushan in the palace, which is in the province of world-youth-alam; and i chest-envisioned in a chest-vision, and i was by the river of fool-strength-ulai. then i lifted up mine eyes, and saw, and, behold, there stood before the river a high-ram which had two ray-horns: and the two ray-horns were tall; but one was taller than the other, and the taller upped last. i saw the high-ram thrusting westward, and northward, and southward; so that no animals might stand before him, neither was there any that could snatch out of his hand; but he did according to his will, and became great. and as i was between-understanding, chest-envision, an he goat came from the west on the face-turnings of the whole land, and touched not the land: and the goat had a notable ray-horn between his eyes. and he came to the high-ram that had two ray-horns, which i had seen standing before the river, and ran to him in the fury of his energy. and i saw him come close to the high-ram and he was moved with choler against him, and hit the high-ram and fractured his two ray-horns: and there was no energy in the high-ram to stand before him, but he flung him down to the land, and stamped upon him: and there was none that could snatch the high-ram out of his hand. therefore the he goat waxed very great: and when he was goatness, the great ray-horn was fractured; and for it upped four notable ones toward the four breathwinds of namespaces. and out of one of them emerged a little ray-horn, which waxed exceeding great, toward the south, and toward the east, and toward the gazelling land. and it waxed great, even to the army of namespaces; and it cast down some of the army and of the stars to the land, and stamped upon them. yea, he greeted himself even to the immersed-prince of the army, and by him the daily sacrifice was taken away, and the place of the dedicated was flung down. and an army was given him against the daily sacrifice by reason of go-beyond, and it flung down the truth to the land; and it practised, and succeeded. then i heard one dedicated wordling, and another dedicated said to that certain dedicated which worded, how long will be the chest-vision concerning the daily sacrifice, and the go-beyond of name-desolation, to give both the dedicated and the army to be trodden under foot? and he said to me, to two thousand and three hundred days; then will the dedicated be rightened. and it came to pass, when i, even i to-my-court-dani'al, had chest-envisioned the chest-vision, and sought for the meaning, then, chest-envision, there stood before me as the appearance of a herobloke. and i heard a earthling's voice between the banks of fool-strength-ulai, which called, and said, gabriel, make this earthling to between-un-

derstand the vision. so he came near where i stood: and when he came, i was afraid, and fell upon my face-turnings: but he said to me, between-understand, o between-er of earthling: for at the time of the end will be the chest-vision. now as he was wordling with me, i was in a deep sleep on my face-turnings toward the land: but he touched me, and standstay me standstaying. and he said, behold, i will make thee know what will be in the last end of the indignation: for at the time appointed the end will be. the high-ram which thou sawest having two ray-horns are the kings of media and split-spread-persia-iran. and the hairy goat is the king of mud-dove-ionic-greece: and the great ray-horn that is between his eyes is the first king. now that being fractured, whereas four stood up for it, four kingdoms will stand up out of the nation, but not in his energy. and in the latter time of their kingdom, when the go-beyonders are come to the full, a king of goatness face-turnings, and between-understanding dark sentences, will stand up. and his energy will be mighty, but not by his own energy: and he will swim-ruin wonderfully, and will succeed, and practise, and will swim-ruin the mighty and the dedicated with. and through his policy also he will quarrel craft to succeed in his hand; and he will magnify himself in his heart, and by peace will fracture many: he will also stand up against the immersed-prince of immersed-princes; but he will be fractured without hand. and the chest-vision of the evening and the morning which was told is true: wherefore do you block-plug-up the chest-vision; for it will be for many days. and i to-my-court-dani'al fainted, and was sick certain days; afterward i stood up, and did the king's business; and i was astonished at the vision, but none understood it.

9

in the first year of demand-darius between-er of king-and-male-ahasuerus, of the seed of the each-and-every-medes, which was made king over the realm of the as-genies-kasdimns; in the first year of his king i to-my-court-dani'al understood by recount-scrolls the count of the years, whereof word vowelconsonants-ohyeah came to vowel-high-jeremyeaho the come-bringer, that he would accomplish seventy years in the sword-parchings of cast-complete-jerusalem. and i set my face-turnings to the mister tohwards, to seek by criming and supplications, with fasting, and sack-cloth, and ashes: and i self-crimeed to vowelconsonants-ohyeah my tohwards, and made my confession, and said, o mister, the great and dreadful tohwards, keeping the alignment and kindness to them that love him, and to them that keep his directives; we have missed, and have twist-distorted, and have done big-shotly, and have bittered, even by turn aside from thy precepts and from thy criteria: neither have we hearkened to thy workers the come-bringers, which worded in thy there-name to our kings, our immersed-princes, and our fathers, and to all the with of the land. vowelconsonants-ohyeah, being right belongeth to thee, but to us shame of face-turnings, as at this day; to the men of vowel-acknowledge-yeahodah, and to the settlers of cast-complete-jerusalem, and to all to-song-immersed-isra'el that are near, and that are far off, through all the countries where thou hast distanced them, because of their trespass that they have trespassed against thee. o lord, to us belongeth shame of face-turnings, to our kings, to our immersed-princes, and to our fathers, because we have missed against thee. to the mister our tohwards belong wombings and for-

giveness, though we have bittered against him; neither have we heard the voice of vowelconsonants-ohyeah our tohwards, to walk in his drops-of-teaching-tora which he name-there before us by his workers the come-bringers. yea, all to-song-immersed-isra'al have pass-crossed over thy drops-of-teaching-tora even by turn asideing, 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-tora of extract-mose the worker of tohwards, 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 break-visual: for under the whole namespaces hath not been done as hath been done upon cast-complete-jerusalem. as it is written in the drops-of-teaching-tora of extract-mose, all this break-visual is come upon us: yet made we not our prayer before vowelconsonants-ohyeah our tohwards, that we might turn from our cloudies, and understand thy truth. therefore hath vowelconsonants-ohyeah almonded upon the break-visual, and brought it upon us: for vowelconsonants-ohyeah our tohwards is right in all his doings which he doeth: for we heard not his voice. and now, o mister our tohwards, that hast let emerge thy with forth out of the land of narrows-develop-egypt with a strong hand, and hast gotten thee there-name, as at this day; we have missed, we have done big-shotly. vowelconsonants-ohyeah, according to all thy being right, i beseech thee, let thine nose-anger and thy fury be turned away from thy city cast-complete-jerusalem, thy dedicated mountain: because for our misses, and for the cloudies of our fathers, cast-complete-jerusalem and thy with are become a wintering to all that are about us. now therefore, o our tohwards, hear the criming of thy worker, and his supplications, and cause thy face-turnings to shine upon thy dedicated that is name-desolate, for the mister's sake. o my tohwards, incline thine ear, and hear; open thine eyes, and see our name-desolations, and the city which is called by thy there-name: for we do not present our supplications before thee for our being rightes, but for thy great wombings. o mister, hear; o mister, forgive; o mister, hearken and do; defer not, for thine own sake, o my tohwards: for thy city and thy with are called by thy there-name. and whiles i was wording, and self-criming, and confessing my miss and the miss of my with to-song-immersed-isra'al and presenting my supplication before vowelconsonants-ohyeah my tohwards for the dedicated mountain of my tohwards; yea, whiles i was wording in criming, even the man gabriel, whom i had chest-envisioned in the chest-vision at the beginning, being wordd to fly swiftly, touched me about the time of the evening rest. and he informed me, and worded with me, and said, o to-my-court-dani'al, i am now emerge to give thee skill and fine-tuning. at the beginning of thy supplications the word emerged, and i am come to shew thee; for thou art greatly beloved: therefore between-understand the word, and see 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 sign-seal up the chest-vision and prophecy, and to swim the most dedicated. know therefore and between-understand, that from the going forth of the word to complete and to between-build cast-complete-jerusalem to the messiah the prince will be seven seven-weeks, and sixty and two seven-weeks: the street will be between-built again, and the wall, in troublous times. and af-

ter sixty and two seven-weeks will messiah be cut off, but not for himself: and the with of the prince that will come will swim-ruin the city and the dedicated; and the end thereof will be with a flood, and to the end of the war name-desolations are determined. and he will herobloke the alignment with many for one seven-week: and in the half of the seven-week he will give the butcher and the rest to settle, and for the shatter-scattereding of abominations he will give it name-desolate, even until the consummation, and that determined will be poured upon the name-desolate.

10

in the third year of belly-cyrus king of split-spread-persia-iran a word was uncovered to to-my-court-dani'al, whose there-name was called secret-treasure-belteshazar; and the word was true, but the time name-thereed was long: and he understood the word, and had between-understanding of the vision. in those days i to-my-court-dani'al was mourning three seven-full seven-weeks. i ate no pleasant bread, neither came immersed-flesh 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 trunk-palm-hiddekel; then i lifted up mine eyes, and saw, and behold a certain man clothed in linen, whose loins were girded with orange-gold of golden-ufac: 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 to-my-court-dani'al alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves. therefore i was left alone, and saw this great vision, and there remained no energy in me: for my comeliness was turned in me into wearing-out, 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 moved me upon my pool-knees and upon the palms of my hands. and he said to me, o to-my-court-dani'al, a man greatly beloved, between-understand the words that i word to thee, and stand stand-staying: 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, to-my-court-dani'al: for from the first day that thou didst name-there thine heart to between-understand, and to torment thyself before thy tohwards, thy words were heard, and i am come for thy words. but the immersed-prince of the kingdom of split-spread-persia-iran withstood me one and twenty days: but, lo, who-like-to-mika'al, one of the chief immersed-princes, came to help me; and i standstayed there with the kings of split-spread-persia-iran. now i am come to make thee between-understand what will befall thy with in the latter days: for yet the chest-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 betweeners of men touched my lips: then i opened my mouth, and worded, and said to him that stood before me, o my mister, by the vision my sorrows are turned upon me, and i have retained no energy. for how can the worker of this my mister word with this my mister? 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: completeness be to thee, be strong, yea, be strong, and when he had worded to me, i was strengthened, and said, let my mister 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 immersed-prince of split-spread-persia-iran: and when i am emerged, lo, the immersed-prince of mud-dove-ionic-greece will come. but i will shew thee that which is noted in the scripture of truth: and there is none that holdeth with me in these things, but who-like-to-mika'al your immersed-prince.

11

also i in the first year of demand-darius the mede, even i, stood to stronghold and to goat him. and now will i shew thee the truth. chest-envision, there will stand up yet three kings in split-spread-persia-iran; and the fourth will be far richer than they all: and by his energy through his riches he will stir up all against the realm of mud-dove-ionic-greece. and a 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 fractured, and will be halved toward the four breathwinds of namespaces; and not to his posterity, nor according to his proverb-rule which he proverb-ruled: for his kingdom will be plucked up, even for others beside those. and the king of the south will be strong, and one of his immersed-princes; and he will be strong on him, and have proverb-rule; his proverb-rule will be a great proverb-rule. and in the end of years they will join themselves together; for the king's daughter of the south will come to the king of the north to give 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 strengthened her in these times. but out of a branch of her roots will one stand up in his estate, which will come with an stratagem, and will come into the fortress of the king of the north, and will do against them, and will be strong: and will also carry sit-captives into narrows-develop-egypt their tohwards, with their princes, and with their precious tools 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 earth. but his betweeners will be stirred up, and will assemble a multitude of great stratagems: and one will certainly come, and wash over, and pass-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 emerge 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 chest-vision; but they will fall. so the king of the north will come, and spill 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 name-there his face-turnings to come with the strength of his whole kingdom, and standstaying ones with him; thus will he do: and he will give him the daughter of women, swim-ruining 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 quarrel the wintering offered by him to settle; without his own wintering he will quarrel it to turn upon him. then he will name-there 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 fractured, neither in nose-anger, nor in war. and in his estate will stand up a despicable, to whom they will not give the honour of the kingdom: but he will come in peaceably, and hold the kingdom by smooth-flatteries. and with the arms of a flood will they be washed over from before him, and will be fractured; yea, also the prince of the alignment. and after the league made with him he will work high-deceitfully: for he will up, and will become strong with a small people. he will come 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 think his thoughts 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 think thoughts against him. yea, they that feed of the portion of his meat will fracture him, and his stratagem will wash over: and many will fall down voided. and both of these kings' hearts will be to do break-visual, and they will word lies at one send-table but it will not succeed: 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 stains-kittim will come against him: therefore he will be grieved, and reset, and denounce 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 void the dedicated of goatness, and will turn aside the daily sacrifice, and they will place the abomination that giveth name-desolate. and such as do big-shotly against the alignment will he corrupt by smooth-flatteries: but the with that do know their tohwards will be strong, and do exploits. and they that between-understand among the with will instruct many: yet they will fall by the sword, and by flame, by sit-captivity, and by spoil, many days. now when they will fall, they will be holpen with a little help: but many will cleave to them with smooth-flatteries. and some of them of fine-tuning 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 tohwards, and will word marvellous words against the tohwards of tohwards, and

will succeed till the indignation be accomplished: for that that is determined will be done. neither will he regard the tohwards of his fathers, nor the desire of women, nor regard any tohwards: for he will magnify himself on all. but in his estate will he heavyweight the tohwards of forces: and a tohwards 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 tohwards, whom he will acknowledge and increase with heavyweight: and he will quarrel 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 thrust at him: and the king of the north will shudder-storm him, with chariots, and with horsemen, and with many ships; and he will come into the countries, and will wash over and pass-cross over. he will come also into the gazelling earth, and earthlingy countries will be overthrown: but these will escape out of his hand, even man-red-adom, and from-father-moab, and the chief of betweeners of with-ammon. he will send his hand also upon the countries: and the land of narrows-develop-egypt will not eject-escape. but he will have proverb-rule over the treasures of gold and of silver, and over all the precious things of narrows-develop-egypt: and the bread-open-put-libyans and the cush-spindle-ethiopians will be at his steps. but tidings out of the east and out of the north will fadetermin him: therefore he will emerge 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 gazelling dedicated mountain; yet he will come to his end, and none will help him.

will between-understand. and from the time that the daily sacrifice will be turned aside, and the abomination that giveth name-desolate name-there up, there will be a thousand two hundred and ninety days. happy is he that waiteth, and cometh to the thousand three hundred and five and thirty days. but go thou thy way till the end be: for thou will rest, and stand in thy lot at the end of the days.

12

and at that time will who-like-to-mika'al stand up, the great immersed-prince which standeth for betweeners of thy with: and there will be a time of 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 wintering and world aversion. and they that be wise will shine as the brightness of the firmament; and they that turn many to being right as the stars to the worlds of worlds. but thou, o to-my-court-dani'al, block-plug-up the words, and sign-seal the recount-scroll, even to the time of the end: many will run to and fro, and knowledge will be increased. then i to-my-court-dani'al saw, 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 mister, what will be the end of these things? and he said, go thy way, to-my-court-dani'al: for the words are block-plugged-up and sign-sealed till the time of the end. many will be purified, and developd white, and tried; but the big-shots will do big-shotly: and none of the big-shot will between-understand; but the wise

now in the first year of belly-cyrus king of split-spread-persia-iran, that word vowelconsonants-ohyeah by the mouth of vowel-high-jeremyeaho might be fulfilled, vowelconsonants-ohyeah stirred up breathwind of belly-cyrus king of split-spread-persia-iran, that he cross-voiced throughout all his kingdom, and put it also in writing, saying, thus saith belly-cyrus king of split-spread-persia-iran, vowelconsonants-ohyeah towards of namespaces hath given me all the kingdoms of the land; and he hath account me to between-build him an house at cast-complete-jerusalem, which is in vowel-acknowledge-yeahodah. who is there among you of all his with? his tohwards be with him, and let him up to cast-complete-jerusalem, which is in vowel-acknowledge-yeahodah, and between-build the alpha-beit-house of vowelconsonants-ohyeah tohwards of to-song-immersed-isra'al (he is the tohwards,) which is in cast-complete-jerusalem. and whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with in-them animals, beside the generous for the alpha-beit-house of tohwards that is in cast-complete-jerusalem. then stood up the chief of the fathers of vowel-acknowledge-yeahodah and right-hand-child-benjamin, and the darkener, and the borrow-join-levites, with all them whose breathwind tohwards had raised, to up to between-build the alpha-beit-house of vowelconsonants-ohyeah which is in cast-complete-jerusalem. and all they that were about them strengthened their hands with tools of silver, with gold, with goods, and with in-them animals, and with precious things, beside all that was be generoused. also belly-cyrus the king let emerge the tools of the alpha-beit-house of vowelconsonants-ohyeah, which bring-jug-guard-nebuchadnezzar had let emerge out of cast-complete-jerusalem, and had give them in the house of his tohwards; even those did belly-cyrus king of split-spread-persia-iran let emerge by the hand of going-down-mitredat the treasurer, and numbered them to alabaster-joy-fortify-sheshbazzar, the president of vowel-acknowledge-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 tools a thousand. all the tools of gold and of silver were five thousand and four hundred. all these did alabaster-joy-fortify-sheshbazzar up with them of the sit-captivity that were upped from in-mix-fade-babel to cast-complete-jerusalem.

now these are betweeners of the province that upped out of the sit-captivity, of those which had been carried away, whom bring-jug-guard-nebuchadnezzar the king of in-mix-fade-babel had carried away to in-mix-fade-babel, and came again to cast-complete-jerusalem and vowel-acknowledge-yeahodah, every one to his city; which came with seed-pressed-out-of-babel-cerubbabel: vowelconsonants-stick-safe-yeahoshua, vowel-comfort-nehemyeah, minister-immersed-vowel-seraiyeah, vowel-poison-relaiyeah, pure-myrrh-mordekai, on-language-bilshan, recount-mispar, in-torso-bigvai, wombong-rehum, in-anwser-benah. the count of the men of the with of to-song-

immersed-isra'al betweeners of wild-head-parosh, two thousand an hundred seventy and two. betweeners of vowel-criterion-shefatyeah, three hundred seventy and two. betweeners of host-arah, seven hundred seventy and five. betweeners of loss-from-father-pahat-moab, of betweeners of vowelconsonants-stick-safe-yeahoshua and yo-dad-joab, two thousand eight hundred and twelve. betweeners of world-youth-elam, a thousand two hundred fifty and four. betweeners of olive-tree-catua, nine hundred forty and five. betweeners of pure-provide-cakai, seven hundred and sixty. betweeners of between-me-bani, six hundred forty and two. betweeners of empty-bebai, six hundred twenty and three. betweeners of goat-tell-ecgad, a thousand two hundred twenty and two. betweeners of my-base-get-up-adoniam, six hundred sixty and six. betweeners of in-torso-bigvai, two thousand fifty and six. betweeners of adorned-dainty-edin, four hundred fifty and four. betweeners of left-hand-shut-ater of vowel-strong-heceqyeaho, ninety and eight. betweeners of eggs-bezai, three hundred twenty and three. betweeners of showing-jorah, an hundred and twelve. betweeners of silence-hasting-hashum, two hundred twenty and three. betweeners of hero-gibbar, ninety and five. betweeners of bread-house-bet-lehem, an hundred twenty and three. the men of dripped-netofah, fifty and six. the men of replies-enatot, an hundred twenty and eight. betweeners of goat-dead-ecmavet, forty and two. betweeners of kirjatharim, heresy-kefirah, and wells-barot, seven hundred and forty and three. betweeners of high-region-ramah and small-hill-gebe, six hundred twenty and one. the men of covers-michmas, an hundred twenty and two. the men of house-unto-bet-al and island-ei two hundred twenty and three. betweeners of at-him-nebo, fifty and two. betweeners of excelling-height-magbish, an hundred fifty and six. betweeners of the other world-youth-elam, a thousand two hundred fifty and four. betweeners of ban-fishnet-harim, three hundred and twenty. betweeners of nativity-lod rejoicing-sharp-hadid, and power-grief-ono, seven hundred twenty and five. betweeners of moon-smell-jericho, three hundred forty and five. betweeners of bramble-enemy-senaah, three thousand and six hundred and thirty. the darkener: betweeners of vowel-knowledge-jedayeah, of the house of vowelconsonants-stick-safe-yeahoshua, nine hundred seventy and three. betweeners of saying-aimer a thousand fifty and two. betweeners of break-pashur, a thousand two hundred forty and seven. betweeners of ban-fishnet-harim, a thousand and seventeen. the borrow-join-levites: betweeners of vowelconsonants-stick-safe-yeahoshua and antiquity-rising-to-qadmi'al, of betweeners of vowel-acknowledge-hodaviyeah, seventy and four. the singers: betweeners of add-collect-asaf, an hundred twenty and eight. betweeners of the gatekeepers: betweeners of complete-shallum, betweeners of left-hand-shut-ater, betweeners of furrow-talmon, betweeners of heel-sting-equb, betweeners of bending-of-sin-hatita, betweeners of captivity-shobai, in all an hundred thirty and nine. the givens-netinims: betweeners of brightness-drought-ziha, betweeners of exposed-hasufa, betweeners of rings-tabe'ot, betweeners of crooked-qeros, betweeners of drive-siaha, betweeners of redeem-padon, betweeners of brick-white-lebanah, betweeners of grasshopper-hagabah, betweeners of heel-sting-equb, betweeners of grasshopper-hagab, betweeners of my-garment-complete-shalmal, betweeners of camping-hanan

betweeners of great-giddel, betweeners of bend-over-gahar, betweeners of yeah-see-ra'iah, betweeners of run-serious-rezin, betweeners of painted-inconstant-neqoda, betweeners of cutting-fleece-gacam, betweeners of goat-eca, betweeners of stopskip-paseah, betweeners of despising-dirty-besai, betweeners of eat-asnah, betweeners of springs-mehunim, betweeners of occupied-nefusim, betweeners of bottle-baqbuq, betweeners of girth-haqufa, betweeners of instigation-harhur, betweeners of onions-bazlut, betweeners of riddle-on-the-contrary-mehida, betweeners of workmanship-wood-harsha, betweeners of capable-glass-barqos, betweeners of kaiser-sisera, betweeners of blot-out-supress-tamah, betweeners of ever-neziah, betweeners of kidnapped-hatifa, betweeners of complete-solomon's workers: betweeners of conclusion-in-pleading-sotai, betweeners of scribe-recount-soferet, betweeners of seperation-peruda, betweeners of onup-jelah, betweeners of generation-possession-darqon, betweeners of great-giddel, betweeners of vowel-criterion-shefatyeh, betweeners of eggplant-hatil, betweeners of cut-mouth-pokeret of deer-zebaim, betweeners of my-mother-ami all the givens-netinims, and betweeners of complete-solomon's workers, were three hundred ninety and two. and these were they which upped from hill-of-salt-telmelah, hill-of-deaf-tonuparsa, near-inward, base-mister-addan, and saying-aimer but they could not shew their father's house, and their seed, whether they were of to-song-immersed-isra'al betweeners of vowel-weak-delayeaho, betweeners of good-tobiah, betweeners of painted-inconstant-neqoda, six hundred fifty and two. and of betweeners of the darkener: betweeners of yeah-debt-habaiiah, betweeners of thorn-qoz, betweeners of iron-barcillai; which took a woman of the betweenas of iron-barcillai the roll-until-gil'editte, and was called after their threename: these sought their register among those that were reckoned by genealogy, but they were not found: therefore were they, as free-stained, name-there from the darkener. and the resigned-tirshata said to them, that they should not eat of the most dedicated things, till there stood up a darkener with fires-urim and with sound-tumim. the whole congregation together was forty and two thousand three hundred and sixty, beside their workers and their maids, of whom 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 vowelconsonants-ohyeh which is at cast-complete-jerusalem, were generous for the alpha-beit-house of tohwards to set it up in his place: they gave after their ability to the treasure of the work sixty and one thousand drams of gold, and five thousand pound of silver, and one hundred darkener' garments. so the darkener, and the borrow-join-levites, and some of the with, and the singers, and the gatekeepers, and the givens-netinims, dwelt in their gates, and all to-song-immersed-isra'al in their gates.

3

and when the seventh month was come, and betweeners of to-song-immersed-isra'al were in the cities, the with added themselves together as one man to cast-

complete-jerusalem. then stood up vowelconsonants-stick-safe-yeahoshua betweener of right-vowel-yeahozadaq, and his brethren the darkener, and seed-pressed-out-of-babel-cerubbabel betweener of ask-to-shealti'al, and his brethren, and between-built the butcher-place of the tohwards of to-song-immersed-isra'al to onup onups thereon, as it is written in the drops-of-teaching-tora of extract-mose the man of tohwards. and they set the butcher-place upon his bases; for terror was upon them because of the with of those countries: and they onupped onups thereon to vowelconsonants-ohyeh, even onups morning and evening, they kept also the feast of booths, as it is written, and onupped the daily onups by count, according to the custom, as the criterion of every day worded; and afterward the continual onup, both of the new moons, and of all the meeting-times of vowelconsonants-ohyeh that were dedicated, and of every one that be generous a generous to vowelconsonants-ohyeh. from the first day of the seventh month began they to onup onups to vowelconsonants-ohyeh. but the foundation of the hall of vowelconsonants-ohyeh was not yet laid. they gave money also to the miners, and to the carpenters; and meat, and drink, and oil, to them of side-by-side-zidon, and to them of narrow-develop-zur, to bring cedar trees from build-white-lebanon to the sea of beauty-joppa, according to the grant that they had of belly-cyrus king of split-spread-persia-iran. now in the second year of their coming to the alpha-beit-house of tohwards at cast-complete-jerusalem, in the second month, began seed-pressed-out-of-babel-cerubbabel betweener of ask-to-shealti'al, and vowelconsonants-stick-safe-yeahoshua betweener of right-vowel-yeahozadaq, and the remnant of their brethren the darkener and the borrow-join-levites, and all they that were came out of the captivity to cast-complete-jerusalem; and standstayed the borrow-join-levites, from twenty years old and upward, to set forward the work of the alpha-beit-house of vowelconsonants-ohyeh. then stood vowelconsonants-stick-safe-yeahoshua with his betweeners and his brethren, antiquity-rising-to-qadmi'al and his betweeners, the betweeners of vowel-acknowledge-yeahodah, together, to set forward the workmen in the alpha-beit-house of tohwards: the betweeners of movement-henedad, with their betweeners and their brethren the borrow-join-levites. and when the between-builders laid the foundation of the hall of vowelconsonants-ohyeh, they standstayed the darkener in their clothing with trumpets, and the borrow-join-levites the betweeners of add-collect-asaf with cymbals, to cheer vowelconsonants-ohyeh, after the ordinance of dude-david king of to-song-immersed-isra'al and they sang together by course in cheering and giving thanks to vowelconsonants-ohyeh; because he is good, for his kindness endureth to world toward to-song-immersed-isra'al and all the with shouted with a great shout, when they cheered vowelconsonants-ohyeh, because the foundation of the alpha-beit-house of vowelconsonants-ohyeh was laid. but many of the darkener and borrow-join-levites and chief of the fathers, who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for gladness: so that the with could not discern the voice of the shout of gladness from the voice of the weeping of the with: for the with shouted with a loud shout, and the voice was heard afar off.

now when narrower of vowel-acknowledge-yeahodah and righthand-child-benjamin heard that betweeners of the captivity between-built the hall to vowelconsonants-ohyeah tohwards of to-song-immersed-isra'al then they came to seed-pressed-out-of-babel-cerubbabel, and to the chief of the fathers, and said to them, let us between-build with you: for we seek your tohwards, as ye do; and we do butcher to him since the days of banned-sharp-asar-hadon king of pine-song-immersed-syria which brought us up hither. but seed-pressed-out-of-babel-cerubbabel, and vowelconsonants-stick-safe-yeahoshua, and the rest of the chief of the fathers of to-song-immersed-isra'al said to them, ye have nothing to do with us to between-build an house to our tohwards; but we ourselves together will between-build to vowelconsonants-ohyeah tohwards of to-song-immersed-isra'al as king belly-cyrus the king of split-spread-persia-iran hath directed us. then the with of the land weakened the hands of the with of vowel-acknowledge-yeahodah, and wore them out in between-building, and hired counsellors against them, to sever their purpose, all the days of belly-cyrus king of split-spread-persia-iran, even until the king of demand-darius king of split-spread-persia-iran. and in the king of king-and-male-ahasuerus, in the beginning of his king, wrote they to him an opposition against the settlers of vowel-acknowledge-yeahodah and cast-complete-jerusalem. and in the days of silence-light-fervent-spoil-artaxerxes wrote in-peace-complete-bishlam, going-down-mittedat, to-good-tab'al, and the rest of their companions, to silence-light-fervent-spoil-artaxerxes king of split-spread-persia-iran; and the writing of the letter was written in the high-aram-syrian tongue, and interpreted in the high-aram-syrian tongue. wombong-rehum the chancellor and sun-shimshai the scroll-recounters wrote a recount-scroll against cast-complete-jerusalem to silence-light-fervent-spoil-artaxerxes the king in this sort: then wrote wombong-rehum the chancellor, and sun-shimshai the scroll-recounters, and the rest of their companions; the dispute-law-dinaites, the divide-rend-afarsatkites, the ravish-tarpeletes, the divide-rend-afarsites, the long-archevites, the in-mix-fade-babelians, the lily-susanchites, the that's-it-dehavites, and the world-youth-elamites, and the rest of the nations whom the great and read-call anger-increase-asnapper pass-crossed over, and name-there in the cities of keep-samaria, and the rest that are on pass-cross-cross-over the river, and at such a time. this is the copy of the letter that they sent to him, even to silence-light-fervent-spoil-artaxerxes the king; they workers the men on pass-cross-cross-over the river, and at such a time. be it known to the king, that the vowel-acknowledge-yeahodim which upped from thee to us are come to cast-complete-jerusalem, between-building the bitter and the bad city, and have set up the walls thereof, and joined the foundations. be it known now to the king, that, if this city be between-built, and the walls set up again, then will they not pay toll, tribute, and custom, and so thou wilt endamage the revenue of the kings. now because we have maintenance from the king's hall, and it was not meet for us to chest-envision 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 quarrel was this city sword-parched. we certify the king that, if this city be between-built again, and the walls thereof set up, by this means thou wilt have no part on pass-cross-cross-over the river. then sent the king an answer to wombong-rehum the chancellor, and to sun-shimshai the scroll-recounters, and to the rest of their companions that dwell in keep-samaria, and to the rest beyond the river, completeness, and at such a time. the letter which ye sent to us hath been plainly read before me. and i commanded, and search hath been made, and it is found that this city of old time hath made insurrection against kings, and that bitterness and sedition have been made therein. there have been mighty kings also over cast-complete-jerusalem, which have ruled over all countries beyond the river; and toll, tribute, and custom, was paid to them. give ye now name-therement to give these heroblokes to cease, and that this city be not between-built, until another commandment will be given from me. take heed now that ye fail not to do this: why should damage grow to the hurt of the kings? now when the copy of king silence-light-fervent-spoil-artaxerxes' recount-scroll was read before wombong-rehum, and sun-shimshai the scroll-recounters, and their in-sights, they upped in alarm-haste to cast-complete-jerusalem to the vowel-acknowledge-yeahodim and made them to cease by force and stratagem. then ceased the work of the alpha-beit-house of tohwards which is at cast-complete-jerusalem. so it ceased to the second year of the king of demand-darius king of split-spread-persia-iran.

5

then the come-bringers, feast-haggai the come-bringer, and vowel-remember-cekaryeah son of up-to-edoa, brought to the vowel-acknowledge-yeahodim that were in vowel-acknowledge-yeahodah and cast-complete-jerusalem in the there-name of the tohwards of to-song-immersed-isra'al even to them. then stood up seed-pressed-out-of-babel-cerubbabel betweenner of ask-to-shealti'al, and vowelconsonants-stick-safe-yeahoshua betweenner of right-vowel-yeahozadaq, and began to between-build the alpha-beit-house of tohwards which is at cast-complete-jerusalem: and with them were the come-bringers of tohwards helping them. at the same time pass-crossed to them give-tatnai, governor on pass-cross-cross-over the river, and explore-falcon-despise-shetar-bocnai and their companions, and said thus to them, who hath name-theered you to between-build this house, and to give up this wall? then said we to them after this manner, what are the there-names of the heroblokes that make this between-building? but the eye of their tohwards was upon the elders of the vowel-acknowledge-yeahodim that they could not cause them to cease, till the matter came to demand-darius: and then they resetted answer by letter concerning this matter. the copy of the letter that give-tatnai, governor on pass-cross-cross-over the river, and explore-falcon-despise-shetar-bocnai and his companions the slice-spread-afarsakites, which were on pass-cross-cross-over the river, sent to demand-darius the king: they sent a letter to him, wherein was written thus; to demand-darius the king, all completeness. be it known to the king, that we went into the province of vowel-acknowledge-yeahodea, to the house of the great tohwards, which is between-built with great stones, and timber is laid in the walls,

and this work goeth count-fast on, and succeedeth in their hands. then asked we those elders, and said to them thus, who name-thereed you to between-build this house, and to make up these walls? we asked their there-names also, to certify thee, that we heroblokeness write the there-names of the heroblokes that were the chief of them. and thus they returned us answer, saying, we are the workers of the tohwards of heaven and earth, and between-build the house that was between-built these many years ago, which a great king of to-song-immersed-isra'al between-built and name-there up. but after that our fathers had provoked the tohwards of heaven to wrath, he gave them into the hand of bring-jug-guard-nebuchadnezzar the king of in-mix-fade-babel, the as-geries-kasdimn, who hid this house, and carried the with away into in-mix-fade-babel. but in the first year of belly-cyrus the king of in-mix-fade-babel the same king belly-cyrus made a decree to between-build this alpha-beit-house of tohwards. and the vessels also of gold and silver of the alpha-beit-house of tohwards, which bring-jug-guard-nebuchadnezzar took out of the hall that was in cast-complete-jerusalem, and brought them into the hall of in-mix-fade-babel, those did belly-cyrus the king take out of the hall of in-mix-fade-babel, and they were delivered to one, whose there-name was alabaster-joy-fortify-sheshbazzar, whom he had made governor; and said to him, take these vessels, go, carry them into the hall that is in cast-complete-jerusalem, and let the alpha-beit-house of tohwards be between-built in his place. then came the same alabaster-joy-fortify-sheshbazzar, and laid the foundation of the alpha-beit-house of tohwards which is in cast-complete-jerusalem: and since that time even until now hath it been in between-building, and yet it is not finished. now therefore, if it seem good to the king, let there be search made in the king's treasure house, which is there at in-mix-fade-babel, whether it be so, that a decree was made of belly-cyrus the king to between-build this alpha-beit-house of tohwards at cast-complete-jerusalem, and let the king send his pleasure to us concerning this matter.

6

then demand-darius the king made a decree, and search was made in the house of the recount-scrolls, where the treasures were laid up in in-mix-fade-babel. and there was found at brother-of-death-achmeta, in the palace that is in the province of the each-and-every-medes, a roll, and therein was a record thus written: in the first year of belly-cyrus the king the same belly-cyrus the king name-thered a decree concerning the alpha-beit-house of tohwards at cast-complete-jerusalem, let the house be between-built, the place where 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 tohwards, which bring-jug-guard-nebuchadnezzar took forth out of the hall which is at cast-complete-jerusalem, and brought to in-mix-fade-babel, be completed, and brought again to the hall which is at cast-complete-jerusalem, every one to his place, and place them in the alpha-beit-house of tohwards. now therefore, give-tatnai, governor on pass-cross-over the river, explore-falcon-despise-shetar-bocnai, and your companions the slice-spread-afarsakites, which are on

pass-cross-over the river, be ye far from thence: let the work of this alpha-beit-house of tohwards alone; let the governor of the vowel-acknowledge-yeahodim and the elders of the vowel-acknowledge-yeahodim between-build this alpha-beit-house of tohwards in his place. moreover i name-thered a decree what ye will do to the elders of these vowel-acknowledge-yeahodim for the between-building of this alpha-beit-house of tohwards: 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 betweener of cattles, and rams, and lambs, for the onups of the tohwards of heaven, corn, salt, wine, and oil, according to the name-therement of the darkener which are at cast-complete-jerusalem, let it be given them day by day without fail: that they may near-inward sacrifices of sweet savours to the tohwards of heaven, and pray for the life of the king, and of his betweeners. also i have gave a decree, that whosoever will alter this word, let timber be pulled down from his house, and being name-there up, let him be hanged thereon; and let his house be gave a dunghill for this. and the tohwards that hath caused his there-name to dwell there destroy all kings and with, that will send to their hand to alter and to destroy this alpha-beit-house of tohwards which is at cast-complete-jerusalem. i demand-darius have made a decree; let it be done with count-speed. then give-tatnai, governor on pass-cross-cross-over the river, explore-falcon-despise-shetar-bocnai, and their companions, according to that which demand-darius the king had sent, so they did count-speedily. and the elders of the vowel-acknowledge-yeahodim between-built, and they succeeded through the bringing of feast-haggai the come-bringer and vowel-remember-cekaryeah betweener of up-to-edoa. and they between-built, and finished it, according to the commandment of the tohwards of to-song-immersed-isra'al and according to the commandment of belly-cyrus, and demand-darius, and silence-light-fervent-spoil-artaxerxes king of split-spread-persia-iran. and this house was finished on the third day of the month maple-promise-adar, which was in the sixth year of the king of demand-darius the king. and betweeners of to-song-immersed-isra'al the darkener, and the borrow-join-levites, and the rest of betweeners of the captivity, kept the init of this alpha-beit-house of tohwards with gaiety. and near-inwarded at the init of this alpha-beit-house of tohwards an hundred bulls, two hundred rams, four hundred lambs; and for a misser for all to-song-immersed-isra'al twelve he goats, according to the number of the branch of to-song-immersed-isra'al and they set the darkener in their parts, and the borrow-join-levites in their parts, for the work of tohwards, which is at cast-complete-jerusalem; as it is written in the recount-scroll of extract-mose. and betweeners of the captivity kept the stopskip upon the fourteenth day of the first month. for the darkener and the borrow-join-levites were purified together, all of them were top-bright, and slaughtered the stopskip for all betweeners of the captivity, and for their brethren the darkener, and for themselves. and betweeners of to-song-immersed-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 vowelconsonants-ohyeah tohwards of to-song-immersed-isra'al did eat, and kept the feast of matzas seven days with gladness: for vowelconsonants-ohyeah had made them gladnessful, and turned

the heart of the king of pine-song-immersed-syria to them, to strengthen their hands in the work of the alpha-beit-house of tohwards, the tohwards of to-song-immersed-isra'al

7

now after these words, in the king of silence-light-fervent-spoil-artaxerxes king of split-spread-persia-iran, help-ecra betweeneer of minister-immersed-vowel-seraiyeh, betweeneer of vowel-help-eceryeah, betweeneer of vowel-part-hilqyeh, betweeneer of complete-shallum, betweeneer of be-right-zadoq, betweeneer of my-bro-good-ahitub, betweeneer of vowel-say-amaryeah, betweeneer of vowel-help-eceryeah, betweeneer of spatula-meraiot, betweeneer of shine-cerahiah, betweeneer of goat-eci betweeneer of skilled-buqi, betweeneer of my-father-stick-safe-abishue, betweeneer of mouth-attempt-pinehas, betweeneer of help-to-alecer, betweeneer of gather-cabinet-aaron the chief darkener this help-ecra upped in in-mix-fade-babel; and he was a agile scroll-recouters in the drops-of-teaching-tora of extract-mose, which vowelconsonants-ohyeh tohwards of to-song-immersed-isra'al had given: and the king granted him all his request, according to the hand of vowelconsonants-ohyeh his tohwards upon him. and there upped some of betweeners of to-song-immersed-isra'al and of the darkener, and the borrow-join-levites, and the singers, and the gatekeepers, and the givens-netinims, to cast-complete-jerusalem, in the seventh year of silence-light-fervent-spoil-artaxerxes the king. and he came to cast-complete-jerusalem in the fifth month, which was in the seventh year of the king. for upon the first day of the first month began he to up from in-mix-fade-babel, and on the first day of the fifth month came he to cast-complete-jerusalem, according to the good hand of his tohwards upon him. for help-ecra had prepared his heart to seek the drops-of-teaching-tora of vowelconsonants-ohyeh, and to do it, and to learn in to-song-immersed-isra'al statutes and criteria. now this is the copy of the recount-scroll that the king silence-light-fervent-spoil-artaxerxes gave to help-ecra the darkener the scroll-recouters, even a scroll-recouters of the words of the directives of vowelconsonants-ohyeh, and of his statutes to to-song-immersed-isra'al silence-light-fervent-spoil-artaxerxes, king of kings, to help-ecra the darkener a scroll-recouters of the law of the tohwards of heaven, perfect peace, and at such a time. i name-thered a decree, that all they of the with of to-song-immersed-isra'al and of his darkener and borrow-join-levites, in my realm, which are minded of their own freewill to up to cast-complete-jerusalem, go with thee. forasmuch as thou art sent of the king, and of his seven counsellors, to enquire concerning vowel-knowledge-yeahodah and cast-complete-jerusalem, according to the law of thy tohwards which is in thine hand; and to carry the silver and gold, which the king and his counsellors have were generous to the tohwards of to-song-immersed-isra'al whose habitation is in cast-complete-jerusalem, and all the silver and gold that thou canst find in all the province of in-mix-fade-babel, with the generous of the with, and of the darkener, being generous for the house of their tohwards which is in cast-complete-jerusalem: that thou mayest buy count-speedily with this money bulls, rams, lambs, with their resters and their pourings, and near-inward them upon the altar of

the house of your tohwards which is in cast-complete-jerusalem. and whatsoever will seem good to thee, and to thy brethren, to do with the rest of the silver and the gold, that do after the will of your tohwards. the vessels also that are given thee for the service of the house of thy tohwards, those deliver thou before the tohwards of cast-complete-jerusalem. and whatsoever more will be needful for the house of thy tohwards, which thou will have occasion to bestow, bestow it out of the king's treasure house. and i, even i silence-light-fervent-spoil-artaxerxes the king, do make a smdecree to all the treasurers which are on pass-cross-over the river, that whatsoever help-ecra the darkener the scroll-recouters of the law of the tohwards 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 commanded by the tohwards of heaven, let it be diligently done for the house of the tohwards of heaven: for why should there be foaming against the realm of the king and his betweeners? also we certify you, that touching any of the darkener and borrow-join-levites, pruneers, porters, givens-netinims, or ministers of this alpha-beit-house of tohwards, it will not be lawful to impose toll, tribute, or custom, upon them. and thou, help-ecra, after the wisdom of thy tohwards, that is in thine hand, set magistrates and criticals, which may critical all the with that are on pass-cross-over the river, all such as know the laws of thy tohwards; and teach ye them that know them not. and whosoever will not do the law of thy tohwards, and the law of the king, let judgment be executed count-speedily upon him, whether it be to death, or to between-me-banishment, or to confiscation of goods, or to imprisonment. first-pooled be vowelconsonants-ohyeh tohwards of our fathers, which hath give such a thing as this in the king's heart, to beautify the alpha-beit-house of vowelconsonants-ohyeh which is in cast-complete-jerusalem: and hath extended kindness to me before the king, and his counsellors, and before all the king's strong immersed-princes. and i was strengthened as the hand of vowelconsonants-ohyeh my tohwards was upon me, and i gathered together out of to-song-immersed-isra'al chief men to up with me.

8

these are now the chief of their fathers, and this is the genealogy of them that upped with me from in-mix-fade-babel, in the king of silence-light-fervent-spoil-artaxerxes the king. of the betweeners of mouth-attempt-pinehas; stranger-gershom: of the betweeners of palm-itamar; to-my-court-dani'al: of the betweeners of dude-david; forsaking-sin-hattush. of the betweeners of vowel-neighbors-shekhaniyeh, of the betweeners of bull-noise-farosh; vowel-remember-cekaryeah: and with him were reckoned by genealogy of the remember-males an hundred and fifty. of the betweeners of loss-from-father-pahat-moab; my-eyes-to-vowel-alyehaoenai betweeneer of shine-cerahiah, and with him two hundred remember-males. of the betweeners of vowel-neighbors-shekhaniyeh; betweeneer of stress-jahaziel, and with him three hundred remember-males. of the betweeners also of adorned-dainty-edin; worker-ebed betweeneer of given-io-jonatan, and with him fifty remember-males. of the betweeners of world-

youth-elam; vowel-stick-safe-jesheyeah betweener of vowel-time-etalyeah, and with him seventy remember-males. and of the betweeners of vowel-criterion-shefatyeah; vowel-portion-cebadiyeah betweener of who-like-to-mika'al, and with him fourscore remember-males. of the betweeners of yo-dad-joab; vowel-worker-cobadyeah betweener of to-live-jehi'al, and with him two hundred and eighteen remember-males. and of the betweeners of my-complete-sheolmith; betweener of vowel-add-josiyeh, and with him an hundred and sixty remember-males. and of the betweeners of empty-bebai; vowel-remember-cekaryeah betweener of empty-bebai, and with him twenty and eight remember-males. and of the betweeners of goat-tell-ecgad; camping-io-johanan betweener of the-little-haqatan, and with him an hundred and ten remember-males. and of the last betweeners of my-base-get-up-adoniqam, whose there-names are these, to-emit-alifeit, to-move-jei'al, and vowel-hear-shemeyeah, and with them sixty remember-males. of the betweeners also of in-torso-bigvai; my-twist-eoti, and honor-cabod, and with them seventy remember-males. and i gathered them together to the river that runneth to being-generation-ahava; and there abode we in tents three days: and i viewed the with, and the darkener, and found there none of the betweeners of borrow-join-levi then sent i for my-unto-helps-aliecer, for to-lion-ari'al, for vowel-hear-shemeyeah, and for give-to-al-natan, and for rival-jarib, and for give-to-al-natan, and for given-natan, and for vowel-remember-cekaryeah, and for complete-meshullam, chief men; also for fight-vowel-yeahorib, and for give-to-al-natan, men of between-understanding. and i sent them with directment to up-to-edoa the chief at the place money-kasifia, and i told them what they should say to up-to-edoa, and to his brethren the givens-netinims, at the place money-kasifia, that they should let emerge to us immersers for the house of our tohwards. and by the good hand of our tohwards upon us they brought us a man of fine-tuning, of the betweeners of forgive-sick-mahli, betweener of borrow-join-levi betweener of to-song-immersed-isra'al and vowel-heat-wave-sherebiyeah, with his betweeners and his brethren, eighteen; and vowel-account-hashabyeah, and with him vowel-stick-safe-jesheyeah of the betweeners of bitter-merari, his brethren and their betweeners, twenty; also of the givens-netinims, whom dude-david and the immersed-princes had name-thereed for the work of the borrow-join-levites, two hundred and twenty givens-netinims: all of them were expressed by there-name. then i read-called a fast there, at the river of being-generation-ahava, that we might torment ourselves before our tohwards, 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 tohwards 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 tohwards for this: and he was intreated of us. then i differentiated twelve of the chief of the darkener, vowel-heat-wave-sherebiyeah, vowel-account-hashabyeah, and ten of their brethren with them, and weighed to them the silver, and the gold, and the tools, even the highing of the house of our tohwards, which the king, and his counsellors, and his lords, and all to-song-immersed-isra'al there present, had highed: i even weighed to their

hand six hundred and fifty talents of silver, and silver tools an hundred talents, and of gold an hundred talents; also twenty basons of gold, of a thousand drams; and two tools of good copper, precious as gold. and i said to them, ye are dedicated to vowelconsonants-ohyeah; the tools are dedicated also; and the silver and the gold are a generous to vowelconsonants-ohyeah towards of your fathers. almond ye, and keep them, until ye weigh them before the chief of the darkener and the borrow-join-levites, and chief of the fathers of to-song-immersed-isra'al at cast-complete-jerusalem, in the chambers of the alpha-beit-house of vowelconsonants-ohyeah. so took the darkener and the borrow-join-levites the weight of the silver, and the gold, and the tools, to bring them to cast-complete-jerusalem to the house of our tohwards. then we journeyed from the river of being-generation-ahava on the twelfth day of the first month, to go to cast-complete-jerusalem: and the hand of our tohwards was upon us, and he delivered us from the hand of the enemy, and of ambushers by the way. and we came to cast-complete-jerusalem, and abode there three days. now on the fourth day was the silver and the gold and the tools weighed in the house of our tohwards by the hand of place-of-highs-meremot betweener of vowel-light-aoriyeh the darkener and with him was help-to-alecer betweener of mouth-attempt-pinehas; and with them was dowry-vowel-yeahocabad betweener of vowelconsonants-stick-safe-yeahoshua, and intended-noediah betweener of built-binnui, borrow-join-levites; by count and by weight of every one: and all the weight was written at that count of the days. also betweeners of those that had been carried away, which were came out of the sit-captivity, onupped onups to the tohwards of to-song-immersed-isra'al twelve bulls for all to-song-immersed-isra'al ninety and six lambs, seventy and seven lambs, twelve he goats for a misser: all this was anoup to vowelconsonants-ohyeah. and they gave the king's commissions to the king's lieutenants, and to the governors on pass-cross-cross-over the river: and they furthered the with, and the alpha-beit-house of tohwards.

9

now when these things were done, the immersed-princes came to me, saying, the with of to-song-immersed-isra'al and the darkener, and the borrow-join-levites, have not differentiated themselves from the with of the lands, doing according to their taboos, even of the nest-buy-kanaanites, the tusk-hittites, the un-walled-pericites, the trampler-jebusites, the with-ammonites, the from-father-moabites, the narrows-develop-egyptians, and the say-amorites. for they have taken of their betweenas for themselves, and for their betweeners: so that the dedicated seed have guaranteed themselves with the with of those lands: yea, the hand of the immersed-princes and rulers hath been chief in this trespass. and when i heard this word, i rent my garment and my mantle, and plucked off the ruin-eir of my head and of my beard, and sat down astonished. then were assembled to me every one that trembled at the words of the tohwards of to-song-immersed-isra'al because of the going over the top of those that had been carried away; and i sat astonished 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 vowelconsonants-ohyeah my tohwards, and said, o my tohwards, i am ashamed and humiliate to

lift up my face-turnings to thee, my tohwads: 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 gave into the hand of the kings of the lands, to the sword, to sit-captivity, and to a spoil, and to shame of face-turnings, as it is this day. and now for a little space camping hath been shewed from vowelconsonants-ohyeah our tohwads, to leave us a remnant to eject-escape, and to give us a nail in his dedicated place, that our tohwads may let our eyes shine, and give us a little reviving in our work. for we were workers; yet our tohwads hath not forsaken us in our work, but hath extended kindness to us in the sight of the kings of split-spread-persia-iran, to give us a reviving, to set up the house of our tohwads, and to repair the sword-parchings thereof, and to give us a fence in vowel-acknowledge-yeahodah and in cast-complete-jerusalem. and now, o our tohwads, 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 betweenas to their betweeners, neither take their betweenas to your betweeners, nor chest-envisionk their completeness or their wealth world: that ye may be strong, and eat the good of the land, and leave it for an inheritance to your betweeners world. and after all that is come upon us for our break-visual deeds, and for our great fault, seeing that thou our tohwads hast punished us tilt-less than our cloudies deserve, and hast given us such giveance as this; should we again sever 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? vowelconsonants-ohyeah tohwads of to-song-immersed-isra'al thou art right: for we standstay yet eject-escaped, as it is this day: behold, we are before thee in our faultes: for we cannot stand before thee because of this.

10

now when help-ecra had self-crimeed, and when he had confessed, weeping and casting himself down before the alpha-beit-house of tohwads, there gathered to him out of to-song-immersed-isra'al a very great assembly of men and women and children: for the with wept very sore. and vowel-neighbors-shekhaniyeah betweener of to-live-jehi'al, one of the betweeners of world-youth-klam, answered and said to help-ecra, we have trespassed against our tohwads, and have taken strange-substantial women of the with of the land: yet now there is enduring in to-song-immersed-isra'al concerning this thing. now therefore let us make a alignment with our tohwads to let all the women emerge, and such as are born of them, according to the counsel of my mister, and of those that tremble at the directive of our tohwads; and let it be done according to the drops-of-teaching-tora stand up; for this word belongeth to thee: we also will be with thee: be of good strength, and do it. then arose help-ecra, and made the chief darkener, the borrow-join-levites, and all to-song-immersed-isra'al to seven-swear that they should do according to this word. and they seven-swear. then help-ecra stood up from before the alpha-beit-house of tohwads, and went

into the chamber of camping-io-johanen betweener of answer-to-aliashib; and when he came name-there, he did eat no bread, nor drink water: for he mourned because of the going over the top of them that had been carried away. and they cross-voiced throughout vowel-acknowledge-yeahodah and cast-complete-jerusalem to all betweeners of the captivity, that they should gather themselves together to cast-complete-jerusalem; and that whosoever would not come within three days, according to the counsel of the immersed-princes 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 vowel-acknowledge-yeahodah and righthand-child-benjamin gathered themselves together to cast-complete-jerusalem within three days. it was the ninth month, on the twentieth day of the month; and all the with sat in the street of the alpha-beit-house of tohwads, trembling because of this word, and for the great rain. and help-ecra the darkener stood up, and said to them, ye have transgressed, and have taken strange-substantial women, to increase the fault of to-song-immersed-isra'al now therefore make confession to vowelconsonants-ohyeah tohwads 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 scorching nose-anger of our tohwads for this word be turned from us. only given-io-jonatan betweener of to-do-esah'al and stress-jahaziah betweener of hope-tiqvah were employed about this matter: and complete-meshullam and settle-shabetai the borrow-join-levite helped them. and betweeners of the sit-captivity did so. and help-ecra the darkener with certain chief of the fathers, after the house of their fathers, and all of them by their there-names, 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 betweeners of the darkener there were found that had taken strange-substantial women: there-namely, of the betweeners of vowelconsonants-stick-safe-yeahoshua betweener of right-vowel-yeahozadag, and his brethren; vowel-do-ma'eseyeaho, and my-unto-helps-aliecer, and rival-jarib, and vowel-great-gedalyeaho. and they gave their hands that they would give away their women; and being faulty, they offered a high-ram of the sheep for their fault. and of the betweeners of saying-aimer campingful-hanani and vowel-portion-cebadiyeah. and of the betweeners of ban-fishnet-harim; vowel-do-ma'eseyeaho, and vowel-my-to-aliyeah, and vowel-hear-shemeyeaho, and to-live-jehi'al, and vowel-goat-ucyehao. and of the betweeners of break-pashur; my-eyes-to-io-alioenai, vowel-do-ma'eseyeaho, to-hear-ishme'al, given-to-netane'al, dowry-vowel-yeahocabad, and to-do-alesah. also of the borrow-join-levites; dowry-vowel-yeahocabad, and hear-shimei, and vowel-easy-roasting-qelaiyeah, (the same is easy-qelita,) vowel-opening-petahiyeah,

vowel-acknowledge-yeahodah, and my-unto-helps-aliecer. of the singers also; answer-to-aliashib: and of the gatekeepers; complete-shallum, and furrow-hang-telem, and my-light-uri moreover of to-song-immersed-isra'al of the betweeners of wild-head-parosh; vowel-high-ramiyeh, and vowel-sprinkling-jeciyeah, and vowel-my-king-moloch-malkyeh, and sign-miamin, and help-to-alecer, and vowel-moloch-king-malkiyeh, and betweener-vowel-benayeaho. and of the betweeners of world-youth-elam; vowel-given-matanyeaho, vowel-remember-cekaryeh, and to-live-jehi'al, and my-worker-ebdi, and high-level-jeremot, and vowel-to-aliyeh. and of the betweeners of olive-tree-catua; my-eyes-to-io-alioenai, answer-to-aliashib, vowel-given-matanyeaho, and high-level-jeremot, and dowry-cabad, and goat-ecica. of the betweeners also of empty-bebai; camping-vowel-yeahohanan, vowel-camping-hananyeaho, my-dripping-cabbai, and my-time-etli. and of the betweeners of between-me-bani; complete-meshullam, moloch-king-maluk, and vowel-until-edaiyeh, return-jashub, and ask-sheal, and highs-ramot and of the betweeners of loss-from-father-pahat-moab; soften-era-edna, and all-of-kelal, betweener-vowel-benayeaho, vowel-do-ma'eseyeaho, vowel-given-matanyeaho, to-onion-bezal'al, and built-binnui, and sleep-change-manasseh. and of the betweeners of ban-fishnet-harim; my-unto-helps-aliecer, stick-safe-isheijah, vowel-my-king-moloch-malkyeh, vowel-hear-shemeyeaho, hear-shimeon, righthand-child-benjamin, moloch-king-maluk, and vowel-keep-shemaryeaho. of the betweeners of silence-hasting-hashum; waist-give-matenai, died-matatah, dowry-cabad, to-emit-alifelet, level-jeremai, sleep-change-manasseh, and hear-shimei. of the betweeners of between-me-bani; meet-maadai, width-high-amram, and to-or-aol, betweener-vowel-benayeaho, vowel-fiction-lie-material-bedeiyeh, his-bride-keluh, vowel-nourish-weapon-vaniyeh, place-of-highs-meremot, answer-to-aliashib, vowel-given-matanyeaho, waist-give-matenai, and do-jesau, and between-me-bani, and built-binnui, hear-shimei, and vowel-complete-shelemyeaho, and given-natan, and vowel-until-edaiyeh, generous-maknadebai, sixth-shashai, sing-sharai, to-help-ecr'al, and vowel-complete-shelemyeaho, vowel-keep-shemaryeaho, complete-shallum, vowel-say-amaryeaho, and add-increase-josef. of the betweeners of at-him-nebo; to-move-jei'al, vowel-given-mattitiyeh, dowry-cabad, flowing-selling-buying-cebina, his-hand-jadau, and to-vowel-io-jo'al, betweener-vowel-benayeaho. all these had taken strange-substantial women: and some of them had women by whom they name-there'd betweeners.

vowel-comfort-nehemiyaah

1

the words of vowel-comfort-nehemiyaah between of vowel-all-hachaliyaah. and it came to pass in the month foolish-loin-kisleu, in the twentieth year, as i was in lily-shushan the palace, that campingful-hanani one of my brethren, came, he and certain men of vowel-acknowledge-yeahodah; and i asked them concerning the vowel-acknowledge-yeahodim that had ejet-escaped, which were left of the sit-captivity, and concerning cast-complete-jerusalem. and they said to me, the remnant that are left of the sit-captivity there in the province are in great affliction and wintering: the wall of cast-complete-jerusalem also is broken down, and the gates thereof are scorched 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 self-crimeed before the tohwards of namespaces, and said, i beseech thee, vowelconsonants-ohyeh tohwards of namespaces, the great and terrible tohwards, 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 criming of thy worker, which i self-crime before thee now, day and night, for betweeners of to-song-immersed-isra'al thy workers, and confess the misses of betweeners of to-song-immersed-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 criteria, which thou directedst thy worker extract-mose. remember, i beseech thee, the word that thou directedst thy worker extract-mose, 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 distanced to the uttermost part of the namespaces, yet will i gather them from there, and will bring them to the place that i have chosen to name-there my there-name there. now these are thy workers and thy with, whom thou hast redeemed by thy great energy, and by thy strong hand. vowelconsonants-ohyeh, i beseech thee, let now thine ear be attentive to the criming of thy worker, and to the criming of thy workers, who desire to respect thy there-name: and succeed, 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 try-out-nisan, in the twentieth year of silence-light-fervent-spoil-artaxerxes the king, that wine was before him: and i took up the wine, and gave it to the king. now i had not been beforetime break-visual in his presence. wherefore the king said to me, why is thy face-turnings break-visual, seeing thou art not sick? this is nothing else but break-visual 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 break-visual, 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 self-crimeed to the tohwards of namespaces. and i said to the king, if it is good upon the king, and if thy worker have found camping in thy sight, that thou wouldest send me to vowel-acknowledge-yeahodah, to the city of my fathers' sepulchres, that i may between-build it. and the

king said to me, (the ravish-queen also sitting by him,) for how long wilt 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 is good upon the king, let letters be given me to the governors beyond the river, that they may convey me over till i come into vowel-acknowledge-yeahodah; and a letter to add-collect-asaf the keeper of the king's forest, that he may give me timber to give 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 come into, and the king granted me, according to the good hand of my tohwards upon me. then i pass-crossed to the governors beyond the river, and gave them the king's letters. now the king had sent captains of the stratagem and horsemen with me. when bramble-bush-sanballat the anger-liberty-horonite, and good-tobiah the worker, the with-ammonite, heard of it, it grieved them exceedingly that there was come a earthling to seek the good of betweeners of to-song-immersed-isra'al so i came to cast-complete-jerusalem, and was there three days. and i arose in the night, i and some few men with me; neither told i any earthling what my tohwards had give in my heart to do at cast-complete-jerusalem: neither was there any in-them animal with me, save the in-them animal that i rode upon. and i emerged by night by the gate of the valley, even before the crocodile complete, and to the dung port, and inspected the walls of cast-complete-jerusalem, which were fractured down, and the gates thereof were eaten with fire. then i pass-crossed over 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 pass-cross. then i upped in the night by the brook, and inspected the wall, and turned back, and came by the gate of the valley, and so reset. and the rulers knew not whither i went, or what i did; neither had i as yet told it to the vowel-acknowledge-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 break-visual that we are in, how cast-complete-jerusalem lieth sword-parched, and the gates thereof are scorched with fire: come, and let us between-build up the wall of cast-complete-jerusalem, that we be no more a wintering. then i told them of the hand of my tohwards 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 between-build. so they strengthened their hands for this good work. but when bramble-bush-sanballat the anger-liberty-horonite, and good-tobiah the worker, the with-ammonite, and rain-geshem the evening-pleasant-arabian, 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 tohwards of namespaces, he will make us successful; therefore we his workers will stand up and between-build: but ye have no part, nor right, nor memorial, in cast-complete-jerusalem.

3

then answer-to-aliahsib the stand-up-high darkener stood up with his brethren the darkener, and they between-built the sheep gate; they dedicated it, and standstayed up the gates of it; even to the tower of hundred-meah they dedicated it, to the tower of to-charme-hanane'al. and next to him between-built the men of moon-smell-jericho. and next to them between-built remember-cakur betweener of say-

aimri. but the fish gate did the betweeners of hatred-hassenaah between-build, who also laid the beams thereof, and standstayed up the gates thereof, the locks thereof, and the bars thereof, and next to them strengthened place-of-highs-meremot betweener of vowel-light-aoiyeah, betweener of thorn-qoz. and next to them strengthened complete-meshullam betweener of vowel-bornfirst-berekyeah, betweener of stable-to-meshecibal. and next to them strengthened be-right-zadoq betweener of inanswer-bena. and next to them the stuck-teqoites strengthened; but their nobles put not their necks to the work of their vowelconsonants-ohyeh. moreover the old gate strengthened know-vowel-yeaohide betweener of stopskip-paseah, and complete-meshullam betweener of vowel-in-secret-besodeiyeh; they laid the beams thereof, and standstayed up the gates thereof, and the locks thereof, and the bars thereof. and next to them strengthened vowel-cement-melatiyeh the small-hill-gibeonite, and discuss-jadon the sing-master-meronotite, the men of small-hill-gibeon, and of watch-mizpah, to the throne of the governor on pass-cross-cross-over the river. next to him strengthened my-goatness-to-ucial betweener of vowel-wroth-harhaiyeh, of the goldsmiths. next to him also strengthened vowel-camping-hananyeah betweener of one of the spices, and they fortified cast-complete-jerusalem to the broad wall. and next to them strengthened vowel-weak-refaiyeh betweener of small-place-prince-hur the ruler of the half half of cast-complete-jerusalem. and next to them strengthened vowel-knowledge-jedayeh betweener of crunch-harumaf, even over against his house. and next to him strengthened forsaking-sin-hattush betweener of vowel-account-hashabiyeh. vowel-moloch-king-malkiyeh betweener of fishing-net-harim, and important-hashub betweener of loss-from-father-pahatmoab, strengthened the other piece, and the tower of the furnaces. and next to him strengthened complete-shallum betweener of whisper-halohesh, the ruler of the half half of cast-complete-jerusalem, he and his betweenas. the valley gate strengthened compassionate-hanun, and the settlers of abandoned-canoah; they between-built it, and standstayed up the gates thereof, the locks thereof, and the bars thereof, and a thousand cubits on the wall to the dung gate. but the dung gate strengthened vowel-my-king-moloch-malkiyeh betweener of vehicle-rekab, the ruler of part of vineyard-house-bet-hakerem; he between-built it, and standstayed up the gates thereof, the locks thereof, and the bars thereof. but the gate of the fountain strengthened willun betweener of all-chest-kol-hocch, the go downr of part of watch-mizpah; he between-built it, and covered it, and standstayed up the gates thereof, the locks thereof, and the bars thereof, and the wall of the pool of send-siloah by the king's garden, and to the stairs that go down from the city of dude-david. after him strengthened vowel-comfort-nehemiyyah betweener of left-ecbuc, the ruler of the half half of rock-house-bet-zur, to the place over against the sepulchres of dude-david, and to the pool that was made, and to the house of the strong. after him strengthened the borrow-join-levites, wombingerum betweener of between-me-bani. next to him strengthened vowel-account-hashabyeah, the ruler of the half half of assembly-qeilah, in his half. after him strengthened their brethren, in-tick-bavai betweener of movement-henedad, the ruler of the half half of assembly-qeilah. and next to him strength-

ened help-eer betweener of vowelconsonants-stick-safe-yeahoshua, the ruler of watch-mizpah, another piece over against the upping to the armoury at the turning of the wall. after him bornfirst-failure-baruk betweener of my-dripping-cabbai earnestly strengthened the other piece, from the turning of the wall to the opening of the house of answer-to-aliashib the high darkener after him strengthened place-of-highs-meremot betweener of vowel-light-aoiyeah betweener of thorn-qoz another piece, from the opening of the house of answer-to-aliashib even to the end of the house of answer-to-aliashib. and after him strengthened the darkener, the men of the plain. after him strengthened righthand-child-benjamin and important-hashub over against their house. after him strengthened vowel-help-eceryeah betweener of vowel-do-ma'eseyeah betweener of yeah-load-enaniah by his house. after him strengthened built-bin-nui betweener of movement-henedad another piece, from the house of vowel-help-eceryeah to the turning of the wall, even to the corner. fall-palal betweener of my-gooze-aoci, over against the turning of the wall, and the tower which emerges from the king's high house, that was by the courtyard of the monitor-prison. after him vowel-redemption-pedayeah betweener of wild-head-parosh. moreover the givens-netinims dwelt in tower-darkness-small-white-cloud-eofel, to the place over against the water gate toward the east, and the tower that emerges. after them the stuck-teqoites strengthened another piece, over against the great tower that emerges, even to the wall of tower-darkness-small-white-cloud-eofel. from on the horse gate strengthened the darkener, every one over against his house. after them strengthened be-right-zadoq betweener of saying-aimer over against his house. after him strengthened also vowel-hear-shemeyeah betweener of vowel-neighbors-shekhaniyeh, the keeper of the east gate. after him strengthened vowel-camping-hananyeah betweener of vowel-complete-shelemeyeah, and compassionate-hanun the sixth betweener of caper-snipe-zalaf, another piece. after him strengthened complete-meshullam betweener of vowel-bornfirst-berekyeah over against his chamber. after him strengthened vowel-my-king-moloch-malkiyeh the goldsmith's betweener to the place of the givens-netinims, and of the merchants, over against the gate account-mifqad, and to the upping of the corner. and between the upping of the corner to the sheep gate strengthened the goldsmiths and the merchants.

4

but it came to pass, that when bramble-bush-sanballat heard that we between-built the wall, he was wroth, and took great wall-wrath, and mocked the vowel-acknowledge-yeahodim and he said before his brethren and the stratagem of keep-samaria, and said, what do these feeble vowel-acknowledge-yeahodim will they fortify themselves? will they butcher? will they make an end in a day? will they live the stones out of the heaps of the rubbish which are burned? now good-to-biah the with-ammonite was by him, and he said, even that which they between-build, if a fox up, he will even break down their stone wall. hear, o our towards; for we are despised: and turn their wintering 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 between-builders. so be-

tween-built we the wall; and all the wall was joined together to the half thereof: for the with had a mind to work. but it came to pass, that when bramble-bush-sanballat, and good-tobiah, and the evening-pleasant-arabians, and the with-ammonites, and the fire-plunder-ashdodites, heard that the walls of cast-complete-jerusalem upped long, and that the breaches began to be block-plugged, then they were very wroth, and conspired all of them together to come and to fight against cast-complete-jerusalem, and to hinder it. nevertheless we made our criming to our towards, and name-there a watch against them day and night, because of them. and vowel-acknowledge-yeahodah said, the energy of the bearers of burdens is decayed, and there is much rubbish; so that we are not able to between-build the wall. and our 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 vowel-acknowledge-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 saw, and stood up, and said to the nobles, and to the rulers, and to the remainder of the with, be not ye afraid of them: remember vowelconsonants-ohyeah, which is great and terrible, and fight for your brethren, your betweeners, and your betweenas, your women, and your houses. and it came to pass, when our enemies heard that it was known to us, and towards had severed their counsel, that we resetted 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 youths wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons; and the rulers were behind all the house of vowel-acknowledge-yeahodah. they which between-built on the wall, and they that bare burdens, with those that laded, every one with one of his hands wrought in the work, and with the other hand held a send-weapon. for the between-builders, every one had his sword chained by his side, and so between-built. and he that sounded the mouthpiece-horn was by me. and i said to the nobles, and to the rulers, and to the remainder of the with, the work is great and large, and we are separated upon the wall, one far from another. in what place therefore ye hear the voice of the mouthpiece-horn gather ye name-there to us: our towards will fight for us. so we laboured in the work: and half of them held the spears from the upping of the black till the stars emerged. likewise at the same time said i to the with, let every one with his youth lodge within cast-complete-jerusalem, that in the night they may be a guard to us, and labour on the day. so neither i, nor my brethren, nor my youths, nor the men of the guard which followed me, none of us name-there off our clothes, saving that every one name-there them off for washing.

5

and there was a great shout of the with and of their women against their brethren the vowel-acknowledge-yeahodim for there were that said, we, our betweeners, and our betweenas, are many: therefore we take up corn for them, that we may eat, and live. some also there were that said, we have guaranteed our lands, vineyards, and houses, that we might buy corn, because

of the dearth. there were also that said, we have borrowed money for the king's tribute, and that upon our lands and vineyards. yet now our immersed-flesh is as the immersed-flesh of our brethren, our betweeners as their betweeners: and, lo, we bring into work our betweeners and our betweenas to be workers, and some of our betweenas 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 quarreled the nobles, and the rulers, and said to them, ye exact usury, every one of his brother. and i name-there a great assembly against them. and i said to them, we after our ability have redeemed our brethren the vowel-acknowledge-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 towards because of the wintering of the body-nations our enemies? i likewise, and my brethren, and my youths, 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 towards move-shake out every man from his house, and from his labour, that performeth not this promise, even thus be he move-shaken out, and emptied. and all the assembly said, hide-train and cheerd vowelconsonants-ohyeah. and the with did according to this promise. moreover from the time that i was name-there-to be their governor in the land of vowel-acknowledge-yeahodah, from the twentieth year even to the two and thirtieth year of silence-light-fervent-spoil-artaxerxes the king, that is, twelve years, i and my brethren have not eaten the bread of the governor. but the former governors that had been before me were heavyweightable to the with, and had taken of them bread and wine, beside forty light-sheqels of silver; yea, even their youths bare rule over the with: but so did not i, because of the respect of towards. yea, also i held onto the work of this wall, neither bought we any field: and all my youths were gathered name-there to the work. moreover there were at my send-table an hundred and fifty of the vowel-acknowledge-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 birds 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 towards, for good, according to all that i have done for this with.

6

now it came to pass when bramble-bush-sanballat, and good-tobiah, and rain-geshem the evening-pleasant-arabian, and the remainder of our enemies, heard that i had between-built the wall, and that there was no breach left therein; (though at that time i had not stand-stayed up the gates upon the gates;) that bramble-bush-sanballat and rain-geshem sent to me, saying, come, let

us meet together in some one of the out-of-town-villages in the hatch-plain of power-grief-ono. but they thought to do me break-visual. 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 bramble-bush-sanballat his youth to me in like word the fifth time with an open letter in his hand; wherein was written, it is reported among the body-nations, and rain-gashmu saith it, that thou and the vowel-acknowledge-yeahodim think to rebel: for which word thou between-buildest the wall, that thou mayest be their king, according to these words. and thou hast also standstayd come-bringers to preach of thee at cast-complete-jerusalem, saying, there is a king in vowel-acknowledge-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 made us afraid, saying, their hands will be weakened from the work, that it be not done. now therefore, o tohwards, strengthen my hands. afterward i came to the house of vowel-hear-shemeyeaho betweener of vowel-weak-delayeaho betweener of to-from-good-mehitabe'al, who was closed up; and he said, let us meet together in the alpha-beit-house of tohwards, within the hall, and let us close 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 save his life? i will not go in. and, lo, i perceived that tohwards had not sent him; but that he pronounced this word against me: for good-tobiah and bramble-bush-sanballat had waged him. therefore was he waged, that i should be afraid, and do so, and miss and that they might have matter for an break-visual report, that they might wintering me. my tohwards, think thou upon good-tobiah and bramble-bush-sanballat according to these their doings, and on the come-bringeress intended-noediah, and the remainder of the come-bringers, that would have put me in respect. so the wall was finished in the twenty and fifth day of the month likely-alul, in fifty and two days. and it came to pass, that when all our enemies heard thereof, and all the body-nations that were about us saw these things, they were much cast down in their own eyes: for they perceived that this work was wrought of our tohwards. moreover in those days the nobles of vowel-acknowledge-yeahodah sent many letters to good-tobiah, and the letters of good-tobiah came to them. for there were possessory in vowel-acknowledge-yeahodah seven-swear to him, because he was the son in law of vowel-neighbors-shekhaniyeah betweener of host-arah; and his betweener camping-io-johanan had taken the daughter of complete-meshullam betweener of vowel-bornfirst-berekeyeaho. also they reported his good deeds before me, and uttered my words to him. and good-tobiah sent letters to put me in respect.

7

now it came to pass, when the wall was between-built, and i had set up the gates, and the gatekeepers and the singers and the borrow-join-levites were standstayd, that i gave my brother campingful-hanani and vowel-camping-hananyeaho the ruler of the palace, charge

over cast-complete-jerusalem: for he was a hide-trainingful man, and respected tohwards on many. and i said to them, let not the gates of cast-complete-jerusalem be opened until the sun be hot; and while they stand by, let them shut the openings, and bar them: and standstay watches of the settlers of cast-complete-jerusalem, every one in his watch, and every one to be over against his house. now the city was large and great: but the with were few therein, and the houses were not between-built. and my tohwards give 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 upped at the first, and found written therein, these are betweeners of the province, that upped out of the sit-captivity, of those that had been carried away, whom bring-jug-guard-nebuchadnezzar the king of in-mix-fade-babel had carried away, and came again to cast-complete-jerusalem and to vowel-acknowledge-yeahodah, every one to his city; who came with seed-pressed-out-of-babel-cerubbabel, vowelconsonants-stick-safe-yeahoshua, vowel-comfort-nemiyiah, vowel-help-eceryeaho, yeah-thunder-remiah, consolation-nahamani, pure-myrth-mordekai, on-language-bilshan, from-telling-misperet, in-torso-bigvai, consolation-nehum, in-answer-benah. the count, i say, of the men of the with of to-song-immersed-isra'al was this; betweeners of wild-head-parosh, two thousand an hundred seventy and two. betweeners of vowel-criterion-shefatyeah, three hundred seventy and two. betweeners of host-arah, six hundred fifty and two. betweeners of loss-from-father-pahat-moab, of betweeners of vowelconsonants-stick-safe-yeahoshua and yo-dad-joab, two thousand and eight hundred and eighteen. betweeners of world-youth-elam, a thousand two hundred fifty and four. betweeners of olive-tree-catua, eight hundred forty and five. betweeners of pure-provide-cakai, seven hundred and sixty. betweeners of built-binnui, six hundred forty and eight. betweeners of empty-bebai, six hundred twenty and eight. betweeners of goat-tell-ecgad, two thousand three hundred twenty and two. betweeners of my-base-get-up-adoniqam, six hundred sixty and seven. betweeners of in-torso-bigvai, two thousand sixty and seven. betweeners of adorned-dainty-edin, six hundred fifty and five. betweeners of left-hand-shut-ater of vowel-strong-heceqyeaho, ninety and eight. betweeners of silence-hasting-hashum, three hundred twenty and eight. betweeners of eggs-bezai, three hundred twenty and four. betweeners of winter-harif, an hundred and twelve. betweeners of small-hill-gibeon, ninety and five. the men of bread-house-bet-lehem and dripped-netofah, an hundred fourscore and eight. the men of replies-enatot, an hundred twenty and eight. the men of lazy-house-bet-ecmavet, forty and two. the men of forests-city-qirjath-jearim, heresy-kefirah, and wells-barot, seven hundred forty and three. the men of high-region-ramah and small-hill-gebe, six hundred twenty and one. the men of covers-michmas, an hundred and twenty and two. the men of house-unto-bet-al and island-ei an hundred twenty and three. the men of the other at-him-nebo, fifty and two. betweeners of the other world-youth-elam, a thousand two hundred fifty and four. betweeners of fishing-net-harim, three hundred and twenty. betweeners of moon-smell-jericho, three hundred forty and five. betweeners of nativity-lod rejoicing-sharp-haddid, and power-grief-ono, seven hundred twenty and one.

betweeners of bramble-enemy-senaah, three thousand nine hundred and thirty. the darkener: betweeners of vowel-knowledge-jedayeah, of the house of vowelconsonants-stick-safe-yeahoshua, nine hundred seventy and three. betweeners of saying-aimer a thousand fifty and two. betweeners of break-pashur, a thousand two hundred forty and seven. betweeners of fishing-net-harim, a thousand and seventeen. the borrow-join-levites: betweeners of vowelconsonants-stick-safe-yeahoshua, of antiquity-rising-to-qadmi'al, and of betweeners of acknowledge-hodeva-india, seventy and four. the singers: betweeners of add-collect-asaf, an hundred forty and eight. the gatekeepers: betweeners of complete-shallum, betweeners of left-hand-shut-ater, betweeners of furrow-talmon, betweeners of heel-sting-equb, betweeners of bending-of-sin-hatita, betweeners of captivity-shobai, an hundred thirty and eight. the givens-netinims: betweeners of brightness-drought-ziha, betweeners of exposed-hashufa, betweeners of rings-tab'e'ot, betweeners of crooked-qeros, betweeners of moving-help-siea, betweeners of redeem-padon, betweeners of brick-lebana, betweeners of grasshopper-hagaba, betweeners of mygarment-complete-shalmal, betweeners of camping-hanan betweeners of great-giddel, betweeners of bend-over-gahar, betweeners of yeah-see-ra'iah, betweeners of run-serious-rezin, betweeners of painted-inconstant-neqoda, betweeners of cutting-fleece-gacam, betweeners of goat-eca, betweeners of stopskip-paseah, betweeners of despising-dirty-besai, betweeners of tortured-meunim, betweeners of diminished-torn-in-pieces-nefishesim, betweeners of bottle-baqbuq, betweeners of girth-haqufa, betweeners of instigation-harhur, betweeners of grilling-bazlit, betweeners of riddle-on-the-contrary-mehida, betweeners of workmanship-wood-harsha, betweeners of capable-glass-barqos, betweeners of kaiser-sisera, betweeners of smite-tamah, betweeners of ever-neziah, betweeners of kidnapped-hatifa. betweeners of complete-solomon's workers: betweeners of conclusion-in-pleading-sotai, betweeners of scribe-recount-soferet, betweeners of seperation-perida, betweeners of onup-jela, betweeners of generation-possession-darqon, betweeners of great-giddel, betweeners of vowel-criterion-shefatyeh, betweeners of eggplant-hatil, betweeners of cut-mouth-pokeret of deer-zebaim, betweeners of hide-train-amon all the givens-netinims, and betweeners of complete-solomon's workers, were three hundred ninety and two. and these were they which upped also from hill-of-salt-telmelah, hill-of-deaf-tel-haresha, near-inwarder, base-lord-adon, and saying-aimer but they could not shew their father's house, nor their seed, whether they were of to-song-immersed-isra'al betweeners of vowel-weak-delayeah, betweeners of good-tobiah, betweeners of painted-inconstant-neqoda, six hundred forty and two. and of the darkener: betweeners of yeah-debt-habaiiah, betweeners of thorn-qoz, betweeners of iron-barcillai, which took one of the betweeners of iron-barcillai the roll-until-gil'edite to woman, and was called after their there-name. these sought their register among those that were reckoned by genealogy, but it was not found: therefore were they, as free-stained, name-there from the darkener. and the resigned-tirshata said to them, that they should not eat of the most dedicated things, till there stood up a darkener with fires-urim and sound-tumim. the whole assembly together was forty and two thousand three hundred and sixty, beside

their workers and their mothers-maid, of whom 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 resigned-tirshata gave to the treasure a thousand drams of gold, fifty basons, five hundred and thirty darkener's 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's garments. so the darkener, and the borrow-join-levites, and the gatekeepers, and the singers, and some of the with, and the givens-netinims, and all to-song-immersed-isra'al dwelt in their gates; and when the seventh month came, betweeners of to-song-immersed-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 said to help-ecra the scroll-recouters to bring the recount-scroll of the drops-of-teaching-tora of extract-mose, which vowelconsonants-ohyeh had directed to to-song-immersed-isra'al and help-ecra the darkener brought the drops-of-teaching-tora before the assembly both of men and women, and all that could hear with between-understanding, upon the first day of the seventh month. and he read-called therein before the street that was before the water gate from the morning until midday, before the men and the women, and those that could between-understand; and the ears of all the with were attentive to the recount-scroll of the drops-of-teaching-tora and help-ecra the scroll-recouters stood upon a pulpit of wood, which they had made for the word; and beside him stood vowel-given-mattitiyeh, and hear-sheme and yeah-poor-enaiah, and vowel-light-aoriyeh, and vowel-part-hilqyeh, and vowel-do-ma'eseyeh, on his right hand; and on his left hand, vowel-redemption-pedayeh, and who-asks-misha'al, and vowel-my-king-moloch-malkyeh, and silence-hasting-hashum, and suspicion-hashbadana, vowel-remember-cekaryeh, and complete-meshullam. and help-ecra opened the recount-scroll in the eyes of all the with; (for he was on all the with;) and when he opened it, all the with stood up: and help-ecra first-pooled vowelconsonants-ohyeh, the great towards. and all the with answered, hide-train hide-train with lifting up their hands: and they bowed their heads, and bowed vowelconsonants-ohyeh with their face-turnings to the land. also vowelconsonants-stick-safe-yeahoshua, and between-me-bani, and vowel-heat-wave-sherebiyeh, righthand-jamin, heel-sting-equb, settle-shabetai, acknowledge-thank-yeah-hodijah, vowel-do-ma'eseyeh, easy-qelita, vowel-help-ecaryeh, dowry-vowel-yeahocabad, camping-hanan yeah-wondering-pelaliah, and the borrow-join-levites, quarrelled the with to between-understand the drops-of-teaching-tora and the with stood in their place. so they read-called in the recount-scroll in the drops-of-teaching-tora of towards distinctly, and gave the sense, and caused them to between-understand the reading. and

vowel-comfort-nehemiyeah, which is the resigned-tirshata, and help-ecra the darkener the scroll-recounters, and the borrow-join-levites that taught the with, said to all the with, this day is dedicated to vowelconsonants-ohyeah your tohwards; mourn not, nor weep, for all the with wept, when they heard the words of the drops-of-teaching-tora then he said to them, go your way, eat the fat, and drink the sweet, and send portions to them for whom nothing is fixed: for this day is dedicated to our vowelconsonants-ohyeah: neither be ye sorry; for the joy of vowelconsonants-ohyeah is your goatness. so the borrow-join-levites stilled all the with, saying, hold your peace, for the day is dedicated; neither be ye grieved. and all the with went their way to eat, and to drink, and to send portions, and to give great mirth, because 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 borrow-join-levites, to help-ecra the scroll-recounters, even to understand the words of the drops-of-teaching-tora and they found written in the drops-of-teaching-tora which vowelconsonants-ohyeah had directed by extract-mose, that betweeners of to-song-immersed-isra'al should dwell in booths in the feast of the seventh month: and that they should publish and cross-voice in all their cities, and in cast-complete-jerusalem, saying, emerge to the mountain and fetch olive branches, and pine branches, and myrtle branches, and palm branches, and branches of thick trees, to make booths, as it is written. so the with emerged, and let emerge them, and made themselves booths, every one upon the roof of his house, and in their courtyards, and in the courtyards of the alpha-beit-house of tohwards, and in the street of the water gate, and in the street of the gate of gray-fruitful-afraim. and all the assembly of them that were come again out of the sit-captivity made booths, and sat under the booths: for since the days of vowelconsonants-stick-safe-yeahoshua betweeners of fish-nun to that day had not betweeners of to-song-immersed-isra'al done so. and there was very great gladness. also day by day, from the first day to the last day, he read-called in the recount-scroll of the drops-of-teaching-tora of tohwards. and they kept the meeting-time seven days; and on the eighth day was a confine assembly, according to the criterion.

9

now in the twenty and fourth day of this month betweeners of to-song-immersed-isra'al were assembled with fasting, and with sackclothes, and earth upon them. and the seed of to-song-immersed-isra'al differentiated themselves from all strangers, and stood and confessed their misses, and the cloudies of their fathers. and they stood up in their standstay, and read-called in the recount-scroll of the drops-of-teaching-tora of vowelconsonants-ohyeah their tohwards one fourth part of the day; and another fourth part they confessed, and bowed vowelconsonants-ohyeah their tohwards. then stood up upon the stairs, of the borrow-join-levites, vowelconsonants-stick-safe-yeahoshua, and between-me-bani, antiquity-rising-to-qadmi'al, shebaniah, between-me-buni, vowel-heat-wave-sherebiyeah, between-me-bani, vowel-establish-kenanyeaho, and cried with a loud voice to vowelconsonants-ohyeah their tohwards. then the borrow-join-levites, vowelconsonants-stick-safe-yeahoshua, and antiquity-rising-to-qadmi'al, between-

me-bani, vowel-account-hashabniyeah, vowel-heat-wave-sherebiyeah, acknowledge-thank-yeah-hodijah, shebaniah, and vowel-opening-petahiyeah, said, stand up and first-pool vowelconsonants-ohyeah your tohwards mn_heolm_until the world and ever: and first-pooled be thy heavyweighty there-name, which is highed on all first-pooling and praise. thou, even thou, art vowelconsonants-ohyeah alone; thou hast made namespaces, the namespaces of namespaces, with all their army, the land, and all things that are therein, the seas, and all that is therein, and thou preservest them all; and the army of namespaces bows thee. thou art vowelconsonants-ohyeah the tohwards, who didst choose wing-organ-high-abram, and let emergeest him forth out of light-ur of the as-breast-genies-kasidim, and gavest him the there-name of their-wing-organ-abraham; and foundest his heart hide-trainingful before thee, and cutst a alignment with him to give the land of the nest-buy-kanaanites, the tusk-hittites, the say-amorites, and the unvalled-pericides, and the trampler-jebusites, and the emotional-girgashites, to give it, i say, to his seed, and hast performed thy sayings; for thou art right: and didst see the poverty of our fathers in narrows-develop-egypt, and heardest their cry by the end sea; and shewedst signs and wonders upon big-house-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 there-name, as it is this day. and thou didst hatch the sea before them, so that they pass-crossed through the midst of the sea on the dry; and their chasers thou flung 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 shine for them in the way wherein they should go. thou camest down also upon mountain bush-sinai, and wordedst with them from namespaces, and gavest them turgor-immersed criteria, and true drops-of-teaching-tora good statutes and directives: and madest known to them thy dedicated settling, and directedst them precepts, statutes, and drops-of-teaching-tora by the hand of extract-mose thy worker: and gavest them bread from namespaces for their hunger, and let emergeest 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 name-theered a captain to reset to their work: but thou art a tohwards ready to forgive, camping and wombng, slow to nose-anger, and of great kindness, and forsookeest them not. yea, when they had made them a blended calf, and said, this is thy tohwards that brought thee up out of narrows-develop-egypt, and had wrought great provocations; yet thou in thy manifold wombings forsookeest them not in the word-desert: the stand of the cloud turned aside 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 withheldst not thy from-manna from their mouth, and gavest them water for their thirst. yea, forty years didst thou sustain them in the word-desert, so that they lacked not a word; their clothes did not wear out, and their feet swelled not. moreover thou gavest them kingdoms and nations, and didst part them into corners: so they inherited the land of curly-sihon, and

the land of the king of score-supposition-heshbon, and the land of mock-og king of at-tooth-bashan their betweeners also multipliedst thou as the stars of namespaces, and broughtest them into the land, concerning which thou hadst promised to their fathers, that they should go in to inherit it. so betweeners went in and inherited the land, and thou surrenderst before them the settlers of the land, the nest-buy-kanaanites, and gavest them into their hands, with their kings, and the with of the land, that they might do with them as they would. and they captered strong cities, and a fat earth, and inherited houses seven-full of all goods, wells mined, 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 bitter, and bittered against thee, and flung thy drops-of-teaching-tora behind their backs, and killed thy come-bringers which testified against them to turn them to thee, and they wrought great provocations. therefore thou gavest them into the hand of their narrowers, who develop-narrowed them: and in the time of their narrows, when they shouted to thee, thou hearest them from namespaces; and according to thy manifold wombings thou gavest them saviours, who stick-safed them out of the hand of their narrowers. but after they had rest, they did break-visual 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 hearest them from namespaces; and many times didst thou deliver them according to thy wombings; and testifiedst against them, that thou mightest bring them again to thy drops-of-teaching-tora yet they dot proudly, and hearkened not to thy directives, but missed against thy criteria, (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 wombings' sake thou didst not utterly consume them, nor forsake them; for thou art a camping and wombing tohwards. now therefore, our tohwards, the heroblokeic, the herobloke, and the terrible tohwards, who keepest alignment and kindness, let not all the hardship seem little before thee, that hath come upon us, on our kings, on our immersed-princes, and on our darkener, and on our come-bringers, and on our fathers, and on all thy with, since the time of the kings of pine-song-immersed-syria to this day. howbeit thou art right in all that is brought upon us; for thou hast done right, but we have done big-shotly: neither have our kings, our immersed-princes, our darkener, nor our fathers, kept thy drops-of-teaching-tora nor hearkened to thy directives and thy testimonies, wherewith thou didst witness against them. for they have not worked thee in their kingdom, and in thy great goodness that thou gavest them, and in the large and fat land which thou gavest before them, neither turned they from their wicked works. behold, we are workers this day, and for the land that thou gavest to our fathers to eat the fruit thereof and the good thereof, behold, we are workers in it: and it giveth much increase to the kings whom thou hast set over us because 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 because of all this we make a sure covenant, and write it; and our immersed-princes, borrow-join-

levites, and darkener, sign-seal to it.

10

now those that sign-sealed were, vowel-comfort-nemehiyeh, the resigned-tirshata, betweener of vowel-all-hachaliyeh, and vowel-right-zidqiyeah, minister-immersed-vowel-seraiyeh, vowel-help-eceryeaho, vowel-high-jeremyeaho, break-pashur, vowel-say-amaryeaho, vowel-moloch-king-malkiyeah, forsaking-sin-hattush, shebaniah, moloch-king-maluk, fishing-net-harim, place-of-highs-meremot, vowel-worker-eobadyeaho, to-my-court-dani'al, garden-gineton, bornfirst-failure-baruk, complete-meshullam, vowel-my-father-abyeaho, skilled-mijamin, vowel-stronghold-meecyehao, in-my-log-bilgai, vowel-hear-shemeyeaho: these were the darkener. and the borrow-join-levites: both vowelconsonants-stick-safe-yeahoshua betweener of vowel-ear-acaniyeh, built-binnui of the betweeners of movement-henedad, antiquity-rising-to-qadmi'al; and their brethren, shebaniah, acknowlegde-thank-yeah-hodijah, easy-qelita, yeah-wondering-pelaliah, camping-hanan whohere-mika wide-rehob vowel-account-hashabyeaho, remember-cakur, vowel-heat-wave-sherebiyeh, shebaniah, acknowlegde-thank-yeah-hodijah, between-me-bani, we-build-beninu, the chief of the with; wild-head-parosh, loss-from-father-pahat-moab, world-youth-elam, this-is-zatu, between-me-bani, between-me-buni, goat-tell-ecgad, empty-bebai, vowel-my-base-adonyeaho, in-torso-bigvai, adorned-dainty-edin, left-hand-shut-ater, vowel-strong-hicqiyeah, help-ecur, acknowlegde-thank-yeah-hodijah, silence-hasting-hashum, eggs-bezai, winter-harif, replies-enatot, grow-nebai, body-thrust-together-magpiesh, complete-meshullam, pig-hecir, stable-to-meshceibal, be-right-zadoq, know-jadue, vowel-output-pelatyeh, camping-hanan yeah-poor-enaiah, vowelconsonants-stick-safe-yeahoshua, vowel-camping-hananyeaho, important-hashub, the-whisper-hallohesh, segment-pileha, die-shobek, wombing-rehum, she-thought-hashabnah, vowel-do-ma'eseyeaho, and vowel-my-bro-ahiyeah, camping-hanan load-enan moloch-king-maluk, fishing-net-harim, in-answer-benah. and the rest of the with, the darkener, the borrow-join-levites, the gatekeepers, the singers, the givens-netinims, and all they that had differentiated themselves from the with of the lands to the drops-of-teaching-tora of tohwards, their women, their betweeners, and their betweenas, every one having knowledge, and having between-understanding: they clave to their brethren, their nobles, and came into a seven-curse, and into an seven-oath, to walk in tohwards's drops-of-teaching-tora which was given by extract-mose the worker of tohwards, and to keep and do all the directives of vowelconsonants-ohyeh our mister, and his criteria and his statutes; and that we would not give our betweenas to the with of the land, not take their betweenas for our betweeners: and if the with of the land bring ware or any fractions on the settling day to sell, that we would not buy it of them on the settling, or on the dedicated day: and that we would leave the seventh year, and the exaction of every debt. also we made standstays for us, to charge ourselves yearly with the third part of a light-sheqel for the work of the house of our tohwards; for the bread system, and for the continual rester, and for the continual onup, of the settlings, of the new moons, for the name-there feasts, and for the dedicated things, and for the missers to

out-of-town for to-song-immersed-isra'el and for all the work of the house of our tohwards. and we cast the lots near-inward the darkener, the borrow-join-levites, and the with, for the wood near-inward, to near-inward it into the house of our tohwards, after the houses of our fathers, at times appointed year by year, to burn upon the butcher-place of vowelconsonants-ohyeah our tohwards, as it is written in the drops-of-teaching-tora and to bring the firstfruits of our ground, and the firstfruits of all fruit of all trees, year by year, to the alpha-beit-house of vowelconsonants-ohyeah: also the firstborn of our betweeners, and of our cattle, as it is written in the drops-of-teaching-tora and the firstborns of our cattle and of our sheeps, to let emerge to the house of our tohwards, to the darkener that immerse in the house of our tohwards: and that we should bring the firstfruits of our dough, and our highs, and the fruit of all earthlingner of trees, of wine and of oil-develop, to the darkener, to the chambers of the house of our tohwards; and the tithes of our ground to the borrow-join-levites, that the same borrow-join-levites might have the tithes in all the cities of our workage. and the darkener betweener of gather-cabinet-aaron will be with the borrow-join-levites, when the borrow-join-levites take tithes: and the borrow-join-levites will up the tithe of the tithes to the house of our tohwards, to the chambers, into the treasure house. for betweeners of to-song-immersed-isra'el and betweeners of borrow-join-levi will bring the high of the corn, of the new wine, and the oil-develop, to the chambers, where are the tools of the dedicated, and the darkener that immerse, and the gatekeepers, and the singers: and we will not forsake the house of our tohwards.

11

and the rulers of the with settled at cast-complete-jerusalem: the rest of the with also cast lots, to bring one of ten to settle in cast-complete-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 cast-complete-jerusalem. now these are the chief of the province that dwelt in cast-complete-jerusalem: but in the cities of vowel-acknowledge-yeahodah dwelt every one in his ahcpossession in their cities, to wit, to-song-immersed-isra'el the darkener, and the borrow-join-levites, and the givens-netinims, and betweeners of complete-solomon's workers. and at cast-complete-jerusalem dwelt certain of betweeners of vowel-acknowledge-yeahodah, and of betweeners of righthand-child-benjamin. of betweeners of vowel-acknowledge-yeahodah; athaiah betweener of vowel-goat-ucyeah, betweener of vowel-remember-cekaryeah, betweener of vowel-say-amaryeah, betweener of vowel-criterion-shefatyeh, betweener of to-cheer-mahalale'al, of betweeners of break-perez; and vowel-do-ma'eseyeah betweener of bornfirst-failure-baruk, betweener of allchest-kol-hocch, betweener of hazaiah, betweener of vowel-until-edaiyeh, betweener of fight-vowel-yeahorib, betweener of vowel-remember-cekaryeah, betweener of shiloni. all the betweeners of break-perez that dwelt at cast-complete-jerusalem were four hundred sixty and eight of stratagem men. and these are the betweeners of righthand-child-benjamin; exaltation-basket-sallu betweener of complete-meshullam, betweener of joed, betweener of vowel-redemption-pedayeah, betweener of vowel-voice-qolaiyeh,

betweener of vowel-do-ma'eseyeah, betweener of ithiel, betweener of yeah-stick-safe-jesiah. and after him gabbai, my-basket-sallai, nine hundred twenty and eight. and to-vowel-io-jo'al betweener of my-male-cikri was their accountant: and vowel-acknowledge-yeahodah betweener of senuah was second over the city. of the darkener: vowel-knowledge-jedayeah betweener of fight-vowel-yeahorib, prepare-jakhin. minister-immersed-vowel-seraiyeh betweener of vowel-part-hilqyeh, betweener of complete-meshullam, betweener of be-right-zadoq, betweener of spatula-meraiot, betweener of my-bro-good-ahitub, was the proverb-ruler of the alpha-beit-house of tohwards. and their brethren that did the work of the house were eight hundred twenty and two: and vowel-until-edaiyeh betweener of mercy-womb-jeroham, betweener of pelaliah, betweener of courage-adopt-amzi, betweener of vowel-remember-cekaryeah, betweener of break-pashur, betweener of vowel-my-king-moloch-malkyeh. and his brethren, chief of the fathers, two hundred forty and two: and amashai betweener of to-help-ecr'al, betweener of ahasai, betweener of complete-meshilemot, betweener of saying-aimer and their brethren, heroblokes of valour, an hundred twenty and eight: and their accountant was dowry-cabdiel, betweener of one of the heroblokeic men. also of the borrow-join-levites: vowel-hear-she-meyeah betweener of important-hashub, betweener of get-up-my-help-ecriqam, betweener of vowel-account-hashabyeah, betweener of between-me-buni; and settle-shabetai and dowry-vowel-yeahocabad, of the chief of the borrow-join-levites, had the oversight of the outward business of the alpha-beit-house of tohwards. and vowel-given-matanyeah betweener of who-here-mika betweener of dowry-cabdi, betweener of add-collect-asaf, was the principal to begin the thanks in criming: and bottle-baqbuqiah the second among his brethren, and worker-ebda betweener of hear-shamue, betweener of roll-galal, betweener of hand-jedutun. all the borrow-join-levites in the dedicated city were two hundred fourscore and four. moreover the gatekeepers, heel-sting-equb, furrow-talmon, and their brethren that kept the gates, were an hundred seventy and two. and the residue of to-song-immersed-isra'el of the darkener, and the borrow-join-levites, were in all the cities of vowel-acknowledge-yeahodah, every one in his inheritance. but the givens-netinims dwelt in tower-darkness-small-white-cloud-eofel: and brightness-drought-ziha and gispa were over the givens-netinims. the accountant also of the borrow-join-levites at cast-complete-jerusalem was goat-eci betweener of between-me-bani, betweener of vowel-account-hashabyeah, betweener of vowel-given-matanyeah, betweener of who-here-mika of the betweeners of add-collect-asaf, the singers were over the business of the alpha-beit-house of tohwards. for it was the king's directive concerning them, that a certain word should be for the singers, due forevery day. and vowel-opening-petahiyeh betweener of stable-to-meshcibal, of betweeners of shine-cerah betweener of vowel-acknowledge-yeahodah, was at the king's hand in all words concerning the with. and for the villages, with their fields, some of betweeners of vowel-acknowledge-yeahodah dwelt at city-of-four-qirjat-arba, and in the villages thereof, and at slander-dibon, and in the villages thereof, and at jek-abzeel, and in the villages thereof, and at vowelconsonants-stick-safe-yeahoshua, and at born-moladah, and at bethphelet, and at yard-fox-hazar-shoel, and at

seven-well-bar-shebe, and in the villages thereof, and at sketch-ziqlag, and at mekonah, and in the villages thereof, and at enrimmon, and at zareah, and at high-death-jarmut, abandoned-canoah, until-why-edullam, and in their villages, at strike-lakish, and the fields thereof, at fence-ecqah, and in the villages thereof. and they dwelt from seven-well-bar-shebe to the valley of doze-hinnom. betweeners also of righthand-child-benjamin from small-hill-gebe dwelt at withered-mik-mash, and aija, and house-unto-bet-al, and in their villages. and at replies-enatot, grow-nob yeah-load-enaniah, yard-hazor, high-region-ramah, gagging-gitim, rejoicing-sharp-hadid, swollen-zeboim, neballat, nativity-lod and power-grief-ono, the valley of craftsmen. and of the borrow-join-levites were parts in vowel-acknowledge-yeahodah, and in righthand-child-benjamin.

12

now these are the darkener and the borrow-join-levites that upped with seed-pressed-out-of-babel-cerubbabel betweeners of ask-to-shealti'al, and vowelconsonants-stick-safe-yeahoshua: minister-immersed-vowel-seraiyeh, vowel-high-jeremyeah, help-ecra, vowel-say-amaryeah, moloch-king-maluk, forsaking-sin-hattush, vowel-neighbors-shekhaniyeh, wombng-rehum, place-of-highs-meremot, up-to-edoa, ginnetho, vowel-my-father-abyeha, sign-miamin, maadiah, in-her-log-bilgah, vowel-hear-shemeyeah, and fight-vowel-yeahoarib, vowel-knowledge-jedayeah, exaltation-basket-sallu, deep-emoq, vowel-part-hilqyeha, vowel-knowledge-jedayeah. these were the chief of the darkener and of their brethren in the days of vowelconsonants-stick-safe-yeahoshua. moreover the borrow-join-levites: vowelconsonants-stick-safe-yeahoshua, built-binnui, antiquity-rising-to-qadmi'al, vowel-heat-wave-sherebiyeh, vowel-acknowledge-yeahodah, and vowel-given-matanyeah, which was over the thanks, he and his brethren. also bottle-baqbuqiah and poor-answer-unni, their brethren, were over against them in the watches. and vowelconsonants-stick-safe-yeahoshua begat io-get-up-joiqim, io-get-up-joiqim begat answer-to-aliashib, and answer-to-aliashib begat know-joide, and know-joide begat given-io-jonatan, and given-io-jonatan begat know-jadue, and in the days of io-get-up-joiqim were darkener, the chief of the fathers: of minister-immersed-vowel-seraiyeh, meraiyah; of vowel-high-jeremyeah, vowel-camping-hananyeah; of help-ecra, complete-meshullam; of vowel-say-amaryeah, camping-vowel-yeahohanah; of melicu, given-io-jonatan; of shebaniah, add-increase-josef; of fishing-net-harim, soften-era-edna; of spatula-meraiot, partial-helqai; of up-to-edoa, vowel-remember-cekaryeh; of garden-gineton, complete-meshullam; of vowel-my-father-abyeha, my-male-cikri; of from-right-hand-miniamin, of yeah-until-moediah, emit-piltai: of in-her-log-bilgah, hear-shamue; of vowel-hear-shemeyeah, given-vowel-yeahonatan; and of fight-vowel-yeahoarib, waist-give-matenai; of vowel-knowledge-jedayeah, goat-eci of my-basket-sallai, my-lightweight-qalai; of deep-emoq, pass-eber; of vowel-part-hilqyeha, vowel-account-hashabyeah; of vowel-knowledge-jedayeah, given-to-netane'al. the borrow-join-levites in the days of answer-to-aliashib, know-joide, and camping-io-johanah, and know-jadue, were recorded chief of the fathers: also the darkener, to the king

of demand-darius the split-spread-persia-irann. the betweeners of borrow-join-levi the chief of the fathers, were written in the recount-scroll of the words of the days, even until the days of camping-io-johanah betweeners of answer-to-aliashib. and the chief of the borrow-join-levites: vowel-account-hashabyeah, vowel-heat-wave-sherebiyeh, and vowelconsonants-stick-safe-yeahoshua betweeners of antiquity-rising-to-qadmi'al, with their brethren over against them, to cheer and to give thanks, according to the directive of dude-david the man of tohwards, ward over against ward. vowel-given-matanyeah, and bottle-baqbuqiah, vowel-worker-eobadyeah, complete-meshullam, furrow-talmon, heel-sting-egub, were gatekeepers keeping the ward at the thresholds of the gates. these were in the days of io-get-up-joiqim betweeners of vowelconsonants-stick-safe-yeahoshua, betweeners of right-vowel-yeahozadaq, and in the days of vowel-comfort-nehemiyeh the governor, and of help-ecra the darkener the scroll-recounters. and at the init of the wall of cast-complete-jerusalem they sought the borrow-join-levites out of all their places, to bring them to cast-complete-jerusalem, to keep the init with gladness, both with thankss, and with singing, with cymbals, psalteries, and with harps. and the betweeners of the singers added themselves together, both out of the plain country round about cast-complete-jerusalem, and from the villages of netophathi; also from the house of roll-gilgal, and out of the fields of small-hill-gebe and goat-dead-ecmavet: for the singers had between-built them villages round about cast-complete-jerusalem. and the darkener and the borrow-join-levites purified themselves, and purified the with, and the gates, and the wall. then i upped the immersed-princes of vowel-acknowledge-yeahodah upon the wall, and standstayd two great companies of them that gave thanks, whereof one went on the right hand upon the wall toward the dung gate: and after them went vowel-stick-safe-hoshayah, and half of the immersed-princes of vowel-acknowledge-yeahodah, and vowel-help-eceryeah, help-ecra, and complete-meshullam, vowel-acknowledge-yeahodah, and righthand-child-benjamin, and vowel-hear-shemeyeah, and vowel-high-jeremyeah, and certain of the darkener' betweeners with trumpets; there-namely, vowel-remember-cekaryeh betweeners of given-io-jonatan, betweeners of vowel-hear-shemeyeah, betweeners of vowel-given-matanyeah, betweeners of vowel-who-mikayeh, betweeners of remember-cakur, betweeners of add-collect-asaf: and his brethren, vowel-hear-shemeyeah, and to-help-ecar'al, wording-milalai, roll-gilalai, maai, given-to-netane'al, and vowel-acknowledge-yeahodah, campingful-hanani with the musical instruments of dude-david the man of tohwards, and help-ecra the scroll-recounters before them. and at the fountain gate, which was over against them, they upped by the stairs of the city of dude-david, at the upping of the wall, on the house of dude-david, even to the water gate eastward. and the other company of them that gave thanks pass-crossed over against them, and i after them, and the half of the with upon the wall, from beyond the tower of the furnaces even to the broad wall; and from on the gate of gray-fruitful-afraim, and on the old gate, and on the fish gate, and the tower of to-charme-hanane'al, and the tower of hundred-meah, even to the sheep gate: and they stood still in the monitor-prison gate. so stood the two companies of them that gave thanks

in the alpha-beit-house of tohwards, and i, and the half of the rulers with me: and the darkener; my-to-get-up-aliaqim, vowel-do-ma'eseyeaho, from-right-hand-miniamin, vowel-who-mikayeaho, my-eyes-to-io-alioenai, vowel-remember-cekaryeah, and vowel-camping-hananyeaho, with trumpets; and vowel-do-ma'eseyeaho, and vowel-hear-shemeyeaho, and help-to-alecer, and goat-eci and camping-vowel-yeahohanan, and vowel-moloch-king-malkiyeh, and world-youth-elam, and help-ecer. and the singers sang loud, with jezrahiah their accountant. also that day they butchered great butchers, and be gladd: for tohwards had made them be glad with great gladness: the women also and children be gladd: so that the gladness of cast-complete-jerusalem was heard even afar off. and at that time were some standstayd over the chambers for the treasures, for the highs, for the firstfruits, and for the tithes, to gather into them out of the fields of the cities the portions of the drops-of-teaching-tora for the darkener and borrow-join-levites: for vowel-acknowledge-yeahodah be gladd for the darkener and for the borrow-join-levites that waited. and both the singers and the gatekeepers kept the ward of their tohwards, and the ward of the top-brightening, according to the directive of dude-david, and of complete-solomon his betweenner for in the days of dude-david and add-collect-asaf of old there were chief of the singers, and songs of praise and thanks to tohwards. and all to-song-immersed-isra'al in the days of seed-pressed-out-of-babel-cerubbabel, and in the days of vowel-comfort-nehemyeah, gave the portions of the singers and the gatekeepers, every day his word: and they dedicated dedicated words to the borrow-join-levites; and the borrow-join-levites dedicated them to betweenners of gather-cabinet-aaron.

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on that day they read in the recount-scroll of extract-mose in the audience of the with; and therein was found written, that the with-ammonite and the from-father-moabite should not come into the assembly of tohwards world; because they met not betweenners of to-song-immersed-isra'al with bread and with water, but waged swallow-baalam against them, that he should lighten-curse them: howbeit our tohwards turned the lighten-curse into a first-pooling. now it came to pass, when they had heard the drops-of-teaching-tora that they differentiated from to-song-immersed-isra'al all the mixed multitude. and before this, answer-to-aliashib the darkener having the oversight of the chamber of the house of our tohwards, was allied to good-tobiah: and he had prepared for him a great chamber, where aforetime they laid the resters, the white-frankincense, and the tools, and the tithes of the corn, the new wine, and the oil-develop, which was directed to be given to the borrow-join-levites, and the singers, and the gatekeepers; and the highs of the darkener. but in all this time was not i at cast-complete-jerusalem: for in the two and thirtieth year of silence-light-fervent-spoil-artaxerxes king of in-mix-fade-babel came i to the king, and after certain days obtained i leave of the king: and i came to cast-complete-jerusalem, and understood of the break-visual that answer-to-aliashib did for good-tobiah, in preparing him a chamber in the courtyards of the alpha-beit-house of tohwards. and it break-visuald me sore: therefore i flung forth all the household tools to good-tobiah out of the chamber. then i said, and they top-brightend the cham-

bers: and name-there brought i again the tools of the alpha-beit-house of tohwards, with the rester and the white-frankincense. and i perceived that the portions of the borrow-join-levites had not been given them: for the borrow-join-levites and the singers, that did the work, were fled every one to his field. then quarreled i with the rulers, and said, why is the alpha-beit-house of tohwards forsaken? and i gathered them together, and set them in their standstay. then brought all vowel-acknowledge-yeahodah the tithe of the corn and the new wine and the oil-develop to the stores. and i made storers over the stores, vowel-complete-shele-mnyeaho the darkener and be-right-zadoq the scroll-recounters, and of the borrow-join-levites, vowel-redemption-pedayeah: and next to them was camping-hanan betweenner of remember-cakur, betweenner of vowel-given-matanyeaho: for they were thought hide-trainingful, and their office was to part-distribute to their brethren. remember me, o my tohwards, concerning this, and wipe not out my kind deeds that i have done for the house of my tohwards, and for the offices thereof. in those days saw i in vowel-acknowledge-yeahodah some way-treading wine presses on the settling, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into cast-complete-jerusalem on the settling day: and i testified against them in the day wherein they sold victuals. there settled men of narrow-develop-zur also therein, which brought fish, and all manner of ware, and sold on the settling to betweenners of vowel-acknowledge-yeahodah, and in cast-complete-jerusalem. then i quarreled with the nobles of vowel-acknowledge-yeahodah, and said to them, what break-visual word is this that ye do, and void the settling day? did not your fathers thus, and did not our tohwards bring all this break-visual upon us, and upon this city? yet ye bring more wrath upon to-song-immersed-isra'al by voiding the settling, and it came to pass, that when the gates of cast-complete-jerusalem began to be dark before the settling, i said that the gates should be close, and said that they should not be opened till after the settling: and some of my youths stand-stayed i at the gates, that there should no burden be brought in on the settling day. so the merchants and sellers of all kind of ware lodged without cast-complete-jerusalem once or twice. then i testified against them, and said to them, why lodge ye about the wall? if ye do so again, i will send hands on you. from that time forth came they no more on the settling. and i said to the borrow-join-levites that they should top-brighten themselves, and that they should come and keep the gates, to dedicated the settling day. remember me, o my tohwards, concerning this also, and spare me according to the greatness of thy kindness. in those days also saw i vowel-acknowledge-yeahodim that had married women of fire-plunder-ashdod, of with-ammon, and of from-father-moab: and their betweenners worded half in the speech of fire-plunder-ashdod, and could not word in the vowel-acknowledge-yeahodim language, but according to the language of each with. and i quarreled with them, and seven-cursed them, and hit certain of them, and plucked off their ruin-eir, and made them seven-swear by tohwards, saying, ye will not give your betweennas to their betweenners, nor take their betweennas to your betweenners, or for yourselves. did not complete-solomon king of to-song-immersed-isra'al miss by these things? yet among many nations was there no king like him, who was beloved of his tohwards, and tohwards gave him king over all to-song-

immersed-isra'el nevertheless even him did outlandish
women quarrel to miss will we then hearken to you
to do all this great break-visual, to transgress against
our tohwards in marrying strange-substantial women?
and one of the betweeners of know-joide, betweener
of answer-to-aliashib the high darkener was son in law
to bramble-bush-sanballat the anger-liberty-horonite:
therefore i chased him from me. remember them, o
my tohwards, because they have free-stained the dark-
ener, and the alignment of the darkener, and of the bor-
row-join-levites. thus top-brightend i them from all
strangers, and standstayed the wards of the darkener
and the borrow-join-levites, every one in his business;
and for the wood near-inward, at times appointed, and
for the firstfruits. remember me, o my tohwards, for
good.

beewords of the days a

1

earth-blood-man-adam drink-put-shet man-anosh, nest-qenan, to-cheer-mahalale'al, go-down-jered, init-train-henoch, his-death-sends-methuselah, fool-lamekh, rest-noah, namethere-shem hot-ham and beautiful-jafet. the betweeners of beautiful-jafet; final-gomer, and from-roof-magog, and every-madai, and mud-dove-ionic-greece, and world-tubal, and duration-meshekh, and corn-tiras. and the betweeners of final-gomer; fire-as-hawk-ashkenac, and cowshed-rifat, and produced-togarmah. and the betweeners of mud-dove-ionic-greece; kneading-to-alishah, and cy-press-cedar-tarshish, stains-kittim, and nipple-dudes-dodanim. the betweeners of hot-ham spindle-cush and narrows-develop-egypt, put, and nest-buy-kanaan and the betweeners of spindle-cush grandpa-seba and cake-sick-havilah, and grandmother-sabta, and thunder-mane-re'emah, and grandmother-sabtecha. and the betweeners of thunder-mane-re'emah; coming-sheba, and breast-discuss-dedan. and spindle-cush begat rebellious-nimrod: he began to be herobloke upon the land. and narrows-develop-egypt begat birth-ludim, and grapes-enamim, and blades-lehabim, and open-naftuhim, and solutions-patrusim, and as-forgiveness-kasluhim, (of whom emerged the splash-in-palestinians,) and knot-kaftorim. and nest-buy-kanaan begat side-by-side-zidon his firstborn, and bold-het, the trampler-jebusite also, and the say-amorite, and the mud-drag-girgashite, and the experience-hivite, and the ground-eragite, and the bush-sinite, and the bronze-arvadite, and the wool-zemarite, and the heat-hamatite. the betweeners of namethere-shem world-youth-elam, and pine-song-immersed-assyria, and breast-arpakhsad, and frozen-hail-lud, and high-aram-syria, and goose-uz and sand-hul and loosened-winepress-geter, and duration-meshekh. and breast-arpakhsad begat send-shelah, and send-shelah begat pass-eber. and to pass-eber were born two betweeners: the there-name of the one was brook-section-peleg; because in his days the land was sectiond: and his brother's there-name was little-joqtan. and little-joqtan begat measured-mute-almoad, and stubble-shelef, and death-yard-hazarmavet, and moon-jerah their-generation-hadoram also, and vanish-ucal, and her-palm-diqlah, and mourning-ebal, and my-father-from-unto-abima'al, and coming-sheba, and ash-ofir, and cake-sick-havilah, and crying-jobab. all these were the betweeners of little-joqtan. namethere-shem breast-arpakhsad, send-shelah, pass-eber, brook-section-peleg, see-buddy-reu immersed-moment-serug, snore-nahor, effort-terah, wing-organ-high-abram; the same is their-wing-organ-abraham. the betweeners of their-wing-organ-abraham; laugh-iz'haq, and to-hear-ishme'al. these are their generations: the firstborn of to-hear-ishme'al, come-brings-nebait; then dark-mourning-qedar, and to-slander-adba'al, and fragrance-mibsam, from-hearing-mishme, and similar-dumah, load-massa, thunder-hadad and right-tema column-jetur, self-nafish, and progress-qedemah. these are the betweeners of to-hear-ishme'al. now the betweeners of complain-qeturah, their-wing-organ-abraham's concubine: she bare prune-croon-cimiran, and straw-joqshan, and place-of-court-medan, and discuss-court-midian, and kiss-ishbaq, and talk-shuah. and the betweeners of straw-joqshan; coming-sheba, and breast-discuss-

dedan. and the betweeners of discuss-court-midian; tired-efah, and dust-efer, and init-train-henoch, and father-hand-know-abide, and know-to-aldaah. all these are the betweeners of complain-qeturah. and their-wing-organ-abraham begat laugh-iz'haq. the betweeners of laugh-iz'haq; do-make-esau and to-song-immersed-isra'al the betweeners of do-make-esau; gold-my-to-alipac, to-look-reu'al, and wain-moth-jeush, and disappear-jaalam, and bald-ice-qorah. the betweeners of gold-my-to-alipac; south-teman, and speech-omar, watch-zefi, and arrive-getam, like-a-hawk-qenac, and prevent-timne and labour-king-emaleq. the betweeners of to-look-reu'al; landed-nahat, shine-cerah, her-name-shamah, and from-thismicah. and the betweeners of hair-seir; covering-lotan, and trail-shobal, and dye-zibeen, and answer-enah, and fertilize-dishon and constrain-collect-azar, and fertilize-dishan. and the betweeners of covering-lotan; my-hole-hori, and they-homam: and prevent-timne was covering-lotan's sister. the betweeners of trail-shobal; on-elian, and absorber-manahat, and mourning-ebal, smooth-mouth-shefi, and power-onam. and the betweeners of dye-zibeen; where-aiah, and answer-enah. the betweeners of answer-enah; fertilize-dishon and the betweeners of fertilize-dishon width-high-amram, and buttocks-ashban, and look-itran, and anger-keran. the betweeners of constrained-azer; fade-bilhan, and vast-cevan, and snake-jeqan. the betweeners of fertilize-dishan; goose-uz and pine-aran. now these are the kings that kinged in the earth of man-red-adom before any king kinged over betweeners of to-song-immersed-isra'al swallow-bele betweener of burn-beor: and the there-name of his city was lets-discuss-dinhahah. and when swallow-bele was dead, crying-jobab betweener of shine-cerah of in-trouble-bozrah kinged in his stead. and when crying-jobab was dead, rain-husham of the land of the south-temanites kinged in his stead. and when rain-husham was dead, thunder-hadad betweener of alone-bedad, which hit discuss-court-midian in the field of from-father-moab, kinged in his stead: and the there-name of his city was convulsion-eovit. and when thunder-hadad was dead, dress-samlah of from-her-whistle-masreqah kinged in his stead. and when dress-samlah was dead, lent-shaul of wide-area-rehobot by the river kinged in his stead. and when lent-shaul was dead, kindness-possessor-bonupanan betweener of mouse-ekhbhor kinged in his stead. and when kindness-possessor-bonupanan was dead, thunder-hadad kinged in his stead: and the there-name of his city was my-cry-pei and his woman's there-name was from-good-to-mehitab'al, the daughter of nuisance-matred, the daughter of who-gold-mecahab. thunder-hadad died also. and the dukes of man-red-adom were; duke prevent-timneh, duke on-up-eliah, duke give-jetet, duke my-tent-in-what-aholibamah, duke terebith-to-alah, duke clear-off-pinon, duke like-a-hawk-qenac, duke south-teman, duke fortress-mibzar, duke sweetness-to-magdi'al, duke their-city-eiram. these are the dukes of man-red-adom.

2

these are the betweeners of to-song-immersed-isra'al see-child-rauben, hear-home-simeon, borrow-join-levi and vowel-acknowledge-yeahodah, hire-wage-is-sachar, and garbage-fertile-cebulun, discuss-court-dan add-increase-josef, and righthand-child-benjamin, cunning-twist-naftali, tell-luck-gad and happy-con-

firm-asher. the betweeners of vowel-acknowledge-yeahodah; awake-er and trouble-power-onan, and pull-out-shelah: which three were born to him of the daughter of cry-out-shue the nest-buy-kanaanites. and awake-er the firstborn of vowel-acknowledge-yeahodah, was break-visual in the eyes of vowelconsonants-ohyeah; and he deaded him. and date-palm-tamar his daughter in law bore him break-parez and shine-cerah. all the betweeners of vowel-acknowledge-yeahodah were five. the betweeners of break-parez; courtyard-hezron, and compassion-hamul. and the betweeners of shine-cerah; my-songster-cimri, and strong-aitan and trusted-heman, and provide-for-kalkol, and generation-dare: five of them in all. and the betweeners of my-wineyard-karmi; trouble-eokar, the troubler of to-song-immersed-isra'el who misappropriated the boycott-fishernet. and the betweeners of strong-aitan vowel-help-eceryeaho. the betweeners also of courtyard-hezron, that were born to him; womb-mercy-to-jerahme'al, and high-ram and cage-kelubai. and high-ram begat my-with-generous-eminadab; and my-with-generous-eminadab begat pioneer-nahshon, president of betweeners of vowel-acknowledge-yeahodah; and pioneer-nahshon begat complete-salma, and complete-salma begat in-goat-strength-boec, and in-goat-strength-boec begat worker-eobed and worker-eobed begat safe-jesse, and safe-jesse begat his firstborn my-unto-dad-aliab, and my-dad-generous-abinadab the second, and hear-shimea the third, given-to-netane'al the fourth, rule-come-down-radai the fifth, fast-eagerness-ozem the sixth, dude-david the seventh: whose sisters were vowel-his-narrow-develop-zeruiyeh, and father-age-joy-abigail. and the betweeners of vowel-his-narrow-develop-zeruiyeh; dad-safe-abishai, and yo-dad-joab, and to-do-esah'al, three. and father-age-joy-abigail bare with-burden-emas: and the father of with-burden-emas was surplus-remainder-jeter the to-hear-ishmealite. and dog-as-heart-kaleb betweener of courtyard-hezron begat betweeners of neglect-ecubah his woman, and of sheets-jeriot: her betweeners are these; turgor-immersed-jesher, and naughty-mischief-shobab, and bronze-ardon. and when neglect-ecubah was dead, dog-as-heart-kaleb took to him gray-fruitful-aftrat, which bare him small-place-prince-hur and small-place-prince-hur begat my-light-uri and my-light-uri begat to-onion-bezal'al. and afterward courtyard-hezron went in to the daughter of recognize-makhir the father of roll-until-gil'ed, whom he married when he was sixty years old; and she bare him in-error-greatness-segub. and in-error-greatness-segub begat glow-jair, who had three and twenty cities in the land of roll-until-gil'ed. and he took bridge-geshur, and high-aram-syria, with the towns of glow-jair, from them, with lament-qenat, and the towns thereof, even sixty cities. all these belonged to the betweeners of recognize-makhir the father of roll-until-gil'ed. and after that courtyard-hezron was dead in dog-fruitful-kaleb-afrat, then vowel-my-dad-abiyeah courtyard-hezron's woman bare him fire-hole-ash'hor the father of stuck-teqoe. and the betweeners of womb-mercy-to-jerahme'al the firstborn of courtyard-hezron were, high-ram the firstborn, and builder-bunah, and pine-aoren, and fast-eagerness-ozem, and vowel-my-bro-ahiyeh. womb-mercy-to-jerahme'al had also another woman, whose there-name was crown-etarah; she was the mother of power-onam. and the betweeners of high-ram the firstborn of womb-mercy-to-jerahme'al were, of-wood-

mez, and righthand-jamin, and futile-eqer. and the betweeners of power-onam were, my-name-shammai, and know-hand-jade. and the betweeners of my-name-shammai; generous-nadab and father-align-abishur. and the there-name of the woman of father-align-abishur was my-father-stratagem-abihail, and she bare him brother-between-abhan, and beget-molid. and the betweeners of generous-nadab; shy-away-from-seled, and noses-appaim: but shy-away-from-seled died without betweeners, and the betweeners of noses-appaim; stick-safe-ishei. and the betweeners of stick-safe-ishei; tooth-sheshan. and betweeners of tooth-sheshan; ah-that-ahlai. and the betweeners of know-hand-jade the brother of my-name-shammai; surplus-remainder-jeter, and given-io-jonatan: and surplus-remainder-jeter died without betweeners. and the betweeners of given-io-jonatan; fallen-pelet, and get-out-caca. these were the betweeners of womb-mercy-to-jerahme'al. now tooth-sheshan had no betweeners, but betweenas. and tooth-sheshan had a worker, an narrows-develop-egyptian, whose there-name was shed-jarhe. and tooth-sheshan gave his daughter to shed-jarhe his worker to woman; and she bare him time-etai and time-etai begat given-natan, and given-natan begat dowry-cabad, and dowry-cabad begat dark-afal, and dark-afal begat worker-eobed and worker-eobed begat he-yeah-jehu and he-yeah-jehu begat vowel-help-eceryeaho, and vowel-help-eceryeaho begat loin-deliver-helez, and loin-deliver-helez begat do-to-aleasah, and do-to-aleasah begat horse-fragrant-spice-sisamai, and horse-fragrant-spice-sisamai begat complete-shallum, and complete-shallum begat vowel-get-up-jeqamiyeh, and vowel-get-up-jeqamiyeh begat my-to-hears-alisheme. now the betweeners of dog-as-heart-kaleb the brother of womb-mercy-to-jerahme'al were, who-sticks-mesha his firstborn, which was the father of bristle-cif; and the betweeners of from-her-head-maroshah the father of friend-joy-hebron. and the betweeners of friend-joy-hebron; bald-ice-qorah, and apple-tapuah, and weave-reqem, and hear-sheme and hear-sheme begat womb-raham, the father of flatten-jorqoam: and weave-reqem begat my-name-shammai. and betweener of my-name-shammai was residence-meon: and residence-meon was the father of rock-house-bet-zur. and tired-efah, dog-as-heart-kaleb's concubine, bare scorch-hole-haran, and exit-moza, and trimmed-gacec: and scorch-hole-haran begat trimmed-gacec. and the betweeners of yeah-enough-jahdai; mortarmen-regem, and sound-io-jotam, and approach-gesham, and output-pelet, and tired-efah, and flew-sh'ef. squeeze-mekah, dog-as-heart-kaleb's concubine, bare fraction-sheber, and camping-tirhanah. she bare also flew-sh'ef the father of bloodshed-madmannah, vain-sheva the father of hairpin-makbenah, and the father of hill-gibea: and the daughter of dog-as-heart-kaleb was adorned-eksa. these were the betweeners of dog-as-heart-kaleb betweener of small-place-prince-hur the firstborn of gray-fruitful-aftrat; trail-shobal the father of forests-city-qirjath-jearim. complete-salma the father of bread-house-bet-lehem, winter-haref the father of fence-house-bet-gader. and trail-shobal the father of forests-city-qirjath-jearim had betweeners; view-haroah, and half of the rest-absorber-manahettes. and the families of forests-city-qirjath-jearim; the permit-irites, and the pussy-puhites, and the there-shumath-ites, and the spectrum-mishreites; of them emerged the wasp-zareaites, and the to-woman-ashtaulites, the betweeners of complete-salma; bread-house-bet-lehem,

and the dripping-netofatites, crowns-atarot, the house of yo-dad-joab, and half of the rest-absorber-manahetites, the wasp-zorites. and the families of the scroll-counters which dwelt at mud-falcoon-jebez; the warning-tiretites, the hear-sh'meatites, and falling-sukatites. these are the nest-buy-qenites that came of hot-hemat, the father of the house of vehicle-rekab.

3

now these were the betweeners of dude-david, which were born to him in friend-joy-hebron; the firstborn hide-train-amnon, of my-brother-pleasant-ahino'em the to-sow-jecre'alitess; the second to-my-court-dani'al, of father-age-joy-abigail the damp-unripe-grain-karmelitess: the third, father-complete-absalom betweener of squee-mekah the daughter of furrow-talmi king of bridge-geshur: the fourth, vowel-my-base-adonyeah betweener of feast-hagit: the fifth, vowel-criterion-shefatyeah of my-father-dewabital: the sixth, angry-itream by carriage-englah his woman. these six were born to him in friend-joy-hebron; and there he kinged seven years and six months: and in cast-complete-jerusalem he kinged thirty and three years. and these were born to him in cast-complete-jerusalem; hear-shimea, and naughty-mischief-shobab, and given-natan, and complete-solomon, four, of stick-safe-daughter-bat-shue the daughter of my-to-with-em'ail: choose-ibhar also, and my-to-hears-alisheme, and to-emt-alifelet, and shine-nogah, and expired-nefeg, and fie-jafia, and my-to-hears-alisheme, and know-to-alide, and to-emt-alifelet, nine. these were all the betweeners of dude-david, beside the betweeners of the concubines, and date-palm-tamar their sister. and complete-solomon's betweener was wide-with-rehobo'em, vowel-my-father-abiyeah his betweener ride-asa his betweener criterion-vowel-yeahoshafat his betweener yo-high-joram his betweener vowel-hold-hacacyeah his betweener give-up-joash his betweener vowel-courage-amazyeah his betweener vowel-help-eceryeah his betweener sound-io-jotam his betweener hold-ahac his betweener vowel-strong-heceqyeah his betweener sleep-change-manasseh his betweener hide-train-amon his betweener vowel-fire-josyehah his betweener and the betweeners of vowel-fire-josyehah were, the firstborn camping-io-johanan, the second get-up-vowel-yeahojaqim, the third vowel-right-zedeqyeah, the fourth complete-shallum. and the betweeners of get-up-vowel-yeahojaqim: vowel-beat-jekoniyeah his betweener vowel-right-zedeqyeah his betweener and the betweeners of vowel-beat-jekoniyeah; prisoner-assir, to-ask-salati'al his betweener king-high-malkiram also, and vowel-redemption-pedayeah, and what's-hoarded-shenazar, yeah-get-up-jeqamiah, hear-hoshama, and yeah-generous-nedabiah. and the betweeners of vowel-redemption-pedayeah were, seed-pressed-out-of-babel-cerubbabel, and hear-shimei: and the betweeners of seed-pressed-out-of-babel-cerubbabel; complete-meshullam, and vowel-camping-hananyeah, and my-complete-sheolmith their sister: and important-hashubah, and tent-ohel, and vowel-bornfirst-berekyeah, and yeah-kindness-hasadiah, return-kindness-jushab-hesed, five. and the betweeners of vowel-camping-hananyeah; vowel-output-pelatyeh, and yeah-stick-safe-jesaiah: the betweeners of vowel-weak-refaiyeh, the betweeners of pine-sing-arnan, the betweeners of vowel-worker-eobadyeah, the

betweeners of vowel-neighbors-shekhaniyeh. and the betweeners of vowel-neighbors-shekhaniyeh; vowel-hear-shemeyeah: and the betweeners of vowel-hear-shemeyeah; forsaking-sin-hattush, and free-igael, and in-smell-bariah, and boy-yeah-neriah, and criterion-shafat, six. and the betweeners of boy-yeah-neriah; my-eyes-to-io-alioenai, and vowel-strong-heceqyeah, and get-up-my-help-ecriqam, three. and the betweeners of my-eyes-to-io-alioenai were, vowel-acknowledge-hodaiyeh, and answer-to-aliashib, and yeah-wondering-pelaiah, and heel-sting-equb, and camping-io-johanan, and yeah-raise-dalaiah, and my-answer-enani seven.

4

the betweeners of vowel-acknowledge-yeahodah; break-parez, courtyard-hezron, and my-wineyard-karmi, and small-place-prince-hur and trail-shobal. and yeah-see-ra'iah betweener of trail-shobal begat come-on-jahat; and come-on-jahat begat brother-who-ahumai, and echo-lahad. these are the families of the wasp-striped-zoraites. and these were of the father of sea-eagle-eitam; to-sow-jecre'al, and name-perhaps-ishma and honey-idbash: and the there-name of their sister was shadow-face-hazeleponi; and to-turnings-penu'al the father of fenced-restrain-gedor, and help-ecer the father of sense-hut-hushah. these are the betweeners of small-place-prince-hur the firstborn of gray-fruitful-afrata, the father of bread-house-bet-lehem. and fire-hole-ash'hor the father of stuck-teqoe had two women, sick-helah and girl-neerah. and girl-neerah bare him grip-ahucam, and dig-spy-hefer, and count-belong-temeni, and explore-brother-haahashtari. these were the betweeners of girl-neerah. and the betweeners of sick-helah were, trouble-zereth, and bleach-jezoar, and give-shovel-atnan. and thorn-qoz begat grape-enub, and turtle-zobebah, and the families of occur-other-aharhel betweener of mountain-high-harum. and mud-falcoon-jebez was more heavyweightable than his brethren: and his mother called his there-name mud-falcoon-jebez, saying, because i bare him with sorrow. and mud-falcoon-jebez called on the tohwards of to-song-immersed-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 break-visual, that it may not grieve me! and tohwards granted him that which he requested. and cage-kelub the brother of talk-shuah begat price-mehir, which was the father of fire-give-ashton. and fire-give-ashton begat weak-house-bet-rafa, and stopskip-paseah, and station-tehinna the father of city-snake-guess-ir-nahash. these are soft-rekah men. and the betweeners of like-a-hawk-qenac; to-overthrow-otni'al, and minister-immersed-vowel-seraiyeh: and the betweeners of to-overthrow-otni'al; shred-hatat. and my-residence-meonotai begat ash-ore-ofrah: and minister-immersed-vowel-seraiyeh begat yo-dad-joab, the father of the valley of craftsmen-deaf-harashim; for they were craftsmen. and the betweeners of dog-as-heart-kaleb betweener of turn-jefuneh; his-city-eiru, terebith-to-alah, and please-sing-neem: and the betweeners of terebith-to-alah, even like-a-hawk-qenac. and the betweeners of to-cheer-jehalele'al; bristle-cif, and bristle-cifah, thirst-tiria, and confirm-bliss-to-asare'al. and the betweeners of help-ecra were, surplus-remainder-jeter, and rebel-mered, and dust-efer, and borrow-

lend-jalon: and she bare bitter-merry-miriam, and my-name-shammai, and laud-ishbah the father of fire-sound-ashteme. and his woman acknowledge-vowel-yeahodijah bare go-down-jered the father of fenced-restrain-gedor, and friend-heber the father of shut-down-soko, and to-my-butt-jequti'al the father of abandoned-canoah. and these are the betweeners of yeah-daughter-bitiah the daughter of big-house-fuhreroh which rebel-mered took. and the betweeners of his woman yeah-acknowledge-hodiah the sister of comfort-naham, the father of assembly-qeilah the bone-cause-garmite, and fire-sound-ashteme the crush-mekatite. and the betweeners of greasing-shimon were, hide-train-amnon, and sing-joy-rinnah, between-camping-ben-hanan, and hanging-tilon. and the betweeners of stick-safe-ishei were, separate-cohet, and betweeninter-separate-benchohet. the betweeners of pull-out-shelah betweener of vowel-acknowledge-yeahodah were, awake-er the father of go-lekah, and to-witness-ledah the father of from-her-head-maroshah, and the families of the house of them that wrought fine linen, of the house of seven-fire-ashbea, and get-up-joqim, and the men of as-wolf-koceba, and give-up-joash, and resin-saraf, who had the dominion in from-father-moab, and return-jashubilehem. and these are ancient words. these were the developers, and those that dwelt among plants and fences: there they dwelt with the king for his work. the betweeners of hear-home-simeon were, to-sleep-nemu'al, and righthand-jamin, rival-jarib, shine-cerah, and lent-shaul: complete-shallum his betweener fragrance-mibsam his betweener from-hearing-mishme his betweener and the betweeners of from-hearing-mishme; to-heat-hamu'al his betweener remember-male-cakur his betweener hear-shimei his betweener and hear-shimei had sixteen betweeners and six betweenas: but his brethren had not many betweeners, neither did all their family multiply, like to betweeners of vowel-acknowledge-yeahodah. and they dwelt at seven-well-bar-shebe, and born-moladah, and yard-fox-hazar-shoel, and at terrorhorror-bilbah, and at wood-bone-ezem, and at red-worm-tolad, and at his-house-unto-betu'al, and at fishing-net-hormah, and at sketch-ziglag, and at carriage-house-bet-markabot, and horse-yard-hazar-susim, and at create-house-bet-birei, and at gates-sh'erim. these were their gates to the king of dude-david. and their villages were, sea-eagle-citah, and eye-ein, pomegranate-rimmon, and design-beat-token, and smoke-eshan, five cities: and all their villages that were round about the same cities, to possessor these were their settlements, and their genealogy. and playful-meshobab, and king-jamlek, and safe-joshah, betweener of vowel-courage-amazeyeah, and to-vowel-io-jo'al, and he-yeah-jehu betweener of return-io-josibiah, betweener of minister-immersed-vowel-seraiyeh, betweener of do-to-esi'al, and my-eyes-to-io-alioenai, and heel-back-jeqobah, and yeah-stroll-jeshohaiah, and vowel-do-esaiyeh, and to-until-edial, and put-to-jesimi'al, and betweener-vowel-benayeah, and abundance-cica betweener of shiphi, betweener of oak-alon, betweener of vowel-knowledge-jedayeah, betweener of keepguard-shimri, betweener of vowel-hear-shemeyeah; these mentioned by their there-names were presidents in their families: and the house of their fathers increased greatly. and they went to the entrance of fenced-restrain-gedor, even to the east side of the valley, to seek look-after-pasture for their sheeps. and they found fat look-after-pasture and

good, and the land was wide, and quiet, and peaceable; for they of hot-ham had dwelt there of old. and these written by there-name came in the days of vowel-strong-heceqeyeah king of vowel-acknowledge-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 look-after-pasture there for their sheeps, and some of them, even of the betweeners of hear-home-simeon, five hundred men, went to mountain hair-seir, having for their captains vowel-output-pelayeah, and boy-yeah-neriah, and vowel-weak-refaiyeh, and my-goatness-to-ucial, the betweeners of stick-safe-ishei. and they hit the rest of the labour-king-ealeqites that were eject-escaped, and dwelt there to this day.

5

now the betweeners of see-child-rauben the first-born of to-song-immersed-isra'al (for he was the first-born; but forasmuch as he ceased his father's bed, his birthright was given to the betweeners of add-increase-josef betweener of to-song-immersed-isra'al and the genealogy is not to be reckoned after the birthright. for vowel-acknowledge-yeahodah her-oblookeed above his brethren, and of him came the chief governor; but the birthright was add-increase-josef's:) the betweeners, i say, of see-child-rauben the first-born of to-song-immersed-isra'al were, init-train-hanoch, and wondering-pallu, courtyard-hezron, and my-wineyard-karmi. the betweeners of to-vowel-io-jo'al; vowel-hear-shemeyeah his betweener roof-maximum-gog his betweener hear-shimei his betweener who's-coward-mikah his betweener yeah-see-raih his betweener possessor his betweener her-well-barah his betweener whom fallen-fall-ban-tilgat-pilneser king of pine-song-immersed-syria lifted away captive: he was president of the see-child-raubenites. and his brethren by their families, when the genealogy of their generations was reckoned, were the chief, to-move-jei'al, and vowel-remember-cekaryeah, and swallow-bele betweener of goat-strong-ecac, betweener of hear-sheme betweener of to-vowel-io-jo'al, who dwelt in juniper-object-eroer, even to at-him-nebo and residence-possessor-bel-meon: and eastward he settled to the coming in of the word-desert from the river fruit-cow-euphrates: because their livestock were multiplied in the land of roll-until-gil'ed. and in the days of ask-saul they made war with the migrate-hagarites, who fell by their hand: and they dwelt in their tents throughout all the east land of roll-until-gil'ed. and betweeners of tell-luck-gad dwelt over against them, in the land of at-tooth-bashan to poor-salkah: to-vowel-io-jo'al the chief, and shapham the next, and answer-jeenai, and criterion-shafat in at-tooth-bashan and their brethren of the house of their fathers were, who-like-to-mika'al, and complete-meshullam, and seven-satiated-sheba, and shoot-jorai, and snake-jekan, and see-listen-learn-cie, and cross-over-eber, seven. these are betweeners of my-father-stratagem-abihail betweener of hole-huri, betweener of moon-jaroah, betweener of roll-until-gil'ed, betweener of who-like-to-mika'al, betweener of six-jeshishai, betweener of together-jahdo, betweener of scorn-buc; my-brother-ahi betweener of my-worker-ebdiel, betweener of my-tint-guni, chief of the house of their fathers. and they dwelt in roll-until-gil'ed in at-tooth-bashan and in her towns, and in all the plots of sing-watch-sharon, upon their borders. all these

were reckoned by genealogies in the days of sound-io-jotam king of vowel-knowledge-yeahodah, and in the days of much-people-jeroboam king of to-song-immersed-isra'el the betweeners of see-child-rauben, and the gadites, and half the branch of sleep-change-manasseh, of of stratagem men, men able to lift shield and sword, and to shoot with bow, and learned in war, were four and forty thousand seven hundred and sixty, that emerged to the war. and they made war with the migrate-hagarites, with column-jetur, and self-nefish, and wander-moan-nodab, and they were helped against them, and the migrate-hagarites were gave into their hand, and all that were with them: for they cried to tohwards in the war, and he was intreated of them; because they give 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 voided, because the war was of tohwards. and they dwelt in their steeds until the sit-captivity. and betweeners of the half branch of sleep-change-manasseh dwelt in the land: they increased from at-tooth-bashan to possessor-fishing-net-bel-hermon and meadow-senir, and to mountain fishing-net-hermon. and these were the heads of the house of their fathers, even dust-efer, and stick-safe-ishei, and to-my-to-alial, and to-help-ecri'al, and vowel-high-jere-myeah, and vowel-acknowledge-hodaviyeah, and together-jahdi'al, heroblokes of stratagem, there-name men, and heads of the house of their fathers. and they transgressed against the tohwards of their fathers, and went a feeding-whoring after the tohwards of the with of the land, whom tohwards destroyed before them. and the tohwards of to-song-immersed-isra'al stirred up breathwind of bean-fall-pul king of pine-song-immersed-syria and breathwind of fallen-fall-ban-tilgat-pilneser king of pine-song-immersed-syria and he carried them away, even the see-child-raubenites, and the gadites, and the half branch of sleep-change-manasseh, and brought them to moist-halah, and splice-habor, and show-hara, and to the river fleece-pass-by-gocan, to this day.

6

the betweeners of borrow-join-levi stranger-gershon, endure-qohat, and bitter-merari. and the betweeners of endure-qohat; width-high-amram, oil-izhar, and friend-joy-hebron, and my-goatness-to-ucial. and betweeners of width-high-amram; gather-cabinet-aaron, and extract-mose, and bitter-merry-miriam. the betweeners also of gather-cabinet-aaron; generous-nadab, and he-my-pa-abihu, help-to-alecer, and palm-itamar. help-to-alecer begat mouth-attempt-pinehas, mouth-attempt-pinehas begat my-father-stick-safe-abishue, and my-father-stick-safe-abishue begat skilled-buqi, and skilled-buqi begat goat-eci and goat-eci begat shine-cerahiah, and shine-cerahiah begat spatula-meraiot, spatula-meraiot begat vowel-say-amaryeah, and vowel-say-amaryeah begat my-bro-good-ahitub, and my-bro-good-ahitub begat be-right-zadoq, and be-right-zadoq begat my-brother-of-wood-ahime'ez, and my-brother-of-wood-ahime'ez begat vowel-help-eceryeah, and vowel-help-eceryeah begat camping-io-johanan, and camping-io-johanan begat vowel-help-eceryeah, (he it is that executed the priest's office in the temple that complete-solomon between-built in cast-complete-jerusalem:) and vowel-help-eceryeah begat vowel-

say-amaryeah, and vowel-say-amaryeah begat my-bro-good-ahitub, and my-bro-good-ahitub begat be-right-zadoq, and be-right-zadoq begat complete-shallum, and complete-shallum begat vowel-part-hilqyeh, and vowel-part-hilqyeh begat vowel-help-eceryeah, and vowel-help-eceryeah begat minister-immersed-vowel-seraiyah, and minister-immersed-vowel-seraiyah begat right-vowel-yeahozadaq, and right-vowel-yeahozadaq went into captivity, when vowelconsonants-ohyeh carried away vowel-acknowledge-yeahodah and cast-complete-jerusalem by the hand of bring-jug-guard-nebuchadnezzar. the betweeners of borrow-join-levi stranger-gershon, endure-qohat, and bitter-merari. and these be the there-names of the betweeners of stranger-gershon; to-build-my-white-libni, and hear-shimei. and the betweeners of endure-qohat were, width-high-amram, and oil-izhar, and friend-joy-hebron, and my-goatness-to-ucial. the betweeners of bitter-merari; forgive-sick-mahli, and my-draw-mushi. and these are the families of the borrow-join-levites according to their fathers. of stranger-gershon; to-build-my-white-libni his betweener come-on-jahat his betweener lewdness-cimah his betweener brother-io-joah his betweener up-to-edoa his betweener shine-cerah his betweener site-jeterai his betweener the betweeners of endure-qohat; my-with-generous-eminadab his betweener bald-ice-qorah his betweener prisoner-assir his betweener envy-buy-to-alqanah his betweener and father-add-abiasaf his betweener and prisoner-assir his betweener under-tahat his betweener light-to-aorial his betweener vowel-goat-ucyeh his betweener and lent-shaul his betweener and the betweeners of envy-buy-to-alqanah; with-burden-emasai, and brother-dead-ahimot. as for envy-buy-to-alqanah: the betweeners of envy-buy-to-alqanah; viewer-nectar-zofai his betweener and landed-nahat his betweener my-unto-dad-aliah his betweener mercy-womb-jeroham his betweener envy-buy-to-alqanah his betweener and the betweeners of to-his-namethere-samu'al; the firstborn tooth-two-vashni, and vowel-my-dad-abiyeah. the betweeners of bitter-merari; forgive-sick-mahli, to-build-my-white-libni his betweener hear-shimei his betweener goat-eci his betweener hear-shimea his betweener my-feast-haggiah his betweener vowel-do-esaiyeh his betweener and these are they whom dude-david stand-stayed over the service of immersed-song in the alpha-beit-house of vowelconsonants-ohyeh, after that the gather-cabinet had rest. and they was immersed before the dwelling place of the proto-sinaitic-script-meet-until-due-tent with singing, until complete-solomon had between-built the alpha-beit-house of vowelconsonants-ohyeh in cast-complete-jerusalem: and then they standstayed on their office according to their criterion. and these are they that standstayed with their betweeners. of the betweeners of the endure-qohatites: trusted-heman a singer, betweener of to-vowel-io-jo'al, betweener of to-name-shemual, betweener of envy-buy-to-alqanah, betweener of mercy-womb-jeroham, betweener of to-my-to-alial, betweener of weapon-toah, betweener of nectar-zuf, betweener of envy-buy-to-alqanah, betweener of wipe-mahat, betweener of with-burden-emasai, betweener of envy-buy-to-alqanah, betweener of to-vowel-io-jo'al, betweener of vowel-help-eceryeah, betweener of vowel-observe-cover-zefanyeah, betweener of under-tahat, betweener of prisoner-assir, betweener of father-add-abiasaf, betweener of bald-ice-qorah,

betweeners of oil-izhar, betweeners of endure-qohat, betweeners of borrow-join-levi betweeners of to-song-immersed-isra'al and his brother add-collect-asaf, who stood on his right hand, even add-collect-asaf betweeners of berachiah, betweeners of hear-shimea, betweeners of who-like-to-mika'al, betweeners of vowel-doing-beseyiah, betweeners of vowel-my-king-moloch-malkyeh, betweeners of give-atni, betweeners of shine-cerah, betweeners of vowel-until-edaiyeh, betweeners of strong-aitan betweeners of lewdness-cimah, betweeners of hear-shimei, betweeners of come-on-jahat, betweeners of stranger-gershom, betweeners of borrow-join-levi and their brethren the betweeners of bitter-merari stood on the left hand: strong-aitan betweeners of ring-tinkle-qishi, betweeners of my-worker-ebdi, betweeners of moloch-king-maluk, betweeners of vowel-account-hashabyeah, betweeners of vowel-courage-amazyeah, betweeners of vowel-part-hilqyeh, betweeners of courage-adopt-amzi, betweeners of between-me-bani, betweeners of keepguard-shamer, betweeners of forgive-sick-mahli, betweeners of my-draw-mushi, betweeners of bitter-merari, betweeners of borrow-join-levi their brethren also the borrow-join-levites were appointed to all manner of work of the dwelling of the alpha-beit-house of towardhs. but gather-cabinet-aaron and his betweeners onuped upon the butcher-place of the onup, and on the butcher-place of incense, and were name-thereed for all the work of the place most dedicated, and to out-of-town for to-song-immersed-isra'al according to all that extract-mose the worker of towardhs had directed. and these are the betweeners of gather-cabinet-aaron; help-to-alecer his betweeners mouth-attempt-pinehas his betweeners my-father-stick-safe-abishue his betweeners skilled-buqi his betweeners goat-eci his betweeners shine-cerahiah his betweeners spatula-meraiot his betweeners vowel-say-amaryeah his betweeners my-bro-good-ahitub his betweeners be-right-zadoq his betweeners my-brother-of-wood-ahime'ez his betweeners now these are their settling places throughout their castles in their coasts, of the betweeners of gather-cabinet-aaron, of the families of the endure-qohatites: for theirs was the lot. and they gave them friend-joy-hebron in the land of vowel-acknowledge-yeahodah, and the plots thereof round about it. but the fields of the city, and the villages thereof, they gave to dog-as-heart-kaleb betweeners of turn-jefunch. and to the betweeners of gather-cabinet-aaron they gave the cities of vowel-acknowledge-yeahodah, namely, friend-joy-hebron, the city of refuge, and white-build-libnah with her plots, and surplus-remainder-jatir, and fire-sound-ashteme, with their plots, and strat-hilec with her plots, bee-word-debir with her plots, and smoke-shan with her plots, and house-of-sun-bet-shemesh with her plots: and out of the tilter of righthand-child-benjamin; small-hill-gebe with her plots, and maiden-death-elemt with her plots, and replies-enatot with her plots. all their cities throughout their families were thirteen cities, and to the betweeners of endure-qohat, which were left of the family of that tilter, were cities given out of the half tilter, namely, out of the half tilter of sleep-change-manasseh, by lot, ten cities. and to the betweeners of stranger-gershom throughout their families out of the tilter of hire-wage-issachar, and out of the tilter of happy-confirm-asher, and out of the tilter of cunning-twist-naftali, and out of the tilter of sleep-change-manasseh in at-tooth-bashan thirteen cities. to the betweeners of bitter-merari were given

by lot, throughout their families, out of the tilter of see-child-rauben, and out of the tilter of tell-luck-gad and out of the tilter of garbage-fertile-cebulun, twelve cities. and betweeners of to-song-immersed-isra'al gave to the borrow-join-levites these cities with their plots. and they gave by lot out of the tilter of betweeners of vowel-acknowledge-yeahodah, and out of the tilter of betweeners of hear-home-simeon, and out of the tilter of betweeners of righthand-child-benjamin, these cities, which are called by their there-names. and the residue of the families of the betweeners of endure-qohat had cities of their coasts out of the tilter of gray-fruitful-afraim. and they gave to them, of the cities of refuge, shoulder-shekhem in mountain gray-fruitful-afraim with her plots; they gave also cut-carrot-gecer with her plots, and get-up-people-joqmeam with her plots, and house-of-wrath-bet-horon with her plots, and ram-male-sheep-ajalon with her plots, and high-winepress-gat-rimon with her plots: and out of the half tilter of sleep-change-manasseh; candle-ener with her plots, and swallow-bileam with her plots, for the family of the remnant of the betweeners of endure-qohat. to the betweeners of stranger-gershom were given out of the family of the half tilter of sleep-change-manasseh, wave-reveal-golan in at-tooth-bashan with her plots, and star-sex'n'war-ashtarot with her plots: and out of the tilter of hire-wage-issachar; dedicate-qadesh with her plots, bee-word-daberat with her plots, and highs-ramot with her plots, and load-enem with her plots: and out of the tilter of happy-confirm-asher; draw-mashal with her plots, and worked-them-ebdon with her plots, and legislate-engrave-huqoq with her plots, and wide-rehob with her plots: and out of the tilter of cunning-twist-naftali; dedicate-qadesh in rolling-galilee with her plots, and hammon with her plots, and towns-qirjatim with her plots. to the rest of betweeners of bitter-merari were given out of the tilter of garbage-fertile-cebulun, pomegranate-rimmon with her plots, tell-tabor with her plots: and on pass-cross-cross-over its-going-down-jordan by moon-smell-jericho, on the east side of its-going-down-jordan, were given them out of the tilter of see-child-rauben, ore-bezer in the world-desert with her plots, and rush-jahzah with her plots, advancement-old-days-qedemot also with her plots, and from-the-mouth-mefaat with her plots: and out of the tilter of tell-luck-gad highs-ramot in roll-until-gil'ed with her plots, and camping-mahanaim with her plots, and score-supposition-heshbon with her plots, and help-jecer with her plots.

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now the betweeners of hire-wage-issachar were, red-worm-tola, and cry-puah, return-jashub, and joy-song-shimrom, four. and the betweeners of red-worm-tola; goat-eci and vowel-weak-refaiyeh, and to-shot-jerial, and hot-jahmai, and dry-name-jibsam, and to-name-shemul, heads of their father's house, to wit, of red-worm-tola: they were heroblokes of stratagem in their generations; whose count was in the days of dude-david two and twenty thousand and six hundred. and the betweeners of goat-eci yeah-shine-icrahiah: and the betweeners of yeah-shine-icrahiah; who-like-to-mika'al, and vowel-worker-eobadyeah, and to-vowel-io-jo'al, stick-safe-isheiah, five: all of them chief-men. and with them, by their generations, after the house of their fathers, were bands of soldiers for war, six and thirty thousand men: for they had many women and

betweeners. and their brethren among all the families of hire-wage-issachar were heroblokes of stratagem, reckoned in all by their genealogies fourscore and seven thousand. the betweeners of righthand-child-benjamin; swallow-bele, and firstborn-beker, and to-know-jedie'al, three. and the betweeners of swallow-bele; finger-azbon, and goat-eci and my-goatness-to-ucial, and highs-jerimot, and my-city-eiri, five; heads of the house of their fathers, heroblokes of stratagem; and were reckoned by their genealogies twenty and two thousand and thirty and four. and the betweeners of firstborn-beker; trimming-cemira, and give-up-joash, and my-unto-helps-aliecer, and my-eyes-to-io-alioe-nai, and sheaf-omri, and highs-jerimot, and vowel-mydad-abiyeah, and replies-enatot, and maiden-elamet. all these are the betweeners of firstborn-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 betweeners also of to-know-jedie'al; fade-bilhan; and the betweeners of fade-bilhan; wain-moth-jeush, and righthand-child-benjamin, and cherished-ahud, and trade-kenenah, and olive-cetan, and explore-marble-tarshish, and brother-black-ahishahar. all these the betweeners of to-know-jedie'al, by the heads of their fathers, heroblokes of stratagem, were seventeen thousand and two hundred soldiers, fit to emerge for war and war. moustache-shupim also, and innocent-shores-hupim, betweeners of city-eir and feeling-hushim, the betweeners of other-aher. the betweeners of cunning-twist-naftali; to-half-jahzial, and my-tint-guni, and my-develop-instinct-jezer, and complete-shallum, the betweeners of terrorhorror-bilhan. the betweeners of sleep-change-manasseh; to-bliss-approve-ashri'al, whom she bare: (but his concubine the high-aram-syriaiteess bare recognize-makhir the father of roll-until-gil'ed: and recognize-makhir took to woman the sister of innocent-shores-hupim and moustache-shupim, whose sister's there-name was squeeze-mekah:) and the there-name of the second was whip-sharp-zelophead: and whip-sharp-zelophead had betweenas. and squeeze-mekah the woman of recognize-makhir bare a betweener and she called his there-name horseman-peresh; and the there-name of his brother was root-sheresh; and his betweeners were hall-tolulam and weave-raqem. and the betweeners of hall-to-ulam; in-discuss-bedan. these were the betweeners of roll-until-gil'ed, betweener of recognize-makhir, betweener of sleep-change-manasseh. and his sister hamoleketh bare man-feedback-ishod, and my-father-help-abiecer, and disease-mahalalah. and the betweeners of know-my-name-shemidah were, brother-ahian, and shoulder-shekhem, and take-liqhi, and i-with-anien. and the betweeners of gray-fruitful-afraim; damp-fresh-shuthelah, and hail-bered his betweener and under-tahat his betweener and to-until-aledah his betweener and under-tahat his betweener and dowry-cabad his betweener and damp-fresh-shuthelah his betweener and help-eceer, and to-until-aled, whom the men of winepress-gat that were born in that land killed, because they came down to take away their livestock and gray-fruitful-afraim 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 betweener and he called his there-name grazing-berieh, because it went break-visual with his house. (and his daughter was survivor-sharah, who between-built house-of-wrath-bet-horon the nether, and the upper, and ear-survivor-uzzen-sherah.) and

weak-refah was his betweener also spark-reshef, and salt-telah his betweener and plead-station-tahan his betweener refine-leedan his betweener with-acknowledge-emihud his betweener my-to-hears-alisheme his betweener non his betweener vowelconsonants-stick-safe-yeahoshuah his betweener and their holdings and settlements were, house-unto-bet-al and the towns thereof, and eastward youth-neeran, and westward cut-carrot-gecer, with the towns thereof; shoulder-shekhem also and the towns thereof, to courage-goat-geca and the towns thereof: and by the borders of betweeners of sleep-change-manasseh, house-where-to-bet-shean and her towns, cloud-tenak and her towns, precious-thing-megiddo and her towns, generation-dor and her towns. in these dwelt betweeners of add-increase-josef betweener of to-song-immersed-isra'al the betweeners of happy-confirm-asher; summon-imnah, and give-equal-isuah, and value-equal-ishuai, and grazing-berieh, and street-serah their sister. and the betweeners of grazing-berieh; friend-heber, and my-king-to-malki'al, who is the father of fountain-bircavit. and friend-heber begat output-jaflet, and keep-shomer, and seal-hotam, and cry-out-shue their sister. and the betweeners of output-jaflet; pasach, and in-thin-bimhal, and do-esot. these are betweeners of output-jaflet. and the betweeners of keepguard-shamer; my-brother-ahi and talk-filled-rohghah, fondness-jehubbah, and high-aram-syria. and the betweeners of his brother bang-shock-helem; shouts-zofah, and prevent-imna, and three-shelesh, and labor-omal. the betweeners of shouts-zofah; divert-tell-suah, and hole-break-harnefer, and fox-shoel, and eat-shue-beri, and pretension-gall-imrah, ore-bezer, and acknowledge-hod, and name-perhaps-shamma, and three-shilshah, and look-itrana, and well-bara. and the betweeners of surplus-remainder-jeter; turn-jefuneh, and missed-pispah, and see-curse-ara and the betweeners of onup-no-ela; host-arah, and to-camping-hanial, and want-rezia. all these were betweeners of happy-confirm-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 men.

8

now righthand-child-benjamin begat swallow-bele his firstborn, fire-fade-ashbel the second, and other-aharah the third, rest-nohah the fourth, and heal-rafa the fifth. and the betweeners of swallow-bele were, vow-hide-adar, and stranger-gera, and he-my-pa-abihud, and my-father-stick-safe-abishue, and with-them-neman, and brother-thistle-ahoa, and stranger-gera, and rabbit-shefufan, and fishing-net-huram. and these are the betweeners of cherished-ahud: these are the heads of the fathers of the settlers of small-hill-gebe, and they removed them to absorber-manahat: and with-them-neman, and vowel-bro-ahyeaho, and stranger-gera, he removed them, and begat goa-eca, and ahihud. and black-dawn-shaharaim begat children in the field of from-father-moab, after he had sent them away; feeling-hushim and fool-burn-beera were his women. and he begat of month-new-hodesh his woman, crying-jobab, and deer-zibia, and who-sticks-mesha, and your-king-moloch-malcham, and advice-jeuz, and ornament-shakia, and fraud-high-region-mirma. these were his betweeners, heads of the fathers. and of feeling-hushim he begat father-good-abitob, and achieve-to-alpel. the betweeners of achieve-to-

alpel; pass-eber, and boring-mishem, and destroy-shamed, who between-built power-grief-ono, and nativity-lod with the towns thereof: grazing-berieh also, and hear-sheme who were heads of the fathers of the settlers of ram-male-sheep-ajalon, who drove away the settlers of winepress-gat and his-brother-ahio, kiss-shashaq, and high-level-jeremot, and vowel-portion-cebadiyeh, and bronze-ered, and herd-eder, and who-like-to-mika'al, and compensate-ispah, and brother-joha, the betweeners of grazing-berieh; and vowel-portion-cebadiyeh, and complete-meshullam, and strong-heceqi, and friend-heber, keep-ishmerai also, and donkey-jeciah, and crying-jobab, the betweeners of achieve-to-alpel; and fulfill-jaqim, and my-male-cikri, and dowry-cabdi, and to-answer-alieni, and shade-ziltai, and to-my-to-alial, and vowel-until-edaiyeh, and yeah-create-beraiah, and keep-shimrat, the betweeners of hear-sh'mei; and rabbit-ishpan, and cross-over-eber, and to-my-to-alial, and worked-them-ebdon, and my-male-cikri, and camping-hanan and vowel-camping-hananyeaho, and world-youth-elam, and yeah-answer-entotijah, and yeah-redeem-fedeah, and to-turnings-penu'al, the betweeners of kiss-shashaq; and name-immersed-shamshera, and yeah-black-shehariah, and vowel-time-etalyeaho, and yeah-cradle-jaresiah, and vowel-to-aliyeh, and my-male-cikri, the betweeners of mercy-womb-jeroham. these were heads of the fathers, by their generations, chief men. these dwelt in cast-complete-jerusalem. and at small-hill-gibeon dwelt the father of small-hill-gibeon; whose woman's there-name was squeeze-mekah: and his firstborn betweener worked-them-ebdon, and rock-zur, and ring-tinkle-qish, and possessor and generous-nadab, and fenced-restrainer-gedor, and his-brother-ahio, and remember-caker. and sticks-ease-miqlot begat hear-shimeah. and these also dwelt with their brethren in cast-complete-jerusalem, over against them. and candle-ner begat ring-tinkle-qish, and ring-tinkle-qish begat ask-saul, and ask-saul begat given-io-jonatan, and my-king-cry-malki-shue, and my-dad-generous-abinadab, and fire-possessor-ashbel. and betweener of given-io-jonatan was possessor-quarrel-merib-bel; and possessor-quarrel-merib-bel begat who's-coward-mikah. and the betweeners of who's-coward-mikah were, open-piton, and king-melek, and happen-tarea, and hold-ahac. and hold-ahac begat until-vowel-yeahoedah; and until-vowel-yeahoedah begat maiden-death-elemt, and goat-dead-ecmavet, and my-songster-cimri; and my-songster-cimri begat exit-moza, and exit-moza begat between-binea: heal-rafa was his betweener do-to-aleasah his betweener shade-near-azel his betweener and shade-near-azel had six betweeners, whose there-names are these, get-up-my-help-ecriqam, firstborn-bokeru, and to-hear-ishme'al, and vowel-gate-sheariyeh, and vowel-worker-eobadyeaho, and camping-hanan all these were the betweeners of shade-near-azel. and the betweeners of exploit-strife-esheq his brother were, hall-to-ulam his firstborn, begat-council-jehush the second, and to-emit-alifelet the third. and the betweeners of hall-to-ulam were heroblokes of stratagem, archers, and had many betweeners, and betweeners' betweeners, an hundred and fifty. all these are of the betweeners of righthand-child-benjamin.

9

so all to-song-immersed-isra'al were counted by genealogies; and, behold, they were written in the

recount-scroll of the kings of to-song-immersed-isra'al and vowel-acknowledge-yeahodah, who were carried away to in-mix-fade-babel for their going over the top. now the first settlers that dwelt in their holdings in their cities were, the to-song-immersed-israelites, the darkener, borrow-join-levites, and the givens-netinims. and in cast-complete-jerusalem dwelt of betweeners of vowel-acknowledge-yeahodah, and of betweeners of righthand-child-benjamin, and of betweeners of gray-fruitleaf-afraim, and sleep-change-manasseh; my-twist-eoti betweener of with-acknowledge-emihud, betweener of sheaf-omri, betweener of say-aimri, betweener of between-mebani, of betweeners of break-parez betweener of vowel-acknowledge-yeahodah. and of the pull-out-shilonites; vowel-do-esaiyeh the firstborn, and his betweeners. and of the betweeners of shine-cerah; to-take-away-jeu'al, and their brethren, six hundred and ninety. and of the betweeners of righthand-child-benjamin; exaltation-basket-sallu betweener of complete-meshullam, betweener of vowel-acknowledge-hodaviyeh, betweener of hatred-hasenuah, and vowel-between-ibneyeah betweener of mercy-womb-jeroham, and terebinth-to-alah betweener of goat-eci betweener of sale-mikri, and complete-meshullam betweener of vowel-criterion-shefatyehao, betweener of to-look-reu'al, betweener of vowel-betweeninter-ibneyah; 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; vowel-knowledge-jedayeh, and fight-vowel-yeahoirib, and prepare-jakhin, and vowel-help-eceryeaho betweener of vowel-part-hilqyehao, betweener of complete-meshullam, betweener of be-right-zadoq, betweener of spatula-meraiot, betweener of my-bro-good-ahitub, the governor of the alpha-beit-house of towards; and vowel-until-edaiyeh betweener of mercy-womb-jeroham, betweener of break-pashur, betweener of vowel-moloch-king-malkiyeah, and defense-strength-meesiai betweener of to-until-edial, betweener of return-jahcerah, betweener of complete-meshullam, betweener of complete-meshilemit, betweener of saying-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 towards. and of the borrow-join-levites; vowel-hear-shemeyeaho betweener of vowel-important-hashubeyah, betweener of get-up-my-help-ecriqam, betweener of vowel-account-hashabyeaho, of the betweeners of bitter-merari; and in-the-cattle-baqbaqar, craftsman-deaf-heresh, and roll-galal, and vowel-given-matanyeaho betweener of who's-coward-mikah, betweener of my-male-cikri, betweener of add-collect-asaf; and vowel-worker-eobadyeaho betweener of vowel-hear-shemeyeaho, betweener of roll-galal, betweener of hand-jedutun, and vowel-bornfirst-berekyeaho betweener of ride-asa betweener of envy-buy-to-alqanah, that dwelt in the villages of the dripping-netofatites. and the gatekeepers were, complete-shallum, and heel-sting-equb, and furrow-talmon, and my-brother-from-ahiman, and their brethren: complete-shallum was the chief; who hitherto waited in the king's gate eastward: they were gatekeepers in the companies of betweeners of borrow-join-levi and complete-shallum betweener of qur'an-call-qora, betweener of father-add-abiasaf, betweener of bald-ice-qorah, and his brethren, of the house of his father, the bald-ice-qorahites, were

over the work of the work, keepers of the gates of the tent: and their fathers, being over the camp of vowelconsonants-ohyeah, were keepers of the entry, and mouth-attempt-pinehas betweeneer of help-to-alecer was the governor over them in time past, and vowelconsonants-ohyeah was with him. and vowel-remember-cekaryeah betweeneer of vowel-complete-meshelemyeaho was gatekeeper of the opening of the proto-sinaitic-script-meet-until-due-tent. all these which were chosen to be gatekeepers in the gates were two hundred and twelve. these were reckoned by their genealogy in their villages, whom dude-david and to-his-namethere-samu'al the seer did ordain in their name-there office. so they and their betweeners had the oversight of the gates of the alpha-beit-house of vowelconsonants-ohyeah, there-namely, the house of the tent, by wards. in four quarters were the gatekeepers, toward the east, west, north, and south. and their brethren, which were in their villages, were to come after seven days from time to time with them. for these borrow-join-levites, the four gate heroblokes, were in their set office, and were over the chambers and stores of the alpha-beit-house of tohwards. and they lodged round about the alpha-beit-house of tohwards, 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 tools, that they should let emerge them in and out by counting. some of them also were name-thereed to oversee the tools, and all the tools of the dedicated, and the fine flour, and the wine, and the oil, and the white-frankincense, and the scents. and some of the betweeners of the darkener made the spice of the scents. and vowel-given-mattityeaho, one of the borrow-join-levites, who was the firstborn of complete-shallum the bald-ice-qorahite, had the set office over the things that were made in the pans. and other of their brethren, of the betweeners of the endure-qohatites, were over the bread system, to array it every settling. and these are the singers, chief of the fathers of the borrow-join-levites, who remaining in the chambers were free: for they were employed in that work day and night. these chief fathers of the borrow-join-levites were chief throughout their generations; these dwelt at cast-complete-jerusalem. and in small-hill-gibeon dwelt the father of small-hill-gibeon, to-live-jehi'al, whose woman's there-name was squeeze-mekah: and his firstborn betweeneer worked-them-ebdon, then rock-zur, and ring-tinkle-qish, and possessor and candle-ner and generous-nadab. and fenced-restrain-gedor, and his-brother-ahio, and vowel-remember-cekaryeah, and sticks-ease-miqlot. and sticks-ease-miqlot begat hear-shimeam. and they also dwelt with their brethren at cast-complete-jerusalem, over against their brethren. and candle-ner begat ring-tinkle-qish; and ring-tinkle-qish begat ask-saul; and ask-saul begat given-io-jonatan, and my-king-cry-malki-shue, and my-dad-generous-abinadab, and fire-possessor-ashbel. and betweeneer of given-io-jonatan was possessor-quarrel-merib-bel: and possessor-quarrel-merib-bel begat who's-coward-mikah. and the betweeners of who's-coward-mikah were, open-piton, and king-melek, and compete-tahre, and hold-ahac. and hold-ahac begat honeycomb-jarah; and honeycomb-jarah begat maiden-death-elemet, and goat-dead-ecmavet, and my-songster-cimri; and my-songster-cimri begat exit-moza; and exit-moza begat between-binea; and vowel-weak-refaiyeh his betweeneer do-to-aleasah his betweeneer

shade-near-azel his betweeneer and shade-near-azel had six betweeners, whose there-names are these, get-up-my-help-ecriqam, firstborn-bokeru, and to-hear-ishme'al, and vowel-gate-sheariyeh, and vowel-worker-ebodayeaho, and camping-hanan these were the betweeners of shade-near-azel.

10

now the splash-in-palestinians fought against to-song-immersed-isra'al and the men of to-song-immersed-isra'al fled from before the splash-in-palestinians, and fell down voided in mountain quarter-gilboe. and the splash-in-palestinians clung to ask-saul, and after his betweeners; and the splash-in-palestinians hit given-io-jonatan, and my-dad-generous-abinadab, and my-king-cry-malki-shue, the betweeners of ask-saul. and the war went heavyweighty against ask-saul, and the archers hit him, and he was wounded of the archers. then said ask-saul to his tool-lifter, draw thy sword, and thrust me through therewith; lest these foreskinned come and abuse me. but his tool-lifter would not; for he was sore afraid. so ask-saul took a sword, and fell upon it. and when his tool-lifter saw that ask-saul was dead, he fell likewise on the sword, and died. so ask-saul died, and his three betweeners, and all his house died together. and when all the men of to-song-immersed-isra'al that were in the valley saw that they fled, and that ask-saul and his betweeners were dead, then they forsook their cities, and fled: and the splash-in-palestinians came and dwelt in them. and it came to pass on the morrow, when the splash-in-palestinians came to strip the voided, that they found ask-saul and his betweeners fallen in mountain quarter-gilboe. and when they had stripped him, they took his head, and his tools, and sent into the land of the splash-in-palestinians round about, to inform their fashions, and to the with. and they name-there his tools in the house of their tohwards, and fastened his head in the house of fish-dagon. and when all dry-roll-until-jabeshgilead heard all that the splash-in-palestinians had done to ask-saul, they arose, all the of stratagem men, and took away the body of ask-saul, and the bodies of his betweeners, and brought them to dry-jabesh and buried their bones under the oak in dry-jabesh and fasted seven days. so ask-saul died for his going over the top which he committed against vowelconsonants-ohyeah, even against word vowelconsonants-ohyeah, which he kept not, and also for asking counsel of one that had a familiar breathwind, to enquire of it; and inquired not of vowelconsonants-ohyeah: therefore he deaded him, and turned the kingdom to dude-david betweeneer of safe-jesse.

11

then all to-song-immersed-isra'al gathered themselves to dude-david to friend-joy-hebron, saying, behold, we are thy bone and thy immersed-flesh and more-over in time past, even when ask-saul was king, thou wast he that leddest out and let emergeest in to-song-immersed-isra'al and vowelconsonants-ohyeah thy tohwards said to thee, thou wilt watch-feed my with to-song-immersed-isra'al and thou wilt be governor over my with to-song-immersed-isra'al therefore came all the elders of to-song-immersed-isra'al to the king to friend-joy-hebron; and dude-david cut a alignment with them in friend-joy-hebron before vowelconsonants-ohyeah; and they swimming dude-

david king over to-song-immersed-isra'al according to word vowelconsonants-ohyeah by to-his-namethere-samu'al. and dude-david and all to-song-immersed-isra'al went to cast-complete-jerusalem, which is defeated-jebus; where the trampler-jebusites were, the settlers of the land. and the settlers of defeated-jebus said to dude-david, don't come hither. nevertheless dude-david captured the castle of mark-zion, which is the city of dude-david. and dude-david said, whosoever hits the trampler-jebusites first will be chief and captain. so yo-dad-joab betweenner of vowel-his-narrow-develop-zeruiyeah went first up, and was chief. and dude-david dwelt in the castle; therefore they called it the city of dude-david. and he between-built the city round about, even from full-millo round about; and yo-dad-joab revived the rest of the city. so dude-david waxed greater and greater: for vowelconsonants-ohyeah of armies was with him. these also are the chief of the heroblokes whom dude-david had, who strengthened themselves with him in his kingdom, and with all to-song-immersed-isra'al to make him king, according to word vowelconsonants-ohyeah concerning to-song-immersed-isra'al and this is the count of the heroblokes whom dude-david had; seven-satiation-jashobeam, an smart-hakmonite, the chief of the captains: he lifted up his spear against three hundred voided by him at one count of the days. and after him was help-to-alecer betweenner of uncle-dodo, the dude-ahohite, who was one of the three heroblokes. he was with dude-david at stripe-value-pas-dammim, and there the splash-in-palestinians were added together to war, where was a part of field full of barley; and the with fled from before the splash-in-palestinians. and they set themselves in the midst of that part, and stick-saved it, and hit the splash-in-palestinians; and vowelconsonants-ohyeah stick-safed them by a great stick-saveance. now three of the thirty captains went down to the rock to dude-david, into the cave of until-why-edullam; and the camp of the splash-in-palestinians encamped in the valley of heal-refaim. and dude-david was then in the hold, and the splash-in-palestinians' garrison was then at bread-house-bet-lehem. and dude-david desired, and said, oh that one would give me drink of the let drink of the well of bread-house-bet-lehem, that is at the gate! and the three hatch through the camp of the splash-in-palestinians, and drew water out of the well of bread-house-bet-lehem, that was by the gate, and took it, and brought it to dude-david: but dude-david would not drink of it, but poured it out to vowelconsonants-ohyeah. and said, my towards void it me, that i should do this thing: will i drink the blood of these men that have give their persons in jeopardy? for with the jeopardy of their persons they brought it. therefore he would not drink it. these things did these three heroblokes. and dad-safe-abishai the brother of yo-dad-joab, he was chief of the three: for lifting up his spear against three hundred, he voided them, and had a there-name 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. betweenner-vowel-benayeaho betweenner of know-vowel-yeahoide, betweenner of a stratagem man of to-gather-qabze'al, who had achieved much; he hit two gather-lionlike men of from-father-moab: also he went achievevn and hit a gather-lion in a pit in a snowy day. and he hit an narrows-develop-egyptian, a man of great stature, five cubits high; and in the narrows-develop-egyptian's hand was a spear like a weaver's beam; and he went down

to him with a staff, and robbed the spear out of the narrows-develop-egyptian's hand, and killed him with his own spear. these things did betweenner-vowel-benayeaho betweenner of know-vowel-yeahoide, and had the there-name among the three heroblokes. behold, he was heavyweightable among the thirty, but attained not to the first three: and dude-david name-there him over his guard. also the heroblokes of the stratagems were, to-do-esah'al the brother of yo-dad-joab, to-campin-alhanan betweenner of uncle-dodo of bread-house-bet-lehem, names-shamot the mountain-drool-harorite, loin-deliver-helez the anybody-pelonite, town-ira betweenner of stubborn-eqesh the stuck-teqoit, my-father-help-abiecer the answer-entotite, warbler-entangle-sibekai the feel-hushatite, on-for-eilai the dude-ahohite, hasten-maharai the dripping-netofatite, universe-rust-heled betweenner of in-anwser-benah the dripping-netofatite, spell-aitai betweenner of quarrel-ribai of hill-gibeah, that pertained to betweenners of righthand-child-benjamin, betweenner-vowel-benayeaho the pay-off-piratonite, holes-hurai of the brooks of stormy-ge'esh, to-my-father-abi'al the ambush-arbetheite, goat-dead-ecmavet the in-holes-fish-ernet-baharumite, to-hide-aliahba the step-my-boy-sh'elbonite, the betweenners of the-name-hashem the lawn-giconite, given-io-jonatan betweenner of shage the mountainous-hararite, ahiam betweenner of sacar the mountainous-hararite, to-fall-alifal betweenner of light-ur dig-spy-hefer the sale-mekeratite, vowel-my-bro-ahiyeaho the anybody-pelonite, courtyard-hezro the damp-unripe-grain-karmelite, youth-naarai betweenner of drip-acbi, to-vowel-io-jo'al the brother of given-natan, selection-mibhar betweenner of foreigner-hageri, scar-zeleq the with-ammonite, nostrils-anger-naharai the cypress-wells-berotite, the tool-lifter of yo-dad-joab betweenner of vowel-his-narrow-develop-zeruiyeah, town-ira the permit-itrte, scab-gareb the permit-itrte, vowel-light-aoriyeah the cut-hittite, dowry-cabad betweenner of ah-that-ahlai, adorned-dainty-edina betweenner of gift-shica the see-child-raubenite, a captain of the see-child-raubenites, and thirty with him, camping-hanan betweenner of squeeze-mekah, and criterion-io-joshafat the loin-gift-mitnite, goat-kid-ecia the star-sherati, hear-sh'me and to-live-jehi'al the betweenners of seal-hotam the juniper-object-eroerite, to-know-jedie'al betweenner of keepguard-shimri, and brother-joha his brother, the go-out-tizite, to-my-to-alial the indicate-marrow-mahavite, and fighting-multiplying-jeribai, and vowel-seat-alteration-joshaviyeah, the betweenners of pleasant-to-alneem, and orphan-itmah the from-father-moabite, to-my-to-alial, and worker-eobed and to-dojeshal the little-doe-standing-place-mezobaite.

12

now these are they that came to dude-david to sketch-ziqlag, while he yet kept himself close because of ask-saul betweenner of ring-tinkle-qish: and they were among the heroblokes, helpers of the war. they were kiss-equipped with bows, and could use both the right hand and the left in hurling stones and shooting arrow-halters out of a bow, even of ask-saul's brethren of righthand-child-benjamin. the chief was my-brother-help-abiecer, then give-up-joash, the betweenners of hear-shemeh the hill-gibeatite; and to-sprinkle-jecial, and output-pelet, the betweenners of goat-dead-ecmavet; and born-first-berakah, and he-yeah-jehu the answer-entotite.

and vowel-hear-ishmeiyah the small-hill-gibeonite, a herobloke among the thirty, and over the thirty; and vowel-high-jeremyeaho, and stress-jahaziel, and camping-io-johanan, and dowry-io-josabad the wall-compound-gederathite, my-goatness-to-aleocai, and highs-jerimot, and vowel-property-spouse-beliyah, and vowel-keep-shemaryeaho, and vowel-criterion-shefatyah the slender-sharp-harufite, envy-buy-to-alqanah, and vowel-be-jesiyah, and to-help-ecr'al, and help-io-joeer, and seven-satiation-jashobeam, the bald-ice-qorhites, and to-vowel-io-jolah, and vowel-portion-cebadiyah, the betweeners of mercy-womb-jeroham of fenced-restrain-gedor. and of the gadites there differentiated themselves to dude-david into the hold to the word-desert men of heroblokeness, and men of war fit for the war, that could handle shield and buckler, whose face-turnings were like the face-turnings of gather-lions, and were as swift as the roes upon the mountains; help-ecer the first, vowel-worker-eobadyeaho the second, my-unto-dad-aliah the third, from-hearing-mishmennah the fourth, vowel-high-jeremyeaho the fifth, time-etai the sixth, to-my-to-alial the seventh, camping-io-johanan the eighth, dowry-to-alcabad the ninth, vowel-high-jeremyeaho the tenth, poverty-smite-between-makbanai the eleventh. these were of the betweeners of tell-luck-gad captains of the army: one of the least was over an hundred, and the greatest over a thousand. these are they that pass-crossed over its-going-down-jordan in the first month, when it had overflowed all his banks; and they put to flight all them of the valleys, both toward the east, and toward the west. and there came of betweeners of righthand-child-benjamin and vowel-acknowledge-yeahodah to the hold to dude-david. and dude-david emerged to meet them, and answered and said to them, if ye be come completenessably 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 tohwards of our fathers see thereon, and reprove it. then breathwind dressed with-burden-emasai, who was chief of the captains, and he said, thine are we, dude-david, and on thy side, thou betweener of safe-jesse: completeness, completeness be to thee, and completeness be to thine helpers; for thy tohwards helpeth thee. then dude-david received them, and gave them as captains of the band. and there fell some of sleep-change-manasseh to dude-david, when he came with the splash-in-palestinians against ask-saul to war: but they helped them not: for the misters of the splash-in-palestinians upon advisement sent him away, saying, he will fall to his mister ask-saul to the jeopardy of our heads. as he went to sketch-ziqlag, there fell to him of sleep-change-manasseh, softener-eradnah, and dowry-vowel-yeahocabad, and to-know-jedie'al, and who-like-to-mika'al, and dowry-vowel-yeahocabad, and vowel-to-alyeaho, and shade-ziltai, captains of the thousands that were of sleep-change-manasseh. and they helped dude-david against the band of the rovers: for they were all heroblokes of stratagem, and were captains in the army. for at that time day by day there came to dude-david to help him, until it was a great camp, like the camp of tohwards. and these are the counts of the bands that were ready armed to the war, and came to dude-david to friend-joy-hebron, to turn the kingdom of ask-saul to him, according to word vowelconsonants-ohyeh. betweeners of vowel-acknowledge-yeahodah that bare shield and spear were six thousand and eight hundred, ready armed to the war. of betweeners of hear-home-simeon,

heroblokes of stratagem for the war, seven thousand and one hundred. of betweeners of borrow-join-levi four thousand and six hundred. and know-vowel-yeahoide was the leader of the gather-cabinet-aaronites, and with him were three thousand and seven hundred; and be-right-zadoq, a youth herobloke of stratagem, and of his father's house twenty and two captains. and of betweeners of righthand-child-benjamin, the kindred of ask-saul, three thousand: for hitherto the greatest part of them had kept the ward of the house of ask-saul. and of betweeners of gray-fruitful-afraim twenty thousand and eight hundred, heroblokes of stratagem, there-name throughout the house of their fathers. and of the half tilter of sleep-change-manasseh eighteen thousand, which were expressed by there-name, to come and make dude-david king. and of betweeners of hire-wage-issachar, which were men that had between-understanding of the times, to know what to-song-immersed-isra'al ought to do; the heads of them were two hundred; and all their brethren were at their mouth. of garbage-fertile-cebulun, such as emerged to war, expert in war, with all tools of war, fifty thousand, which could keep rank: they were not of double heart. and of cunning-twist-naftali a thousand captains, and with them with shield and spear thirty and seven thousand. and of the discuss-judge-danites expert in war twenty and eight thousand and six hundred. and of happy-confirm-asher, such as emerged to war, expert in war, forty thousand. and on the pass-cross-cross-over of its-going-down-jordan, of the see-child-raubenites, and the gadites, and of the half branch of sleep-change-manasseh, with all manner of tools of war for the war, an hundred and twenty thousand. all these men of war, that could keep rank, came with a complete heart to friend-joy-hebron, to make dude-david king over all to-song-immersed-isra'al and all the rest also of to-song-immersed-isra'al were of one heart to make dude-david king. and there they were with dude-david three days, eating and drinking: for their brethren had prepared for them. moreover they that were nigh them, even to hire-wage-issachar and garbage-fertile-cebulun and cunning-twist-naftali, near-inward bread on asses, and on camels, and on mules, and on cattle, and meat, meal, cakes of figs, and bunches of raisins, and wine, and oil, and cattle, and sheep abundantly: for there was gladness in to-song-immersed-isra'al

13

and dude-david consulted with the captains of thousands and hundreds, and with every leader. and dude-david said to all the assembly of to-song-immersed-isra'al if it seem good to you, and that it be of vowelconsonants-ohyeh our tohwards, let us send abroad to our brethren every where, that are left in all the land of to-song-immersed-isra'al and with them also to the darkener and borrow-join-levites which are in their cities and plots, that they may gather themselves to us: and let us bring again the gather-cabinet of our tohwards to us: for we inquired not at it in the days of ask-saul. and all the assembly said that they would do so: for the word was turgor-immersed in the eyes of all the with. so dude-david gathered all to-song-immersed-isra'al together, from black-shihor of narrows-develop-egypt even to the coming of hot-hemat, to bring the gather-cabinet of tohwards from forests-city-qirjath-jearim. and dude-david upped, and all to-song-immersed-isra'al to her-possessor-spouse-belah, that is, to forests-city-qirjath-

jearim, which belonged to vowel-acknowledge-yeahoh-dah, to up there the gather-cabinet of towards vowelconsonants-ohyeah, that dwelleth between the near-inwarders, whose there-name is called on it. and they carried the gather-cabinet of towards in a new cart out of the house of my-dad-generous-abinadab: and goat-eca and his-brother-ahio drave the cart. and dude-david and all to-song-immersed-isra'al played before towards with all their goatness, and with singing, and with harps, and with psalter tools, and with timbrels, and with cymbals, and with trumpets. and when they came to the threshingfloor of chidon, goat-eca sent his hand to hold the gather-cabinet; for the cattle stumbled. and the nose-anger of vowelconsonants-ohyeah was kindled against goat-eca, and he hit him, because he sent his hand to the gather-cabinet: and there he died before towards. and dude-david was displeased, because vowelconsonants-ohyeah had made a breach upon goat-eca: wherefore that place is called breach-goat-perez-ecah to this day. and dude-david was afraid of towards that day, saying, how will i bring the gather-cabinet of towards home to me? so dude-david turned not aside the gather-cabinet home to himself to the city of dude-david, but carried it aside into the house of red-worker-obed-adom the winepress-gittite. and the gather-cabinet of towards remained with the family of red-worker-obed-adom in his house three months. and vowelconsonants-ohyeah first-pooled the house of red-worker-obed-adom, and all that he had.

14

now fishing-net-boycott-hiram king of narrow-develop-zur sent messengers to dude-david, and timber of cedars, with masons and carpenters, to between-build him an house. and dude-david perceived that vowelconsonants-ohyeah had confirmed him king over to-song-immersed-isra'al for his kingdom was lifted up on high, because of his with to-song-immersed-isra'al and dude-david took more women at cast-complete-jerusalem: and dude-david begat more betweeners and betweenas. now these are the there-names of his children which he had in cast-complete-jerusalem; hear-shamue, and naughty-mischief-shobab, given-natan, and complete-solomon, and choose-ibhar, and my-to-cry-out-save-alishue, and deliverance-to-alpalet, and shine-nogah, and expired-nefeg, and fie-jafia, and my-to-hears-alisheme, and property-spouse-know-beliade, and my-to-emits-alifalet. and when the splash-in-palestinians heard that dude-david was swimming king over all to-song-immersed-isra'al all the splash-in-palestinians upped to seek dude-david. and dude-david heard of it, and emerged against them. and the splash-in-palestinians came and spread themselves in the valley of heal-refaim. and dude-david inquired of towards, saying, will i up against the splash-in-palestinians? and wilt thou give them into mine hand? and vowelconsonants-ohyeah said to him, up; for i will give them into thine hand. so they upped to break-possessor-bel-perazim; and dude-david hit them there. then dude-david said, towards hath broken in upon mine enemies by mine hand like the breaking forth of waters: therefore they called the there-name of that place break-possessor-bel-perazim. and when they had left their towards there, dude-david said, and they were burned with fire. and the splash-in-palestinians yet again spread themselves abroad in the valley. therefore dude-david inquired again of towards; and towards 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 voice of going in the tops of the mulberry trees, that then thou wilt emerge to war: for towards is emerged before thee to hit the camp of the splash-in-palestinians. dude-david therefore did as towards directed him: and they hit the camp of the splash-in-palestinians from small-hill-gibeon even to cut-gacer. and the there-name of dude-david emerged into all lands; and vowelconsonants-ohyeah let emerge the fear of him upon all nations.

15

and dude-david made him houses in the city of dude-david, and prepared a place for the gather-cabinet of towards, and pitched for it a tent. then dude-david said, none ought to bear the gather-cabinet of towards but the borrow-join-levites: for them hath vowelconsonants-ohyeah chosen to bear the gather-cabinet of towards, and to immerse to him world. and dude-david gathered all to-song-immersed-isra'al together to cast-complete-jerusalem, to up the gather-cabinet of vowelconsonants-ohyeah to his place, which he had prepared for it. and dude-david assembled betweeners of gather-cabinet-aaron, and the borrow-join-levites: of the betweeners of endure-qohat; light-to-aorial the chief, and his brethren an hundred and twenty: of the betweeners of bitter-merari; vowel-do-esaiyeah the chief, and his brethren two hundred and twenty: of the betweeners of stranger-gershon; to-vowel-io-jo'al the chief and his brethren an hundred and thirty: of the betweeners of bring-to-alizafan; vowel-hear-shemeyeaho the chief, and his brethren two hundred: of the betweeners of friend-joy-hebron; to-my-to-alial the chief, and his brethren fourscore: of the betweeners of my-goatness-to-ucial; my-with-generous-eminadab the chief, and his brethren an hundred and twelve. and dude-david called for be-right-zadoq and father-remainder-abiatar the darkener, and for the borrow-join-levites, for light-to-aorial, vowel-do-esaiyeah, and to-vowel-io-jo'al, vowel-hear-shemeyeaho, and to-my-to-alial, and my-with-generous-eminadab, and said to them, ye are the chief of the fathers of the borrow-join-levites: dedicated yourselves, both ye and your brethren, that ye may up the gather-cabinet of vowelconsonants-ohyeah towards of to-song-immersed-isra'al to the place that i have prepared for it. for because ye did it not at the first, vowelconsonants-ohyeah our towards made a breach upon us, for that we sought him not after the due criterion. so the darkener and the borrow-join-levites dedicated themselves to up the gather-cabinet of vowelconsonants-ohyeah towards of to-song-immersed-isra'al and betweeners of the borrow-join-levites bare the gather-cabinet of towards upon their shoulders with the canvas thereon, as extract-mose directed according to word vowelconsonants-ohyeah. and dude-david said to the chief of the borrow-join-levites to standstay their brethren to be the singers with tools of music, psalteries and harps and cymbals, voiceing, by lifting up the voice with gladness. so the borrow-join-levites standstayd trusted-heman betweener of to-vowel-io-jo'al; and of his brethren, add-collect-asaf betweener of vowel-bornfirst-berekyeaho; and of the betweeners of bitter-merari their brethren, strong-aitan betweener of vowel-hard-offence-qushayeaho; and with them their brethren of the second degree, vowel-remember-cekaryeah, child-ben and to-goat-jecial, and keep-

highs-shemiramot, and to-live-jei'al, and poor-answer-unni, my-unto-dad-aliab, and between-vowel-benayeaho, and vowel-do-ma'eseyeaho, and vowel-given-mattityeaho, and delouse-fall-to-alifeleh, and vowel-buy-miqneyeaho, and red-worker-obed-adom, and to-move-jei'al, the gatekeepers. so the singers, trusted-heman, add-collect-asaf, and strong-aitan were name-thereed to sound with cymbals of brass; and vowel-remember-cekaryeah, and to-my-goat-ecial, and keep-highs-shemiramot, and to-live-jei'al, and poor-answer-unni, and my-unto-dad-aliab, and vowel-do-ma'eseyeaho, and between-vowel-benayeaho, with psalteries on alamoth; and vowel-given-mattityeaho, and delouse-fall-to-alifeleh, and vowel-buy-miqneyeaho, and red-worker-obed-adom, and to-move-jei'al, and vowel-goat-strong-ecacyeaho, with harps on the eight-sheminit to excel. and vowel-establish-kenanyeahoah, chief of the borrow-join-levites, was for song: he instructed about the song, because he was between-understanding. and vowel-bornfirst-berekyeaho and envy-buy-to-alqanah were gatekeepers for the gather-cabinet. and shebaniah, and criterion-vowel-yeahoshafat, and given-to-netane'al, and with-burden-emasai, and vowel-remember-cekaryeah, and between-vowel-benayeaho, and my-unto-helps-aliecer, the darkener, did blow with the trumpets before the gather-cabinet of tohwads: and red-worker-obed-adom and yeah-live-jehiah were gatekeepers for the gather-cabinet. so dude-david, and the elders of to-song-immersed-isra'al and the captains over thousands, went to up the gather-cabinet of the alignment of vowelconsonants-ohyeah out of the house of red-worker-obed-adom with gladness. and it came to pass, when tohwads helped the borrow-join-levites that bare the gather-cabinet of the alignment of vowelconsonants-ohyeah, that they highed seven bulls and seven rams. and dude-david was clothed with a robe of fine linen, and all the borrow-join-levites that bare the gather-cabinet, and the singers, and vowel-establish-kenanyeahoah the master of the song with the singers: dude-david also had upon him an efof of linen. thus all to-song-immersed-isra'al upped the gather-cabinet of the alignment of vowelconsonants-ohyeah with shouting, and with voice of the cornet, and with trumpets, and with cymbals, making a voice with psalteries and harps. and it came to pass, as the gather-cabinet of the alignment of vowelconsonants-ohyeah came to the city of dude-david, that who-can-michal, the daughter of ask-saul seeing out at a window saw king dude-david dancing and playing: and she despised him in her heart.

16

so they near-inward the gather-cabinet of tohwads, and set it in the near-inward of the tent that dude-david had pitched for it: and they near-inwarded onups and completers before tohwads. and when dude-david had made an end of onuping the onups and the completers, he first-pooled the with in the there-name of vowelconsonants-ohyeah. and he dealt to every one of to-song-immersed-isra'al both man and woman, to every one a loaf of bread, and a good part of immersed-flesh and a flagon of wine. and he appointed certain of the borrow-join-levites to immerse before the gather-cabinet of vowelconsonants-ohyeah, and to record, and to thank and cheer vowelconsonants-ohyeah tohwads of to-song-immersed-isra'al add-collect-asaf the chief, and next to him vowel-

remember-cekaryeah, to-move-jei'al, and keep-highs-shemiramot, and to-live-jei'al, and vowel-given-mattityeaho, and my-unto-dad-aliab, and between-vowel-benayeaho, and red-worker-obed-adom: and to-move-jei'al with psalteries and with harps; but add-collect-asaf made a sound with cymbals; between-vowel-benayeaho also and stress-jahaziel the darkener with trumpets continually before the gather-cabinet of the alignment of tohwads. then on that day dude-david gave first this psalm to thank vowelconsonants-ohyeah into the hand of add-collect-asaf and his brethren. give thanks to vowelconsonants-ohyeah, call upon his there-name, make known his deeds among the withs. prune to him, prune to him, bush-talk ye of all his wondrous works. glory ye in his dedicated there-name: let the heart of them be glad that seek vowelconsonants-ohyeah. seek vowelconsonants-ohyeah and his goatness, seek his face-turnings continually. remember his marvelous works that he hath done, his wonders, and the criteria of his mouth; o ye seed of to-song-immersed-isra'al his worker, ye betweeners of heel-follow-jaqob, his chosen ones. he is vowelconsonants-ohyeah our tohwads; his criteria 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 cut with their-wing-organ-abraham, and of his seven-oath to laugh-iz'haq; and hath standstayed the same to heel-follow-jaqob for a law, and to to-song-immersed-isra'al for a world alignment, saying, to thee will i give the land of nest-buy-kanaan the lot of your inheritance; when ye were but count-few, even a count-few, and strangers in it. and when they went from nation to nation, and from one kingdom to another with; he suffered no man to do them wrong: yea, he reprov'd kings for their sakes, saying, touch not mine swimming, and do my come-bringers no harm. sing to vowelconsonants-ohyeah, all the land; inform from day to day about his stick-safety. recount his heavyweight among the body-nations; his marvelous works among all nations. for great is vowelconsonants-ohyeah, and greatly to be cheer'd: he also is to be feared on all tohwads. for all the tohwads of the withs are ideal-idols: but vowelconsonants-ohyeah made the namespaces. acknowledgement and honor are in his presence; goatness and gaiety are in his place. give to vowelconsonants-ohyeah, ye kindred of the withs, give to vowelconsonants-ohyeah heavyweight and goatness. give to vowelconsonants-ohyeah the heavyweight due to his there-name: bring an refter, and come before him: bow vowelconsonants-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, vowelconsonants-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 vowelconsonants-ohyeah, because he cometh to critical the land. o give thanks to vowelconsonants-ohyeah; for he is good; for his kindness endureth to world. and say ye, stick-safe us, o tohwads of our stick-safety, and gather us together, and snatch us from the body-nations, that we may give thanks to thy dedicated there-name, and glory in thy cheering. first-pooled be vowelconsonants-ohyeah tohwads of to-song-immersed-isra'al to the worlds of worlds. and all the with said, hide-train and cheer'd vowelconsonants-ohyeah. so he left there before the gather-cabinet of the alignment of vowelconsonants-

ohyeah add-collect-asaf and his brethren, to immerse before the gather-cabinet continually, as every day's work required: and red-worker-obed-adom with their brethren, sixty and eight; red-worker-obed-adom also betweener of hand-jedutun and lettuce-hosah to be gatekeepers: and be-right-zadoq the darkener and his brethren the darkener, before the dwelling of vowelconsonants-ohyeah in the high place that was at small-hill-gibeon, to onup onups to vowelconsonants-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-tora of vowelconsonants-ohyeah, which he directed to-song-immersed-isra'al and with them trusted-heman and hand-jedutun, and the rest that were chosen, who were expressed by there-name, to give thanks to vowelconsonants-ohyeah, because his kindness endureth to world; and with them trusted-heman and hand-jedutun with trumpets and cymbals for those that should make a sound, and with musical tools of tohwards. and the betweeners of hand-jedutun were gatekeepers. and all the with departed every man to his house: and dude-david returned to first-pool his house.

17

now it came to pass, as dude-david sat in his house, that dude-david said to given-natan the come-bringer, lo, i dwell in an house of cedars, but the gather-cabinet of the alignment of vowelconsonants-ohyeah remaineth under break-visual-curtains. then given-natan said to dude-david, do all that is in thine heart; for tohwards is with thee. and it came to pass the same night, that the word of tohwards came to given-natan, saying, go and tell dude-david my worker, thus saith vowelconsonants-ohyeah, don't between-build me an house to settle in: for i have not settled in an house since the day that i upped to-song-immersed-isra'al to this day; but have gone from tent to tent, and from one dwelling to another. wheresoever i have walked with all to-song-immersed-isra'al worded i a word to any of the criticals of to-song-immersed-isra'al whom i directed to watch-feed my with, saying, why have ye not between-built me an house of cedars? now therefore thus will thou say to my worker dude-david, thus saith vowelconsonants-ohyeah of armies, i took thee from the sheepcote, even from following the sheep, that thou shouldst be governor over my with to-song-immersed-isra'al and i have been with thee wheresoever thou hast walked, and have cut off all thine enemies from before thee, and have cut thee a there-name like the there-name of the great men that are in the land. also i will ordain a place for my with to-song-immersed-isra'al and will plant them, and they will dwell in their place, and will be moved no more; neither will betweeners of upping wear them out any more, as at the heading, and since the time that i directed criticals to be over my with to-song-immersed-isra'al moreover i will surrender all thine enemies. furthermore i tell thee that vowelconsonants-ohyeah will between-build thee an house. and it will come to pass, when thy days be expired that thou must go to be with thy fathers, that i will raise up thy seed after thee, which will be of thy betweeners; and i will establish his kingdom. he will between-build me an house, and i will stablish his throne world. i will be his father, and he will be my betweener and i will not take my kindness away from him, as i turned it aside 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 chest-vision, so did given-natan word to dude-david. and dude-david the king came and sat before vowelconsonants-ohyeah, and said, who am i, vowelconsonants-ohyeah tohwards, and what is mine house, that thou hast brought me hitherto? and yet this was a small word in thine eyes, o tohwards; for thou hast also worded of thy worker's house for a great while to come, and hast seed me according to the estate of a earthing of high degree, vowelconsonants-ohyeah tohwards. what can dude-david speak more to thee for the heavyweight of thy worker? for thou knowest thy worker. vowelconsonants-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. vowelconsonants-ohyeah, there is none like thee, neither is there any tohwards beside thee, according to all that we have heard with our ears. and what one nation in the land is like thy with to-song-immersed-isra'al whom tohwards went to redeem to be his own with, to make thee a there-name of greatness and terribleness, by driving out nations from before thy with whom thou hast redeemed out of narrows-develop-egypt? for thy with to-song-immersed-isra'al didst thou give thine own with world; and thou, vowelconsonants-ohyeah, becamest their tohwards. therefore now, vowelconsonants-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 there-name may be greater world, saying, vowelconsonants-ohyeah of armies is the tohwards of to-song-immersed-isra'al even a tohwards to to-song-immersed-isra'al and let the house of dude-david thy worker be fixed before thee. for thou, o my tohwards, hast uncovered to the ear of thy worker that thou wilt between-build him an house: therefore thy worker hath found in his heart to self-crime before thee. and now, vowelconsonants-ohyeah, thou art tohwards, 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-pooled, vowelconsonants-ohyeah, and it will be first-pooled to world.

18

now after this it came to pass, that dude-david hit the splash-in-palestinians, and surrendered them, and took winepress-gat and her towns out of the hand of the splash-in-palestinians. and he hit from-father-moab; and the from-father-moabites became dude-david's workers, and brought comfort-presents. and dude-david hit sharpen-hadadezer king of engorged-zobah to gourd-vessel-hamat, as he went to stablish his dominion by the river fruit-cow-euphrates. and dude-david captered from him a thousand chariots, and seven thousand horsemen, and twenty thousand footmen: dude-david also houghed all the chariot horses, but reserved of them an hundred chariots. and when the high-aram-syrians of quiet-bag-damasqu came to help sharpen-hadadezer king of engorged-zobah, dude-david hit of the high-aram-syrians two and twenty thousand men. then dude-david name-there garrisons in quiet-sack-high-aram-damasqu; and the high-aram-syrians became dude-david's workers, and brought comfort-presents. thus vowelconsonants-ohyeah sticky-saved dude-david wheresoever he went. and dude-david took the shields of gold that were on the workers of sharpen-hadadezer, and

brought them to cast-complete-jerusalem. likewise from slaughter-cook-tibhat, and from make-ready-kun, cities of sharpen-hadadezer, brought dude-david very much brass, wherewith complete-solomon made the brazen sea, and the standstays, and the tools of brass. now when tou king of gourd-vessel-hamat heard how dude-david had hit all the stratagem of sharpen-hadadezer king of engorged-zobah; he sent their-generation-hadoram his betweenner to king dude-david, to enquire of his completeness, and to first-pool him, because he had fought against sharpen-hadadezer, and hit him; (for sharpen-hadadezer had war with tou); and with him all manner of tools of gold and silver and brass. them also king dude-david dedicated to vowelconsonants-ohyeah, with the silver and the gold that he brought from all these nations; from man-red-adom, and from from-father-moab, and from betweenners of with-ammon, and from the splash-in-palestinians, and from labour-king-emaleq. moreover dad-safe-abishai betweenner of vowel-his-narrow-develop-zeruiyeh hit of the man-red-adomites in the valley of salt eighteen thousand. and he name-there garrisons in man-red-adom; and all the man-red-adomites became dude-david's workers. thus vowelconsonants-ohyeah sticky-saved dude-david where-soever he went. so dude-david kinged over all to-song-immersed-isra'al and done criterion and being right among all his with. and yo-dad-joab betweenner of vowel-his-narrow-develop-zeruiyeh was over the army; and criterion-vowel-yeahoshafat betweenner of my-brother-newborn-ahilud, recorder, and be-right-zadoq betweenner of my-bro-good-ahitub, and my-dad-king-abimelekh betweenner of father-remainder-abiatar, were the darkerner; and licorice-shavsha was scroll-recounters; and betweenner-vowel-benayeho betweenner of know-vowel-yeahoide was over the cutkerethites and the fallen-peleties; and the betweenners of dude-david were chief about the king.

19

now it came to pass after this, that serpent-guess-nahash the king of betweenners of with-ammon died, and his betweenner kinged in his stead. and dude-david said, i will do kindness to compassionate-hanun betweenner of serpent-guess-nahash, because his father did kindness to me. and dude-david sent messengers to comfort him concerning his father. so the workers of dude-david came into the land of betweenners of with-ammon to compassionate-hanun, to comfort him. but the immersed-princes of betweenners of with-ammon said to compassionate-hanun, thinkest thou that dude-david doth heavyweight thy father, that he hath sent comforters to thee? are not his workers come to thee for to investigate, and to overthrow, and to spy out the land? wherefore compassionate-hanun took dude-david'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 dude-david how the men were served. and he sent to meet them: for the men were greatly humiliated. and the king said, settle at moon-smell-jericho until your beards be grown, and then reset. and when betweenners of with-ammon saw that they had made themselves stinking to dude-david, compassionate-hanun and betweenners of with-ammon sent a thousand talents of silver to wage them chariots and horsemen out of high-rivers-mesopotamia-aram-naharim, and out of syria-high-squeeze-aram-meekah, and out of engorged-

zobah. so they waged thirty and two thousand chariots, and the king of squeeze-mekah and his with; who came and pitched before from-hand-come-medeba. and betweenners of with-ammon added themselves together from their cities, and came to war. and when dude-david heard of it, he sent yo-dad-joab, and all the army of the heroblokes. and betweenners of with-ammon emerged, and arrayed the war before the gate of the city: and the kings that were come were by themselves in the field. now when yo-dad-joab saw that the war was set against him before and behind, he chose out of all the choice of to-song-immersed-isra'al and arrayed them against the high-aram-syrians. and the remainder of the with he gave to the hand of dad-safe-abishai his brother, and they arrayed themselves against betweenners of with-ammon. and he said, if the high-aram-syrians be too strong for me, then thou wilt help me: but if betweenners of with-ammon be too strong for thee, then i will stick-save thee. be strong, let us be strengthened for our with, and for the cities of our towarders: and let vowelconsonants-ohyeah do that which is good in his eyes. so yo-dad-joab and the with that were with him drew nigh before the high-aram-syrians to the war; and they fled before him. and when betweenners of with-ammon saw that the high-aram-syrians were fled, they likewise fled before dad-safe-abishai his brother, and came into the city. then yo-dad-joab came to cast-complete-jerusalem. and when the high-aram-syrians saw that they were injured before to-song-immersed-isra'al they sent messengers, and let the high-aram-syrians emerge that were beyond the river: and spill-shofak the captain of the army of sharpen-hadadezer pass-crossed before them. and it was told dude-david; and he added all to-song-immersed-isra'al and pass-crossed over its-going-down-jordan, and came to them, and arrayed the war against them. so when dude-david had arrayed the war against the high-aram-syrians, they fought with him. but the high-aram-syrians fled before to-song-immersed-isra'al and dude-david killed of the high-aram-syrians seven thousand men which fought in chariots, and forty thousand footmen, and killed spill-shofak the captain of the army. and when the workers of sharpen-hadadezer saw that they were injured before to-song-immersed-isra'al they made completeness with dude-david, and became his workers: neither would the high-aram-syrians stick-save betweenners of with-ammon any more.

20

and it came to pass, that after the year was expired, at the time that kings emerge to battle, yo-dad-joab led forth the stratagem of the army, and swim-ruined the land of betweenners of with-ammon, and came and develop-narrowd much-rabbah. but dude-david settled at cast-complete-jerusalem. and yo-dad-joab hit much-rabbah, and swim-ruined it. and dude-david took the crown of their king from off his head, and found it to weigh a talent of gold, and there were precious stones in it; and it was set upon dude-david's head: and he let also exceeding much spoil emerge out of the city. and he let emerge the with that were in it, and cut them with saws, and with harrows of iron, and with axes. even so dot dude-david with all the cities of betweenners of with-ammon. and dude-david and all the with resettled to cast-complete-jerusalem. and it came to pass after this, that there arose war at cut-carrot-gecer with the splash-in-palestinians; at which time entangle-warbler-sibbechai the

feel-hushatite hit threshold-sipai, that was of children of the let-to-weak-giant: and they were surrendered. and there was war again with the splash-in-palestinians; and to-camping-alhanan betweener of glow-jair hit my-bread-war-lahmi the brother of wave-reveal-goliat the winepress-gittite, whose spear staff was like a weaver's beam. and yet again there was war at winepress-gat where was a man of great stature, whose fingers and toes were four and twenty, six on each hand, and six on each foot and he also was son of the let-to-weak-giant. but when he wintered to-song-immersed-isra'al given io-jonatan betweener of hear-shimea dude-david's brother hit him. these were born to the let-to-weak-giant in winepress-gat and they fell by the hand of dude-david, and by the hand of his workers.

21

and opposition stood up against to-song-immersed-isra'al and provoked dude-david to number to-song-immersed-isra'al and dude-david said to yo-dad-joab and to the rulers of the with, go, count to-song-immersed-isra'al from seven-weak-bar-shebe even to discuss-court-dan and bring the count of them to me, that i may know it. and yo-dad-joab answered, vowelconsonants-ohyeah make his withs an hundred times so many more as they be: but, my mister the king, are they not all my mister's workers? why then doth my mister require this thing? why will he be a cause of fault to to-song-immersed-isra'al nevertheless the king's word was strong against yo-dad-joab. wherefore yo-dad-joab emerged, and went throughout all to-song-immersed-isra'al and came to cast-complete-jerusalem. and yo-dad-joab gave the sum of the count of the with to dude-david. and all they of to-song-immersed-isra'al were a thousand thousand and an hundred thousand men that drew sword: and vowelacknowledge-yeahodah was four hundred seventy thousand men that drew sword. but borrow-join-levi and righthand-child-benjamin counted he not among them: for the king's word was abominable to yo-dad-joab. and tohwards was break-visual with this word; therefore he hit to-song-immersed-isra'al and dude-david said to tohwards, i have missed greatly, because i have done this word: but now, i beseech thee, do away the cloudy of thy worker; for i have done very foolishly. and vowelconsonants-ohyeah worded to tell-luck-gad dude-david's chest-envisionr, saying, go and tell dude-david, saying, thou saith vowelconsonants-ohyeah, i offer thee three words: choose thee one of them, that i may do it to thee. so tell-luck-gad came to dude-david, and said to him, thou saith vowelconsonants-ohyeah, choose thee either three years' famine; or three months to be sword-parched before thy narrowers, while that the sword of thine enemies overtaketh thee; or else three days the sword of vowelconsonants-ohyeah, even the word, in the land, and the messenger of vowelconsonants-ohyeah swim-ruining throughout all the coasts of to-song-immersed-isra'al now therefore see thyself what word i will bring again to him that sent me. and dude-david said to tell-luck-gad i am in a great strait: let me fall now into the hand of vowelconsonants-ohyeah; for very great are his wombings: but let me not fall into the hand of earthing. so vowelconsonants-ohyeah sent word upon to-song-immersed-isra'al and there fell of to-song-immersed-isra'al seventy thousand men. and tohwards sent an messenger to cast-complete-jerusalem to swim-ruin it:

and as he was swim-ruining, vowelconsonants-ohyeah saw, and he repented him of the break-visual, and said to the messenger that swim-ruined, it is enough, stand-stay now thine hand. and the messenger of vowelconsonants-ohyeah stood by the threshingfloor of pine-aornan the trampler-jebusite. and dude-david lifted up his eyes, and saw the messenger of vowelconsonants-ohyeah stand between the land and the namespaces, having a drawn sword in his hand tilt-stretched out over cast-complete-jerusalem. then dude-david and the elders of to-song-immersed-isra'al who were covered in sackcloth, fell upon their face-turnings. and dude-david said to tohwards, is it not i that said the with to be numbered? even i it is that have missed and done break-visual indeed; but as for these sheep, what have they done? let thine hand, i pray thee, vowelconsonants-ohyeah my tohwards, be on me, and on my father's house; but not on thy with, that they should be injur'd. then the messenger of vowelconsonants-ohyeah said to tell-luck-gad to say to dude-david, that dude-david should up, and set up an butcher-place to vowelconsonants-ohyeah in the threshingfloor of pine-aornan the trampler-jebusite. and dude-david upped at the word of tell-luck-gad which he worded in the there-name of vowelconsonants-ohyeah. and pine-aornan turned back, and saw the messenger; and his four betweeners with him hid themselves. now pine-aornan was threshing wheat. and as dude-david came to pine-aornan, pine-aornan saw and saw dude-david, and emerged of the threshingfloor, and bowed himself to dude-david with his face-turnings to the land. then dude-david said to pine-aornan, grant me the place of this threshingfloor, that i may between-build an butcher-place therein to vowelconsonants-ohyeah: thou wilt grant it me for the full price: that the injury may be stayed from the with. and pine-aornan said to dude-david, take it to thee, and let my mister the king do that which is good in his eyes: see, i give thee the cattle also for onups, and the threshing instruments for wood, and the wheat for the rester; i give it all. and king dude-david said to pine-aornan, nay; but i will verily buy it for the full price: for i will not take that which is thine for vowelconsonants-ohyeah, nor onup onups for nothing. so dude-david gave to pine-aornan for the place six hundred light-sheqels of gold by weight. and dude-david between-built there an butcher-place to vowelconsonants-ohyeah, and onupped onups and completers, and called upon vowelconsonants-ohyeah; and he answered him from namespaces by fire upon the butcher-place of onup. and vowelconsonants-ohyeah said to the messenger; and he put up his sword again into the sheath thereof. at that time when dude-david saw that vowelconsonants-ohyeah had answered him in the threshingfloor of pine-aornan the trampler-jebusite, then he butcherd there. for the dwelling of vowelconsonants-ohyeah, which extract-mose made in the word-desert, and the butcher-place of the onup, were at that season in the high place at small-hill-gibeon. but dude-david could not go before it to enquire of tohwards: for he was afraid because of the sword of the messenger of vowelconsonants-ohyeah.

22

then dude-david said, this is the alpha-beit-house of vowelconsonants-ohyeah tohwards, and this is the butcher-place of the onup for to-song-immersed-isra'al and dude-david said to gather together the strangers that were in the land of to-song-immersed-

isra'al and he standstayd miners to mine shorn stones to between-build the alpha-beit-house of tohwads. and dude-david prepared iron in abundance for the nails for the gates of the gates, and for the joinings; and brass in abundance without weight; also cedar trees in abundance-count: for the side-by-side-zidonians and they of narrow-develop-zur brought much cedar wood to dude-david. and dude-david said, complete-solomon my betweenner is young and tender, and the house that is to be between-built for vowelconsonants-ohyeah must be exceeding magnificent, of there-name and of glory throughout all countries: i will therefore now make preparation for it. so dude-david prepared abundantly before his death. then he called for complete-solomon his betweenner and charged him to between-build an house for vowelconsonants-ohyeah tohwads of to-song-immersed-isra'al and dude-david said to complete-solomon, my betweenner as for me, it was in my mind to between-build an house to the there-name of vowelconsonants-ohyeah my tohwads: but word vowelconsonants-ohyeah came to me, saying, thou hast spill blood abundantly, and hast made great wars: don't between-build an house to my there-name, because thou hast spill much blood upon the land in my sight. behold, a betweenner will be born to thee, who will be a man of rest; and i will give him rest from all his enemies round about: for his there-name will be complete-solomon, and i will give completeness and quietness to to-song-immersed-isra'al in his days. he will between-build an house for my there-name; and he will be my betweenner and i will be his father; and i will establish the throne of his kingdom over to-song-immersed-isra'al world. now, my betweenner vowelconsonants-ohyeah be with thee; and succeed thou, and between-build the alpha-beit-house of vowelconsonants-ohyeah thy tohwads, as he hath worded of thee. only vowelconsonants-ohyeah give thee skill and fine-tuning, and give thee charge concerning to-song-immersed-isra'al that thou mayest keep the drops-of-teaching-tora of vowelconsonants-ohyeah thy tohwads. then will thou succeed, if thou takest heed to fulfil the statutes and criteria which vowelconsonants-ohyeah charged extract-mose with concerning to-song-immersed-isra'al be strong, and of good strength; dread not, nor be dismayed. now, behold, in my poverty i have prepared for the alpha-beit-house of vowelconsonants-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. more-over there are workmen with thee in abundance, miners 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 vowelconsonants-ohyeah be with thee. dude-david also directed all the immersed-princes of to-song-immersed-isra'al to help complete-solomon his betweenner saying, is not vowelconsonants-ohyeah your tohwads 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 vowelconsonants-ohyeah, and before his wih. now name-there your heart and your person to seek vowelconsonants-ohyeah your tohwads; stand up therefore, and between-build ye the dedicated of vowelconsonants-ohyeah tohwads, to bring the gather-cabinet of the alignment of vowelconsonants-ohyeah, and the dedi-

cated tools of tohwads, into the house that is to be between-built to the there-name of vowelconsonants-ohyeah.

23

so when dude-david was old and seven-full of days, he made complete-solomon his betweenner king over to-song-immersed-isra'al and he added together all the immersed-princes of to-song-immersed-isra'al with the darkener and the borrow-join-levites. now the borrow-join-levites were counted from the age of thirty years and upward: and their count by their polls, 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 vowelconsonants-ohyeah; and six thousand were officers and criticals: moreover four thousand were gatekeepers; and four thousand cheerd vowelconsonants-ohyeah with the tools which i made, said dude-david, to cheer therewith. and dude-david partd them into parts among the betweenners of borrow-join-levi namely, stranger-gershon, endure-qohat, and bitter-merari. of the stranger-gershonites were, refine-leedan, and hear-shimei. the betweenners of refine-leedan; the chief was to-live-jehi'al, and olive-idiot-cetam, and to-vowel-io-jo'al, three. the betweenners of hear-shimei; my-complete-sheolmith, and to-chest-hazial, and scorch-hole-haran, three. these were the chief of the fathers of refine-leedan. and the betweenners of hear-shimei were, come-on-jahat, briar-zina, and wain-moth-jeush, and grazing-berieh. these four were the betweenners of hear-shimei. and come-on-jahat was the chief, and abundance-cicah the second: but wain-moth-jeush and grazing-berieh had not many betweenners; therefore they were in one reckoning, according to their father's house. the betweenners of endure-qohat; width-high-amram, oil-izhar, friend-joy-hebron, and my-goatness-to-ucial, four. the betweenners of width-high-amram; gather-cabinet-aaron and extract-mose: and gather-cabinet-aaron was differentiated, that he should dedicated the most dedicated things, he and his betweenners world, to burn incense before vowelconsonants-ohyeah, to immerse to him, and to first-pool in his there-name world. now concerning extract-mose the man of tohwads, his betweenners were read-call of the branch of borrow-join-levi the betweenners of extract-mose were, stranger-gershon, and my-unto-helps-aliecer. of the betweenners of stranger-gershon, to-sit-return-shebual was the chief. and the betweenners of my-unto-helps-aliecer were, vowel-wide-rehabyeaho the chief. and my-unto-helps-aliecer had none other betweenners; but the betweenners of vowel-wide-rehabyeaho were very many. of the betweenners of oil-izhar; my-complete-sheolmith the chief. of the betweenners of friend-joy-hebron; vowel-respect-jeryeaho the first, vowel-say-amaryeaho the second, stress-jahaziel the third, and fulfill-people-jeqameam the fourth. of the betweenners of my-goatness-to-ucial; who's-coward-mikah the first and vowel-be-jeiyah the second. the betweenners of bitter-merari; forgive-sick-mahli, and my-draw-mushi. the betweenners of forgive-sick-mahli; help-to-alecer, and ring-tinkle-qish. and help-to-alecer died, and had no betweenners, but betweenas: and their brethren the betweenners of ring-tinkle-qish took them. the betweenners of my-draw-mushi; forgive-sick-mahli, and herd-eder, and high-level-jeremot, three. these were the betweenners of borrow-join-levi after the house of their fathers;

even the chief of the fathers, as they were counted by count of there-names by their polls, that did the work for the work of the alpha-beit-house of vowelconsonants-ohyeah, from the age of twenty years and upward. for dude-david said, vowelconsonants-ohyeah towards of to-song-immersed-isra'al hath given rest to his with, that they may dwell in cast-complete-jerusalem to world: and also to the borrow-join-levites; they will no more bear the dwelling, nor any tools of it for the work thereof. for by the last words of dude-david the borrow-join-levites were counted from twenty years old and on: because their office was to wait on the betweeners of gather-cabinet-aaron for the work of the alpha-beit-house of vowelconsonants-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 towards; both for the bread system, and for the fine flour for reter, and for the matzas, and for that which is baked in the pan, and for that which is fried, and for all manner of measure and size; and to stand every morning to thank and cheer vowelconsonants-ohyeah, and likewise at even: and to onup all onups to vowelconsonants-ohyeah in the settlings, in the new moons, and on the name-there feasts, by count, according to the criterion commanded to them, continually before vowelconsonants-ohyeah: and that they should keep the charge of the proto-sinaitic-script-meet-until-duetent, and the charge of the dedicated place, and the charge of the betweeners of gather-cabinet-aaron their brethren, in the work of the alpha-beit-house of vowelconsonants-ohyeah.

24

now these are the parts of the betweeners of gather-cabinet-aaron. the betweeners of gather-cabinet-aaron; generous-nadab, and he-my-pa-abihu, help-to-alecer, and palm-itarar. but generous-nadab and he-my-pa-abihu died before their father, and had no betweeners: therefore help-to-alecer and palm-itarar executed the priest's office. and dude-david part-distributed them, both be-right-zadoq of the betweeners of help-to-alecer, and my-brother-king-ahimelek of the betweeners of palm-itarar, according to their offices in their work. and there were more chief men found of the betweeners of help-to-alecer than of the betweeners of palm-itarar, and thus were they partd. among the betweeners of help-to-alecer there were sixteen chief men of the house of their fathers, and eight among the betweeners of palm-itarar according to the house of their fathers. thus were they partd by lot, one sort with another; for the governors of the dedicated, and governors of the alpha-beit-house of towards, were of the betweeners of help-to-alecer, and of the betweeners of palm-itarar. and vowel-hear-shemeyeah betweener of given-to-netane'al the scroll-recounters, one of the borrow-join-levites, wrote them before the king, and the immersed-princes, and be-right-zadoq the darkener and my-brother-king-ahimelek betweener of father-remainder-abiatar, and before the chief of the fathers of the darkener and borrow-join-levites: one principal household being held for help-to-alecer, and one held for palm-itarar. now the first lot emerged to fight-vowel-yeahoirib, the second to vowel-knowledge-jedayeah, the third to banfishnet-harim, the fourth to gates-hairs-seorim, the fifth to vowel-moloch-king-malkiyeah, the sixth to skilled-mijamin, the seventh to thorn-summer-end-

haqoz, the eighth to vowel-my-father-abyeaho, the ninth to vowelconsonants-stick-safe-yeahoshua, the tenth to vowel-habitation-shekanyeaho, the eleventh to answer-to-aliashib, the twelfth to fulfill-jaqim, the thirteenth to cover-free-huppah, the fourteenth to father-sit-jeshebeab, the fifteenth to in-her-log-bilgah, the sixteenth to saying-aimer the seventeenth to pig-hecir, the eighteenth to distribute-afez, the nineteenth to vowel-opening-petahiyeah, the twentieth to to-strength-jeheceqal, the one and twentieth to prepare-jakhin, the two and twentieth to reward-gamul, the three and twentieth to vowel-weak-delayeaho, the four and twentieth to vowel-stronghold-meecyehao. these were the criterionings of them in their work to come into the alpha-beit-house of vowelconsonants-ohyeah, according to their criterion, under gather-cabinet-aaron their father, as vowelconsonants-ohyeah towards of to-song-immersed-isra'al had directed him. and the rest of the betweeners of borrow-join-levi were these: of the betweeners of width-high-amram; to-return-shuba'al: of the betweeners of to-return-shuba'al; vowel-together-jahadyeaho. concerning vowel-wide-rehabyeaho: of the betweeners of vowel-wide-rehabyeaho, the first was female-lamb-issiah. of the oil-izharites; complete-shelomot: of the betweeners of complete-shelomot; come-on-jahat. and the betweeners of friend-joy-hebron; vowel-respect-jeryeaho the first, vowel-say-amaryeaho the second, stress-jahaziel the third, fulfill-people-jeqameam the fourth. of the betweeners of my-goatness-to-ucial; yeah-who-is-like-mikah: of the betweeners of yeah-who-is-like-mikah; dill-emery-shamir. the brother of yeah-who-is-like-mikah was female-lamb-issiah: of the betweeners of female-lamb-issiah; vowel-remember-cekaryeah. the betweeners of bitter-merari were forgive-sick-mahli and my-draw-mushi: the betweeners of vowel-goat-ja'acyeaho; beno. the betweeners of bitter-merari by vowel-goat-ja'acyeaho; beno, and keep-back-shoham, and remember-cakur, and cross-over-ebri. of forgive-sick-mahli came help-to-alecer, who had no betweeners. concerning ring-tinkle-qish: betweener of ring-tinkle-qish was womb-mercy-to-jerahme'al. the betweeners also of my-draw-mushi; forgive-sick-mahli, and herd-eder, and highs-jerimot. these were the betweeners of the borrow-join-levites after the house of their fathers. these likewise cast lots over against their brethren the betweeners of gather-cabinet-aaron in the presence of dude-david the king, and be-right-zadoq, and my-brother-king-ahimelek, and the chief of the fathers of the darkener and borrow-join-levites, even the principal fathers over against their younger brethren.

25

moreover dude-david and the captains of the army differentiated to the work of the betweeners of add-collect-asaf, and of trusted-heman, and of hand-jedutun, who should bring with harps, with psalteries, and with cymbals: and the count of the workmen according to their work was: of the betweeners of add-collect-asaf; remember-cakur, and add-increase-josef, and vowel-given-netanyeaho, and to-confirm-happy-asaral, the betweeners of add-collect-asaf under the hands of add-collect-asaf, which brought according to the order of the king. of hand-jedutun: the betweeners of hand-jedutun; vowel-great-gedalyeaho, and narrow-develop-zeri, and vowel-stick-safe-jesheyeaho, vowel-account-hashabyeaho, and vowel-given-mattitiyeaho, six, under the hands of their father hand-jedutun, who

brought with a violin, to give thanks and to cheer vowelconsonants-ohyeah. of trusted-heman: the betweeners of trusted-heman: vowel-skilled-buqyehao, vowel-given-matanyehao, my-goatness-to-ucial, to-sit-return-shebual, and highs-jerimot, vowel-camping-hananyehao, campingful-hanani shovel-to-aliatah, great-gidalti, and high-help-romamti-ecer, ask-josh-beqashah, my-words-maloti, remaining-hotir, and see-letter-mahaciaot: all these were the betweeners of trusted-heman the king's chest-envisionr in the words of tohwads, to lift up the ray-horn. and tohwads gave to trusted-heman fourteen betweeners and three betweenas: all these were under the hands of their father for immersed-song in the alpha-beit-house of vowelconsonants-ohyeah, with cymbals, psalteries, and harps, for the work of the alpha-beit-house of tohwads, according to the king's order to add-collect-asaf, hand-jedutun, and trusted-heman. so the count of them, with their brethren that were learned in the songs of vowelconsonants-ohyeah, even all that were between-understanding, was two hundred fourscore and eight. and they cast lots, ward against ward, as well the small as the great, the between-understanding as the learned. now the first lot emerged for add-collect-asaf to add-increase-josef: the second to vowel-great-gedalyehao, who with his brethren and betweeners were twelve: the third to remember-cakur, he, his betweeners, and his brethren, were twelve: the fourth to instinct-narrow-izri, he, his betweeners, and his brethren, were twelve: the fifth to vowel-given-netanyehao, he, his betweeners, and his brethren, were twelve: the sixth to vowel-skilled-buqyehao, he, his betweeners, and his brethren, were twelve: the seventh to to-immersed-jesharalah, he, his betweeners, and his brethren, were twelve: the eighth to vowel-stick-safe-jeshyehao, he, his betweeners, and his brethren, were twelve: the ninth to vowel-given-matanyehao, he, his betweeners, and his brethren, were twelve: the tenth to hear-shimei, he, his betweeners, and his brethren, were twelve: the eleventh to to-help-ecr'al, he, his betweeners, and his brethren, were twelve: the twelfth to vowel-account-hashabyehao, he, his betweeners, and his brethren, were twelve: the thirteenth to to-return-shuba'al, he, his betweeners, and his brethren, were twelve: the fourteenth to vowel-given-mattityehao, he, his betweeners, and his brethren, were twelve: the fifteenth to high-level-jeremot, he, his betweeners, and his brethren, were twelve: the sixteenth to vowel-camping-hananyehao, he, his betweeners, and his brethren, were twelve: the seventeenth to ask-josh-beqashah, he, his betweeners, and his brethren, were twelve: the eighteenth to campingful-hanani he, his betweeners, and his brethren, were twelve: the nineteenth to my-words-maloti, he, his betweeners, and his brethren, were twelve: the twentieth to shovel-to-aliatah, he, his betweeners, and his brethren, were twelve: the one and twentieth to remaining-hotir, he, his betweeners, and his brethren, were twelve: the two and twentieth to great-gidalti, he, his betweeners, and his brethren, were twelve: the three and twentieth to see-letter-mahaciaot, he, his betweeners, and his brethren, were twelve: the four and twentieth to high-help-romamti-ecer, he, his betweeners, and his brethren, were twelve.

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concerning the parts of the gatekeepers: of the baldice-qorhites was vowel-complete-meshelemyehao be-

tweeneer of qur'an-call-qora, of the betweeners of add-collect-asaf. and the betweeners of vowel-complete-meshelemyehao were, vowel-remember-cekaryeah the firstborn, to-know-jedie'al the second, vowel-portion-cebadiyehao the third, to-give-jatnial the fourth, world-youth-elam the fifth, camping-vowel-yehao-hanan the sixth, my-eyes-to-io-alioenai the seventh. moreover the betweeners of red-worker-obed-adom were, vowel-hear-shemeyehao the firstborn, drip-cloth-vowel-yehocabad the second, brother-io-joah the third, and sacar the fourth, and given-to-netane'al the fifth. my-to-with-emi'al the sixth, hire-wage-issachar the seventh, my-achievement-peultai the eighth: for tohwads first-pooled him. also to vowel-hear-shemeyehao his betweeneer were betweeners born, that proverb-ruled throughout the house of their father: for they were heroblokes of stratagem. the betweeners of vowel-hear-shemeyehao; my-time-eotni, and to-heal-refal, and worker-eobed dowry-to-alcabad, whose brethren were strong men, vowel-to-alyehao, and vowel-support-semakyyehao. all these of the betweeners of red-worker-obed-adom: they and their betweeners and their brethren, stratagem men for energy for the work, were sixty and two of red-worker-obed-adom. and vowel-complete-meshelemyehao had betweeners and brethren, strong men, eighteen. also lettuce-hosah, of betweeners of bitter-merari, had betweeners; keep-simri the chief, (for though he was not the firstborn, yet his father made him the chief:) vowel-part-hilqyehao the second, vowel-dipped-good-tebalyehao the third, vowel-remember-cekaryeah the fourth: all the betweeners and brethren of lettuce-hosah were thirteen. among these were the parts of the gatekeepers, even among the chief men, having wards one against another, to immerse in the alpha-beit-house of vowelconsonants-ohyeah. and they cast lots, as well the small as the great, according to the house of their fathers, forevery gate. and the lot eastward fell to vowel-complete-shelemyehao. then for vowel-remember-cekaryeah his betweeneer a wise counselor, they cast lots; and his lot emerged northward. to red-worker-obed-adom southward; and to his betweeners the house of add-collect-asupim. to moustache-shupim and lettuce-hosah the lot came forth westward, with the gate fling-shalechet, by the quarrelway of the upping, ward against ward. eastward were six borrow-join-levites, northward four a day, southward four a day, and toward add-collect-asupim two and two. at suburb-parbar westward, four at the quarrelway, and two at suburb-parbar. these are the parts of the gatekeepers among the betweeners of qur'an-call-qora, and among the betweeners of bitter-merari. and of the borrow-join-levites, vowel-my-bro-ahiyehao was over the treasures of the alpha-beit-house of tohwads, and over the treasures of the dedicated things. as concerning the betweeners of refine-leedan; the betweeners of the stranger-gershonite refine-leedan, chief fathers, even of refine-leedan the stranger-gershonite, were to-live-jehi'ali. the betweeners of to-live-jehi'ali; olive-idiotcetam, and to-vowel-io-jo'al his brother, which were over the treasures of the alpha-beit-house of vowelconsonants-ohyeah. of the width-high-amramites, and the oil-izharites, the friend-joy-hebronites, and the my-goatness-to-ucialites: and to-sit-return-shebual betweeneer of stranger-gershom, betweeneer of extract-mose, was governor of the treasures. and his brethren by my-unto-helps-aliecer; vowel-wide-rehabyehao his betweeneer and vowel-stick-safe-jeshyehao his betweeneer and yo-high-joram his betweeneer and my-

male-cikri his betweenner and my-complete-sheolmth his betweenner which my-complete-sheolmth and his brethren were over all the treasures of the dedicated things, which dude-david the king, and the chief fathers, the captains over thousands and hundreds, and the captains of the army, had dedicated. out of the spoils won in wars did they dedicate to strengthen the alpha-beit-house of vowelconsonants-ohyeah. and all that to-his-namethere-samu'al the seer, and ask-saul betweenner of ring-tinkle-qish, and my-dad-candle-abner betweenner of candle-ner and yo-dad-joab betweenner of vowel-his-narrow-develop-zeruiyeh, had dedicated; and whosoever had dedicated any thing, it was under the hand of my-complete-sheolmth, and of his brethren. of the oil-izharites, vowel-establish-kenanyeahoah and his betweenners were for the outward business over to-song-immersed-isra'al for officers and criticals. and of the friend-joy-hebronites, vowel-account-hashabyeaho and his brethren, men of stratagem, a thousand and seven hundred, were officers among them of to-song-immersed-isra'al on pass-cross-cross-over its-going-down-jordan westward in all the business of vowelconsonants-ohyeah, and in the work of the king, among the friend-joy-hebronites was vowel-down-jeriyeah the chief, even among the friend-joy-hebronites, according to the generations of his fathers. in the fortieth year of the king of dude-david they were sought for, and there were found among them heroblokes of stratagem at help-jecer of roll-until-gil'ed. and his brethren, men of stratagem, were two thousand and seven hundred chief fathers, whom king dude-david made counts over the see-child-raubenites, the gadites, and the half branch of sleep-change-manasseh, forevery word pertaining to tohwards, and words of the king.

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now betweenners of to-song-immersed-isra'al after their count, to wit, the chief fathers and captains of thousands and hundreds, and their officers that served the king in any word of the parts, which came in and emerged 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 seven-satiation-jashobeam betweenner of dowry-cabdiel: and in his part were twenty and four thousand. of betweenners of break-perez was the chief of all the captains of the army for the first month. and over the part of the second month was dodai an dude-ahohite, and of his part was sticks-ease-miqlot also the governor: in his part likewise were twenty and four thousand. the third captain of the army for the third month was betweenner-vowel-benayeaho betweenner of know-vowel-yehaohide, a chief darkener and in his part were twenty and four thousand. this is that betweenner-vowel-benayeaho, who was herobloke among the thirty, and on the thirty: and in his part was my-people-dowry-emicabad his betweenner the fourth captain for the fourth month was to-do-esah'al the brother of yo-dad-joab, and vowel-portion-cebadiyeh his betweenner after him: and in his part were twenty and four thousand. the fifth captain for the fifth month was shamhuth the shine-icrahite: and in his part were twenty and four thousand. the sixth captain for the sixth month was town-ira betweenner of stubborn-eqesh the stuck-tequite: and in his part were twenty and four thousand. the seventh captain for the seventh month was loin-deliver-helez the anybody-pelonite, of be-

tweeners of gray-fruitful-afraim: and in his part were twenty and four thousand. the eighth captain for the eighth month was warbler-entangle-sibekai the feel-hushatite, of the shine-carhites: and in his part were twenty and four thousand. the ninth captain for the ninth month was my-father-help-abiecer the answers-enetotite, of the righthand-child-benjamites: and in his part were twenty and four thousand. the tenth captain for the tenth month was hasten-maharai the dripping-netofatite, of the shine-carhites: and in his part were twenty and four thousand. the eleventh captain for the eleventh month was betweenner-vowel-benayeaho the pay-off-piratonite, of betweenners of gray-fruitful-afraim: and in his part were twenty and four thousand. the twelfth captain for the twelfth month was universe-rust-heldai the dripping-netofatite, of overthrow-otni'al: and in his part were twenty and four thousand. furthermore over the branch of to-song-immersed-isra'al the governor of the see-child-raubenites was my-unto-helps-aliecer betweenner of my-male-cikri: of the hear-home-simeonites, vowel-criterion-shefatyeah betweenner of squeeze-mekah: of the borrow-join-levites, vowel-account-hashabyeaho betweenner of get-up-unto-qemu'al: of the gather-cabinet-aaronites, be-right-zadoq: of vowel-acknowledge-yehodah, vowel-to-alyeaho, one of the brethren of dude-david: of hire-wage-issachar, sheaf-omri betweenner of who-like-to-mika'al: of garbage-fertile-cebulun, ish-maiah betweenner of vowel-worker-eobadyeaho: of cunning-twist-naftali, highs-jerimot betweenner of to-help-ecr'al: of betweenners of gray-fruitful-afraim, vowelconsonants-stick-safe-yeahoshua betweenner of vowel-goat-strong-ecacyeaho: of the half branch of sleep-change-manasseh, to-vowel-io-jo'al betweenner of vowel-redemption-pedayeah: of the half tribe of sleep-change-manasseh in roll-until-gil'ed, up-to-edoa betweenner of vowel-remember-cekaryeah: of right-hand-child-benjamin, work-to-jesial betweenner of my-dad-candle-abner: of discuss-court-dan to-help-ecr'al betweenner of mercy-womb-jeroham. these were the immersed-princes of the branch of to-song-immersed-isra'al but dude-david took not the count of them from twenty years old and tilt-under: because vowelconsonants-ohyeah had said he would increase to-song-immersed-isra'al like to the stars of the namespaces. yo-dad-joab betweenner of vowel-his-narrow-develop-zeruiyeh began to count, but he finished not, because there fell foaming for it against to-song-immersed-isra'al neither was the count put in the account of the words of the days of king dude-david. and over the king's treasures was goat-dead-ecmavet betweenner of to-until-edial: and over the storehouses in the fields, in the cities, and in the out-of-town-villages, and in the castles, was given-vowel-yeahonatan betweenner of vowel-goat-ucyehao: and over them that did the work of the field for workage of the earth was my-help-ecri betweenner of cage-kelub: and over the vineyards was hear-shimei the high-raised-ramatite: over the increase of the vineyards for the wine cellars was dowry-cabdi the moustache-mouth-shifmite: and over the olive trees and the sycamore trees that were in the low-tide low-lands was kindness-possessor-bonupanan the wall-compound-gederite: and over the cellars of oil was give-up-joash: and over the cattles that fed in sing-watch-sharon was shitrail the sing-watch-sharonite: and over the cattles that were in the valleys was criterion-shafat betweenner of adlai: over the camels also was weep-obil the to-hear-ishme'alite: and over the asses was vowel-together-jahadyeaho the sing-master-

meronotite: and over the sheeps was abundant-jacite the hagerite, all these were the rulers of the substance which was king dude-david's. also given-io-jonatan dude-david's uncle was a counselor, a between-understanding man, and a scroll-recounters: and to-live-jehi'al betweener of wise-hakmoni was with the king's betweeners: and my-bro-bland-fall-ahitofel was the king's counselor: and sensory-hushai the long-arkite was the king's in-sight: and after my-bro-bland-fall-ahitofel was know-vowel-yeahoido betweener of betweener-vowel-benayeaho, and father-remainder-abiatar: and the general of the king's army was yo-dad-joab.

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and dude-david assembled all the immersed-princes of to-song-immersed-isra'al the immersed-princes 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 betweeners, with the officers, and with the heroblokes, and with all the stratagem men, to cast-complete-jerusalem. then dude-david the king stood up upon his feet, and said, hear me, my brethren, and my with: as for me, i had in mine heart to between-build an house of rest for the gather-cabinet of the alignment of vowelconsonants-ohyeah, and for the footstool of our tohwards, and had made ready for the between-building: but tohwards said to me, don't between-build an house for my there-name, because thou hast been a man of war, and hast spill blood. howbeit vowelconsonants-ohyeah tohwards of to-song-immersed-isra'al chose me before all the house of my father to be king over to-song-immersed-isra'al to world: for he hath chosen vowel-acknowledge-yeahodah to be the governor; and of the house of vowel-acknowledge-yeahodah, the house of my father; and among the betweeners of my father he wanted me to make me king over all to-song-immersed-isra'al and of all my betweeners, (for vowelconsonants-ohyeah hath given me many betweeners,) he hath chosen complete-solomon my betweener to sit upon the throne of the kingdom of vowelconsonants-ohyeah over to-song-immersed-isra'al and he said to me, complete-solomon thy betweener he will between-build my house and my courtyards: for i have chosen him to be my betweener and i will be his father. moreover i will establish his kingdom to world, if he be constant to do my directives and my criteria, as at this day. now therefore in the eyes of all to-song-immersed-isra'al the assembly of vowelconsonants-ohyeah, and in the audience of our tohwards, keep and seek for all the directives of vowelconsonants-ohyeah your tohwards: that ye may inherit this good land, and leave it for an inheritance for your betweeners after you world. and thou, complete-solomon my betweener know thou the tohwards of thy father, and work him with a complete heart and with a desiring person: for vowelconsonants-ohyeah searcheth all hearts, and between-understandeth all the develops of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will abandon you to until. chest-envision now; for vowelconsonants-ohyeah hath chosen thee to between-build an house for the dedicated: be strong, and do it. then dude-david gave to complete-solomon his betweener the pattern of the porch, and of the houses thereof, and of the treasures thereof, and of the upper rooms

thereof, and of the inner upper rooms thereof, and of the place of the out-of-townment, and the pattern of all that he had by breathwind, of the courtyards of the alpha-beit-house of vowelconsonants-ohyeah, and of all the chambers round about, of the stores of the alpha-beit-house of tohwards, and of the stores of the dedicated things: also for the parts of the darkener and the borrow-join-levites, and for all the work of the work of the alpha-beit-house of vowelconsonants-ohyeah, and for all the tools of work in the alpha-beit-house of vowelconsonants-ohyeah. he gave of gold by weight for things of gold, for all tools of all manner of work; silver also for all tools of silver by weight, for all tools 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 near-inwarders, that spread out their wings, and covered the gather-cabinet of the alignment of vowelconsonants-ohyeah. all this, said dude-david, vowelconsonants-ohyeah made me between-understand in writing by his hand upon me, even all the works of this pattern. and dude-david said to complete-solomon his betweener be strong and of good strength, and do it: respect not, nor be dismayed: for vowelconsonants-ohyeah tohwards, even my tohwards, will be with thee; he will not fail thee, nor forsake thee, until thou hast finished all the work for the work of the alpha-beit-house of vowelconsonants-ohyeah. and, behold, the parts of the darkener and the borrow-join-levites, even they will be with thee for all the work of the alpha-beit-house of tohwards: 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.

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furthermore dude-david the king said to all the assembly, complete-solomon my betweener whom alone tohwards hath chosen, is yet young and tender, and the work is great: for the palace is not for earthling, but for vowelconsonants-ohyeah tohwards. now i have prepared with all my energy for the house of my tohwards 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 name-there, glistening stones, and of divers colors, and all manner of precious stones, and silkmarble stones in abundance. moreover, because i have set my wanting to the house of my tohwards, i have of mine own proper good, of gold and silver, which i have given to the house of my tohwards, over and on all that i have prepared for the dedicated house. even three thousand talents of gold, of the gold of ash-ofir, and seven thousand talents of refined silver, to overlay the walls of the houses withal: the gold for things of gold, and the silver for things of silver, and for all manner of work to be made by the hands

of artificers. and who then is willing to fill his service this day to vowelconsonants-ohyeah? then the chief of the fathers and immersed-princes of the branch of to-song-immersed-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 tohwards of gold five thousand talents and ten thousand drams, and of silver ten thousand talents, and of brass eighteen thousand talents, and one hundred thousand talents of iron. and they with whom precious stones were found gave them to the treasure of the alpha-beit-house of vowelconsonants-ohyeah, by the hand of to-live-jehi'al the stranger-gershonite. then the with be gladd, for that they were generous, because with complete heart they were generous to vowelconsonants-ohyeah: and dude-david the king also be gladd with great gladness. wherefore dude-david first-pooled vowelconsonants-ohyeah before all the assembly: and dude-david said, first-pooled be thou, vowelconsonants-ohyeah tohwards of to-song-immersed-isra'al our father, to the worlds of worlds. thine, vowelconsonants-ohyeah is the heroblokeicness, and the power, and the acknowledgement, and the persistence, and the majesty: for all that is in the namespaces and in the land is thine; thine is the kingdom, vowelconsonants-ohyeah, and thou art exalted as head above all. both riches and heavyweight come of thee, and thou reignest over all; and in thine hand is proverb-rule and heroblokeness; and in thine hand it is to make heroblokeic, and to give hcqstrength to all. now therefore, our tohwards, we thank thee, and cheer thy glorious there-name. 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 enduring. vowelconsonants-ohyeah our tohwards, all this store that we have prepared to between-build thee an house for thine dedicated there-name cometh of thine hand, and is all thine own. i know also, my tohwards, that thou triest the heart, and want turgor-immersedness. as for me, in the turgor-immersedness of mine heart i have willingly ndboffered all these things: and now have i seen with gladness thy with, which are present here, to be generous to thee. vowelconsonants-ohyeah tohwards of their-wing-organ-abraham, laugh-iz'haq, and of to-song-immersed-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 complete-solomon my between a complete heart, to keep thy directives, thy testimonies, and thy statutes, and to do all these things, and to between-build the palace, for the which i have made provision. and dude-david said to all the assembly, now first-pool vowelconsonants-ohyeah your tohwards. and all the assembly first-pooled vowelconsonants-ohyeah tohwards of their fathers, and bowed down their heads, and bowed vowelconsonants-ohyeah, and the king. and they butcherd butchers to vowelconsonants-ohyeah, and onupped onups to vowelconsonants-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 to-song-immersed-isra'al and did eat and drink before vowelconsonants-ohyeah on that day with great gladness. and they made complete-solomon between of dude-david king the second time, and swimming him to vowelconsonants-ohyeah to be the chief governor, and be-

right-zadoq to be darkener then complete-solomon sat on the throne of vowelconsonants-ohyeah as king instead of dude-david his father, and succeeded; and all to-song-immersed-isra'al heard him. and all the immersed-princes, and the heroblokes, and all the betweeners likewise of king dude-david, gave hand under complete-solomon the king. and vowelconsonants-ohyeah greeted complete-solomon exceedingly in the eyes of all to-song-immersed-isra'al and bestowed upon him such royal majesty as had not been on any king before him in to-song-immersed-isra'al thus dude-david betweener of safe-jesse kinged over all to-song-immersed-isra'al and the time that he kinged over to-song-immersed-isra'al was forty years; seven years kinged he in friend-joy-hebron, and thirty and three years kinged he in cast-complete-jerusalem. and he died in a good old age, seven-full of days, heavyweightes, and heavyweight: and complete-solomon his betweener kinged in his stead. now the words of dude-david the king, first and last, chest-envision, they are written in the book of to-his-namethere-samu'al the chest-envisionr, and in the book of given-natan the come-bringer, and in the book of tell-luck-gad the chest-envisionr, with all his king and his heroblokeness, and the times that pass-crossed over him, and over to-song-immersed-isra'al and over all the kingdoms of the countries.

1

and complete-solomon between of dude-david was strengthened in his kingdom, and vowelconsonants-ohyeah his tohwads was with him, and greeted him exceedingly. then complete-solomon said to all to-song-immersed-isra'al to the captains of thousands and of hundreds, and to the critics, and to every president in all to-song-immersed-isra'al the head of the fathers. so complete-solomon, and all the assembly with him, went to the high place that was at small-hill-gibeon; for there was the tent of the assembly of tohwads, which extract-mose the worker of vowelconsonants-ohyeah had made in the word-desert. but the gather-cabinet of tohwads had dude-david upped from forests-city-qirjath-jearim to the place which dude-david had prepared for it: for he had pitched a tent for it at cast-complete-jerusalem. moreover the brazen butcher-place, that to-onion-bezal'al between of my-light-uri between of small-place-prince-hur had made, he name-there before the dwelling of vowelconsonants-ohyeah: and complete-solomon and the assembly sought to it. and complete-solomon upped name-there to the brazen butcher-place before vowelconsonants-ohyeah, which was at the tent of the assembly, and onuped a thousand onups upon it. in that night did tohwads appear to complete-solomon, and said to him, ask what i will give thee. and complete-solomon said to tohwads, thou hast did great kindness to dude-david my father, and hast made me to king in his stead. now, vowelconsonants-ohyeah tohwads, let thy promise to dude-david 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 emerge and come in before this with: for who can critical this thy with, that is so great? and tohwads said to complete-solomon, because this was in thine heart, and thou hast not asked heavyweightyes, wealth, or heavyweight, nor the person of thine haters, neither yet hast asked long person; but hast asked wisdom and knowledge for thyself, that thou mayest critical my with, over whom i have made 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 complete-solomon came from his journey to the high place that was at small-hill-gibeon to cast-complete-jerusalem, from before the proto-sinaitic-script-meet-until-due-tent, and kinged over to-song-immersed-isra'al and complete-solomon added chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, which he rested in the chariot cities, and with the king at cast-complete-jerusalem. and the king gave silver and gold at cast-complete-jerusalem as plenteous as stones, and cedar trees gave he as the sycamore trees that are in the low-land for abundance. and complete-solomon had horses let emerge of narrow-develop-egypt, and endurance-yarn: the king's merchants received the linen yarn at a price. and they fetched up, and let emerge out of narrow-develop-egypt a chariot for six hundred light-shegels of silver, and an horse for an hundred and fifty: and so let emerge they out horses for all the kings of the tusk-hittites, and for the kings of high-aram-syria by their means.

and complete-solomon determined to between-build an alpha-beit-house for the there-name of vowelconsonants-ohyeah, and an house for his kingdom. and complete-solomon counted seventy thousand men to bear burdens, and fourscore thousand to mine in the mountain, and three thousand and six hundred to oversee them. and complete-solomon sent to fishing-net-huram the king of narrow-develop-zur, saying, as thou didst do with dude-david my father, and didst send him cedars to between-build him an alpha-beit-house to settle therein, even so do with me. behold, i between-build an alpha-beit-house to the there-name of vowelconsonants-ohyeah my tohwads, 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 settlings, and on the new moons, and on the solemn feasts of vowelconsonants-ohyeah our tohwads. this is an ordinance to world to to-song-immersed-isra'al and the alpha-beit-house which i between-build is great: for great is our tohwads above all tohwads. but who has the energy to between-build him an alpha-beit-house, seeing the namespaces and namespaces of namespaces cannot contain him? who am i then, that i should between-build him an alpha-beit-house, save 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 vowelacknowledge-yeahodah and in cast-complete-jerusalem, whom dude-david my father did provide. send me also cedar trees, fir trees, and algum trees, out of build-white-lebanon: for i know that thy workers can skill to cut timber in build-white-lebanon; and, behold, my workers will be with thy workers, even to prepare me timber in abundance: for the alpha-beit-house which i am about to between-build will be wonderful great. and, behold, i will give to thy workers, the hewers that cut timber, twenty thousand measures of beaten wheat, and twenty thousand measures of barley, and twenty thousand baths of wine, and twenty thousand baths of oil. then fishing-net-huram the king of narrow-develop-zur answered in writing, which he sent to complete-solomon, because vowelconsonants-ohyeah hath loved his with, he hath made thee king over them. fishing-net-huram said moreover, first-pooled be vowelconsonants-ohyeah tohwads of to-song-immersed-isra'al that made namespaces and land, who hath given to dude-david the king a wise betweener endued with prudence and fine-tuning, that might between-build an alpha-beit-house for vowelconsonants-ohyeah, and an alpha-beit-house for his kingdom. and now i have sent a cunning man, endued with between-understanding, of fishing-net-huram my father's, betweener of a woman of the betenas of discuss-court-dan and his father was a man of narrow-develop-zur, skillful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson; also to grave any manner of graving, and to think of every device which will be give to him, with thy cunning men, and with the cunning men of my mister dude-david thy father. now therefore the wheat, and the barley, the oil, and the wine, which my mister hath spoken of, let him send to his workers: and we will cut wood out of build-white-lebanon, as much as thou will need: and we will bring it to thee in floats by sea to beauty-joppa; and thou will carry it

up to cast-complete-jerusalem. and complete-solomon numbered all the strangers that were in the land of to-song-immersed-isra'al after the numbering wherewith dude-david his father had numbered them; and they were found an hundred and fifty thousand and three thousand and six hundred. and he name-there seventy thousand of them to be bearers of burdens, and fourscore thousand to be miners in the mountain, and three thousand and six hundred overseers to name-there the with a work.

3

then complete-solomon began to between-build the alpha-beit-house vowelconsonants-ohyeah at cast-complete-jerusalem in mountain bitter-teacher-moriah, where the lord was seen by dude-david his father, in the place that dude-david had prepared in the threshingfloor of pine-aornan the trampler-jebusite. and he began to between-build in the second day of the second month, in the fourth year of his king. now these are the things wherein complete-solomon was instructed for the between-building of the alpha-beit-house towards. 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 good gold, and name-there thereon palm trees and chains. and he garnished the alpha-beit-house with precious stones for beauty: and the gold was gold of parvaim. he overlaid also the alpha-beit-house, the beams, the posts, and the walls thereof, and the openings thereof, with gold; and graved near-inwarders on the walls. and he made the most dedicated alpha-beit-house, the length whereof was according to the breadth of the alpha-beit-house, twenty cubits, and the breadth thereof twenty cubits: and he overlaid it with good gold, amounting to six hundred talents. and the weight of the nails was fifty light-sheqels of gold. and he overlaid the upper rooms with gold. and in the most dedicated alpha-beit-house he made two near-inwarders of image doing, and overlaid them with gold. and the wings of the near-inwarders were twenty cubits long: one wing of the one near-inwarder was five cubits, reaching to the wall of the alpha-beit-house: and the other wing was likewise five cubits, reaching to the wing of the other near-inwarder. and one wing of the other near-inwarder was five cubits, reaching to the wall of the alpha-beit-house: and the other wing was five cubits also, joining to the wing of the other near-inwarder. the wings of these near-inwarders spread themselves forth twenty cubits: and they stood on their feet, and their face-turnings were inward. and he made the breaker of blue, and purple, and crimson, and fine linen, and wrought near-inwarders thereon. also he made 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 gave chains, as in the word, and give them on the heads of the standstays; and gave an hundred high-pomegranates, and give 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 there-name of that on the right hand prepare-jakhin, and the there-name of that on the left in-goat-strength-boec.

4

moreover he made 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 made a poured 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 pour, when it was pour. 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 gave also ten bulgings, and give five on the right hand, and five on the left, to wash in them: such things as they onuped for the onup they rinsed in them; but the sea was for the darkener to wash in. and he gave ten stream-candle-lights of gold according to their criterion, and name-there them in the hall, five on the criterion hand, and five on the left. he made also ten tables, and rested them in the hall, five on the right side, and five on the left. and he made an hundred basins of gold. furthermore he made the courtyard of the darkener, and the great courtyard, and doors for the courtyard, and overlaid the doors of them with brass. and he set the sea on the right side of the east end, over against the south. and fishing-net-huram made the pots, and the shovels, and the basins. and fishing-net-huram finished the work that he was to make for king complete-solomon for the alpha-beit-house towards; 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 cut also bases, and bulgings cut he upon the bases; one sea, and twelve cattle under it. the pots also, and the shovels, and the fleshhooks, and all their tools, did fishing-net-huram his father make to king complete-solomon for the alpha-beit-house vowelconsonants-ohyeah of bright brass. in the plain of its-going-down-jordan did the king pour them, in the clay earth between booths-sukot and twig-ceredathah. thus complete-solomon made all these tools in great abundance: for the weight of the brass could not be investigated. and complete-solomon made all the tools that were for the alpha-beit-house towards, 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 perfect gold; and the scissors, and the basins, and the spoons, and the wipe-dishs, of sealed gold: and the entry of the alpha-beit-house, the inner openings thereof for the most dedicated place, and the openings of the alpha-beit-house the hall, were of gold.

thus all the work that complete-solomon made for the alpha-beit-house vowelconsonants-ohyeah was finished: and complete-solomon brought in all the things that dude-david his father had dedicated; and the silver, and the gold, and all the tools, give he among the treasures of the alpha-beit-house towards. then complete-solomon assembled the elders of to-song-immersed-isra'al and all the heads of the tribes, the president of the fathers of betweeners of to-song-immersed-isra'al to cast-complete-jerusalem, to up the gather-cabinet of the alignment of vowelconsonants-ohyeah out of the city of dude-david, which is mark-zion. wherefore all the men of to-song-immersed-isra'al assembled themselves to the king in the feast which was in the seventh month. and all the elders of to-song-immersed-isra'al came; and the borrow-join-levites took up the gather-cabinet. and they upped the gather-cabinet, and the proto-sinaitic-script-meet-until-due-tent, and all the dedicated tools that were in the tent, these did the darkener and the borrow-join-levites bring up. also king complete-solomon, and all the meeting of to-song-immersed-isra'al that were assembled to him before the gather-cabinet, butcherd sheep and cattle, which could not be recounted nor numbered for multitude. and the darkener brought in the gather-cabinet of the alignment of vowelconsonants-ohyeah to his place, to the word of the alpha-beit-house, into the most dedicated place, even under the wings of the near-inwarders: for the near-inwarders spread forth their wings over the place of the gather-cabinet, and the near-inwarders covered the gather-cabinet and the canvas thereof on. 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 extract-mose give therein at parch-sword-horeb, when vowelconsonants-ohyeah cut a covenant with betweeners of to-song-immersed-isra'al when they emerged of narrows-develop-egypt. and it came to pass, when the darkener were emerged of the dedicated place: (for all the darkener that were present were dedicated, and did not then endure by part: also the borrow-join-levites which were the singers, all of them of add-collect-asaf, of trusted-heman, of hand-jedutun, with their betweeners and their brethren, being arrayed in white linen, having cymbals and psalteries and harps, stood at the east end of the butcher-place, and with them an hundred and twenty darkener sounding with trumpets;) it came even to pass, as the trumpeters and singers were as one, to make one voice to be heard in cheering and thanking vowelconsonants-ohyeah; and when they lifted up their voice with the trumpets and cymbals and tools of music, and cheerd vowelconsonants-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 vowelconsonants-ohyeah; so that the darkener could not stand to immerse by reason of the cloud: for the heavyweight of vowelconsonants-ohyeah had filled the alpha-beit-house towards.

then said complete-solomon, vowelconsonants-ohyeah hath said that he would dwell in the thick darkness. but i have between-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 to-song-immersed-isra'al and all the assembly of to-song-immersed-isra'al stood. and he said, first-pooled be vowelconsonants-ohyeah towards of to-song-immersed-isra'al who hath with his hands fulfilled that which he worded with his mouth to my father dude-david, saying, since the day that i let emerge my with out of the land of narrows-develop-egypt i chose no city among all the branch of to-song-immersed-isra'al to between-build an alpha-beit-house in, that my there-name might be there; neither chose i any man to be a governor over my with to-song-immersed-isra'al but i have chosen cast-complete-jerusalem, that my there-name might be there; and have chosen dude-david to be over my with to-song-immersed-isra'al now it was in the heart of dude-david my father to between-build an alpha-beit-house for the there-name of vowelconsonants-ohyeah towards of to-song-immersed-isra'al but vowelconsonants-ohyeah said to dude-david my father, forasmuch as it was in thine heart to between-build an alpha-beit-house for my there-name, thou didst well in that it was in thine heart: notwithstanding don't between-build the alpha-beit-house; but thy betweener which will emerge out of thy loins, he will between-build the alpha-beit-house for my there-name. vowelconsonants-ohyeah therefore hath performed his word that he hath worded: for i am standn up in the room of dude-david my father, and am name-there on the throne of to-song-immersed-isra'al as vowelconsonants-ohyeah worded, and have between-built the alpha-beit-house for the there-name of vowelconsonants-ohyeah towards of to-song-immersed-isra'al and in it have i name-there the gather-cabinet, wherein is the alignment of vowelconsonants-ohyeah, that he cut with betweeners of to-song-immersed-isra'al and he stood before the butcher-place of vowelconsonants-ohyeah in the presence of all the assembly of to-song-immersed-isra'al and spread forth his hands: for complete-solomon had gave a brazen scaffold of five cubits long, and five cubits broad, and three cubits stand-up-high, and had name-there 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 to-song-immersed-isra'al and spread forth his hands toward namespaces. and said, vowelconsonants-ohyeah towards of to-song-immersed-isra'al there is no towards like thee in the namespaces, nor in the land; which keepest alignment, and showest kindness to thy workers, that walk before thee with all their hearts: thou which hast kept with thy worker dude-david 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, vowelconsonants-ohyeah towards of to-song-immersed-isra'al keep with thy worker dude-david 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 to-song-immersed-isra'al yet so that thy betweeners take heed to their way to walk in my drops-of-teaching-tora as thou hast walked before me. now then, vowelconsonants-ohyeah towards of to-song-immersed-isra'al let thy word be verified, which thou hast worded to thy worker dude-david. but will towards in very deed dwell with men on the land? behold, namespaces and the namespaces of namespaces cannot contain thee; how much less this alpha-beit-house which i have between-built!

have respect therefore to the criming of thy worker, and to his supplication, vowelconsonants-ohyeah my tohwards, to hearken to the cry and the criming which thy worker self-crimeeth before thee: that thine eyes may be open upon this alpha-beit-house day and night, upon the place whereof thou hast said that thou wouldest name-there thy there-name there; to hearken to the criming which thy worker self-crimeeth toward this place. hearken therefore to the supplications of thy worker, and of thy with to-song-immersed-isra'al which they will crime toward this place: hear thou from thy settling place, even from namespaces; and when thou hearest, forgive. if a man miss against his insight, 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 requiting 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 to-song-immersed-isra'al be name-there to the worse before the enemy, because they have missed against thee; and will reset and confess thy there-name, and self-crime and make supplication before thee in this alpha-beit-house; then hear thou from the namespaces, and forgive the miss of thy with to-song-immersed-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 self-crime toward this place, and confess thy there-name, and turn from their miss when thou dost torment them; then hear thou from namespaces, and forgive the miss of thy workers, and of thy with to-song-immersed-isra'al when thou hast taught them the good way, wherein 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-narrow them in the gates of their land; whatsoever touch or whatsoever sickness there be: then what criming or what supplication soever will be made of any earthing, or of all thy with to-song-immersed-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 betweeners 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 to-song-immersed-isra'al but is come from a far land for thy great there-name's sake, and thy strong hand, and thy tilt-stretched out arm; if they come and self-crime in this alpha-beit-house; then hear thou from the namespaces, even from thy settling place, and do according to all that the stranger calleth to thee for; that all with of the land may know thy there-name, and respect thee, as doth thy with to-song-immersed-isra'al and may know that this alpha-beit-house which i have between-built is called by thy there-name. if thy with emerge to war against their enemies by the way that thou will send them, and they self-crime to thee toward this city which thou hast chosen, and the alpha-beit-house which i have between-built for thy there-name; then hear thou from the namespaces their criming and their supplication, and maintain their criterion. if they miss against thee, (for there

is no earthing which misses not,) and thou be angry with them, and give them over before their enemies, and they carry them away sit-captives to a earth far off or near; yet if they bethink themselves in the land where they are carried sit-captive, and turn and pray to thee in the land of their sit-captivity, saying, we have missed, we have twist-distorted, and have dealt big-shotly; if they reset to thee with all their heart and with all their person in the land of their sit-captivity, where they have carried them sit-captives, and self-crime in the way of their land, which thou gavest to their fathers, and toward the city which thou hast chosen, and toward the alpha-beit-house which i have between-built for thy there-name: then hear thou from the namespaces, even from thy settling place, their criming and their supplications, and maintain their criterion, and forgive thy with which have missed against thee. now, my tohwards, let, i beseech thee, thine eyes be open, and let thine ears be attend to the criming that is made in this place. now therefore stand up, vowelconsonants-ohyeah tohwards, into thy resting place, thou, and the gather-cabinet of thy goatness: let thy darkener, vowelconsonants-ohyeah tohwards, be clothed with stick-safety, and let thy kind ones be glad in goodness. vowelconsonants-ohyeah tohwards, turn not away the face-turnings of thine swimming: remember the kindnesses of dude-david thy worker.

7

now when complete-solomon had made an end of self-crimeing, the fire came down from namespaces, and eaten the onup and the butchers; and the heavy-weight of vowelconsonants-ohyeah filled the alpha-beit-house. and the darkener could not come into the alpha-beit-house vowelconsonants-ohyeah, because the heavyweight of vowelconsonants-ohyeah had filled vowelconsonants-ohyeah's alpha-beit-house. and when all betweeners of to-song-immersed-isra'al saw how the fire came down, and the acknowledgement of vowelconsonants-ohyeah upon the alpha-beit-house, they bowed themselves with their face-turnings to the land upon the pavement, and bowed, and praised vowelconsonants-ohyeah, saying, for he is good; for his kindness endureth to world. then the king and all the with butchered butchs before vowelconsonants-ohyeah. and king complete-solomon 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 tohwards. and the darkener waited on their offices: the borrow-join-levites also with tools of music of vowelconsonants-ohyeah, which dude-david the king had made to cheer vowelconsonants-ohyeah, because his kindness stand-stayth to world, when dude-david cheerd by their immersing; and the darkener sounded trumpets before them, and all to-song-immersed-isra'al stood. moreover complete-solomon dedicated the middle of the courtyard that was before the alpha-beit-house vowelconsonants-ohyeah: for there he onupped onups, and the fat of the completers, because the brazen butcher-place which complete-solomon had made was not able to receive the onups, and the resters, and the fat. also at the same time complete-solomon kept the feast seven days, and all to-song-immersed-isra'al with him, a very great assembly, from the coming in of gourd-ves-sel-hamat to the river of narrows-develop-egypt. and in the eighth day they made a confine assembly: for

they kept the init of the butcher-place seven days, and the feast seven days. and on the three and twentieth day of the seventh month he sent the with away into their tents, glad and merry in heart for the goodness that vowelconsonants-ohyeah had did to dude-david, and to complete-solomon, and to to-song-immersed-isra'al his with. thus complete-solomon finished the alpha-beit-house vowelconsonants-ohyeah, and the king's alpha-beit-house: and all that came into complete-solomon's heart to make in the alpha-beit-house vowelconsonants-ohyeah, and in his own alpha-beit-house, he succeeded. and vowelconsonants-ohyeah was seen by complete-solomon by night, and said to him, i have heard thy criming, 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 there-name, will surrender themselves, and self-crime, 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 attend to the criming that is made in this place. for now have i chosen and dedicated this alpha-beit-house, that my there-name 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 dude-david thy father walked, and do according to all that i have directed thee, and will keep my statutes and my criteria; then will i stablish the throne of thy kingdom, according as i have covenanted with dude-david thy father, saying, there will not fail thee a man to be proverb-ruler in to-song-immersed-isra'al but if ye turn away, and forsake my statutes and my directives, which i have set before you, and will go and work other tohwards, and bow them; then will i pluck them up by the roots out of my earth which i have given them; and this alpha-beit-house, which i have dedicated for my there-name, will i fling out of my sight, and will give it to be a proverb-rule and a byword among all nations. and this alpha-beit-house, which is high, will be an astonishment to every one that pass-crosseth by it; so that he will say, why hath vowelconsonants-ohyeah done thus to this land, and to this alpha-beit-house? and it will be answered, because they forsook vowelconsonants-ohyeah tohwards of their fathers, which let emerge them forth out of the land of narrows-develop-egypt, and laid hold on other tohwards, and bowed them, and worked them: therefore hath he let emerge all this break-visual upon them.

8

and it came to pass at the end of twenty years, wherein complete-solomon had between-built the alpha-beit-house vowelconsonants-ohyeah, and his own house, that the cities which fishing-net-huram had given to complete-solomon, complete-solomon between-built them, and caused betweeners of to-song-immersed-isra'al to dwell there. and complete-solomon went to gourd-vessel-hamatzobah, and was strong upon it. and he between-built love-tadmor in the word-desert, and all the store cities, which he between-built in gourd-vessel-hamat. also he between-built house-of-wrath-bet-horon the upper, and house-of-wrath-bet-horon the nether, fenced cities, with walls, gates, and bars; and possession-belat, and all the store cities that complete-solomon had, and all the chariot cities, and the cities of the horsemen, and all that complete-solomon adored

to between-build in cast-complete-jerusalem, and in build-white-lebanon, and throughout all the land of his proverb-rule. as for all the with that were left of the tusk-hittites, and the say-amorites, and the unwall-pericites, and the experience-hivites, and the trampler-jebusites, which were not of to-song-immersed-isra'al but of their betweeners, who were left after them in the land, whom betweeners of to-song-immersed-isra'al consumed not, them did complete-solomon make to complete tribute until this day. but of betweeners of to-song-immersed-isra'al did complete-solomon give no workers for his work; but they were men of war, and chief of his captains, and captains of his chariots and horsemen. and these were the chief of king complete-solomon's officers, even two hundred and fifty, that bare rule over the with. and complete-solomon upped the daughter of big-house-fuhreroth out of the city of dude-david to the house that he had between-built for her: for he said, my woman will not dwell in the house of dude-david king of to-song-immersed-isra'al because the places are dedicated, whereunto the gather-cabinet of vowelconsonants-ohyeah hath come. then complete-solomon onupped onups to vowelconsonants-ohyeah on the butcher-place of vowelconsonants-ohyeah, which he had between-built before the porch, even after a certain word every day, onupping according to the directive of extract-mose, on the settlings, and on the new moons, and on the solemm feasts, three times in the year, in the feast of matzas, and in the feast of seven-weeks, and in the feast of booths. and he standstayed, according to the word of dude-david his father, the parts of the darkener to their work, and the borrow-join-levites to their words, to cheer and immerse before the darkener, as the criterion of every day required: the gatekeepers also by their parts at every gate: for so had dude-david the man of tohwards directed. and they turned aside not from the directive of the king to the darkener and borrow-join-levites concerning any word, or concerning the treasures. now all the work of complete-solomon was prepared to the day of the foundation of the alpha-beit-house of vowelconsonants-ohyeah, and until it was finished. so the alpha-beit-house of vowelconsonants-ohyeah was completed. then went complete-solomon to wood-hero-ezion-geber, and to hind-ailot, at the sea side in the earth of man-red-adom. and fishing-net-huram sent him by the hands of his workers ships, and workers that had knowledge of the sea; and they went with the workers of complete-solomon to ash-ofir, and took there four hundred and fifty talents of gold, and brought them to king complete-solomon.

9

and when the queen of coming-sheba heard of the there-name of complete-solomon, she came to prove complete-solomon with weighty questions at cast-complete-jerusalem, with a very heavyweighty company, and camels that bare scents, and gold in abundance, and precious stones: and when she was come to complete-solomon, she communed with him of all that was in her heart. and complete-solomon told her all her words: and there was not a word hid from complete-solomon which he told her not. and when the queen of coming-sheba had seen the wisdom of complete-solomon, and the house that he had between-built, and the meat of his send-table and the sitting of his workers, and the attendance of his immersers, and their clothing; his cupbearers also, and their clothing; and his up-

ping by which he upped into the alpha-beit-house of vowelconsonants-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 hide-trained 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 there-name that i heard. happy are thy men, and happy are these thy workers, which stand continually before thee, and hear thy wisdom. first-pooled be vowelconsonants-ohyeah thy tohwards, which desired in thee to set thee on his throne, to be king for vowelconsonants-ohyeah thy tohwards: because thy tohwards loved to-song-immersed-isra'al to standstay them to world, therefore gave he thee king over them, to do criterion and being right. and she gave the king an hundred and twenty talents of gold, and of scents great abundance, and precious stones: neither was there any such scent as the queen of coming-sheba gave king complete-solomon. and the workers also of fishing-net-huram, and the workers of complete-solomon, which brought gold from ash-ofir, brought algum trees and precious stones. and the king made of the algum trees terraces to the alpha-beit-house of vowelconsonants-ohyeah, and to the king's palace, and harps and psalteries for singers: and there were none such seen before in the land of vowel-acknowledge-yeahodah. and king complete-solomon gave to the queen of coming-sheba all her desire, whatsoever she asked, beside that which she had brought to the king. so she turned, and went away to her own land, she and her workers. now the weight of gold that came to complete-solomon in one year was six hundred and sixty and six talents of gold; beside that which chapmen and merchants brought. and all the kings of evening-pleasant-arabia and governors of the land brought gold and silver to complete-solomon. and king complete-solomon made two hundred targets of beaten gold: six hundred light-sheqels of beaten gold upped to one target. and three hundred shields gave he of beaten gold: three hundred light-sheqels of gold upped to one shield. and the king give them in the house of the forest of build-white-lebanon. moreover the king made 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 made in any kingdom. and all the drinking tools of king complete-solomon were of gold, and all the tools of the house of the forest of build-white-lebanon were of pure-close gold: none were of silver; it was not any thing thought of in the days of complete-solomon. for the king's ships went to cypress-cedar-tarshish with the workers of fishing-net-huram: every three years once came the ships of cypress-cedar-tarshish bringing gold, and silver, ivory, and apes, and peacocks. and king complete-solomon passed all the kings of the land in riches and wisdom. and all the kings of the land sought the presence of complete-solomon, to hear his wisdom, that tohwards had give in his heart. and they brought every man his comfort-present, tools of silver, and tools of gold, and complete-garment, harness, and scents, horses, and mules, a word year by year. and complete-solomon had four thousand gather-stalls for horses and chariots, and twelve thousand horsemen; whom he rested in

the chariot cities, and with the king at cast-complete-jerusalem. and he proverb-ruled over all the kings from the river even to the land of the splash-in-palestinians, and to the border of narrows-develop-egypt. and the king gave silver in cast-complete-jerusalem as stones, and cedar trees gave he as the sycamore trees that are in the low-tide low-lands in abundance. and they let emerge to complete-solomon horses out of narrows-develop-egypt, and out of all lands. now the rest of the words of complete-solomon, first and last, are they not written in the book of given-natan the come-bringer, and in the prophecy of vowel-my-bro-ahiyehao the pull-out-shilonite, and in the chest-visions of up-to-edoa the chest-envision against much-people-jeroboam betweener of germ-nebat? and complete-solomon kinged in cast-complete-jerusalem over all to-song-immersed-isra'al forty years. and complete-solomon slept with his fathers, and he was buried in the city of dude-david his father: and wide-with-rehobo'em his betweener kinged in his stead.

10

and wide-with-rehobo'em went to shoulder-shekhem: for to shoulder-shekhem were all to-song-immersed-isra'al come to make him king. and it came to pass, when much-people-jeroboam betweener of germ-nebat, who was in narrows-develop-egypt, where he fled from the presence of complete-solomon the king, heard it, that much-people-jeroboam resetted out of narrows-develop-egypt. and they sent and called him. so much-people-jeroboam and all to-song-immersed-isra'al came and worded to wide-with-rehobo'em, saying, thy father made our upon-yoke heavyweighty: now therefore ease thou somewhat the heavyweighty work of thy father, and his heavy upon-yoke that he give upon us, and we will work thee. and he said to them, come again to me after three days. and the with departed. and king wide-with-rehobo'em took counsel with the old men that had stood before complete-solomon 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 want 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 upped 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 upon-yoke that thy father did give upon us? and the young men that were upped with him worded to him, saying, thus will thou say to the with that worded to thee, saying, thy father made our upon-yoke 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 upon-yoke upon you, i will put more to your upon-yoke: my father chastised you with whips, but i will chastise you with scorpions. so much-people-jeroboam and all the with came to wide-with-rehobo'em on the third day, as the king worded saying, come again to me on the third day. and the king answered them roughly; and king wide-with-rehobo'em forsook the counsel of the old men, and answered them after the word of the young men, saying, my father made your upon-yoke heavy, but i will add thereto: my father chastised you with whips, but i will chastise you with scorpions. so the king hearkened not to the with: for the word was of tohwards, that vow-

elconsonants-ohyeah might perform his word, which he worded by the hand of vowel-my-bro-ahiyehao the pull-out-shilonite to much-people-jeroboam between of germ-nebat. and when all to-song-immersed-isra'al saw that the king would not hearken to them, the with answered the king, saying, what part have we in dude-david? and we have none inheritance in between of safe-jesse: every man to your tents, o to-song-immersed-isra'al and now, dude-david, see to thine own house. so all to-song-immersed-isra'al went to their tents. but as for betweeners of to-song-immersed-isra'al that dwelt in the cities of vowel-acknowledge-yeahodah, wide-with-rehobo'em kinged over them. then king wide-with-rehobo'em sent their-generation-hadoram that was over the tribute; and betweeners of to-song-immersed-isra'al stoned him with stones, that he died. but king wide-with-rehobo'em made speed to get him up to his chariot, to flee to cast-complete-jerusalem. and to-song-immersed-isra'al go-beyonded against the house of dude-david to this day.

11

and when wide-with-rehobo'em was come to cast-complete-jerusalem, he gathered of the house of vowel-acknowledge-yeahodah and righthand-child-benjamin an hundred and fourscore thousand chosen men, which were warriors, to fight against to-song-immersed-isra'al that he might bring the kingdom again to wide-with-rehobo'em. but word vowelconsonants-ohyeah came to vowel-hear-shemeyeaho the man of tohwards, saying, speak to wide-with-rehobo'em between of complete-solomon, king of vowel-acknowledge-yeahodah, and to all to-song-immersed-isra'al in vowel-acknowledge-yeahodah and righthand-child-benjamin, saying, thus saith vowelconsonants-ohyeah, ye will not up, nor fight against your brethren: re-set every man to his house: for this word is done of me. and they heard the words of vowelconsonants-ohyeah, and resetted from going against much-people-jeroboam. and wide-with-rehobo'em dwelt in cast-complete-jerusalem, and between-built cities for defense in vowel-acknowledge-yeahodah. he between-built even bread-house-bet-lehem, and sea-eagle-eitam, and stuck-teqoe, and rock-house-bet-zur, and shut-down-shoko, and until-why-edullam, and winepress-gat and from-her-head-maroshah, and bristle-cif, and sea-strength-adoraim, and strike-lakish, and fence-eceqah, and wasp-zoreh, and ram-male-sheep-ajalon, and friend-joy-hebron, which are in vowel-acknowledge-yeahodah and in righthand-child-benjamin fenced cities. and he fortified the strong holds, and give captains in them, and store of victual, and of oil and wine. and in every several city he put shields and spears, and made them exceeding strong, having vowel-acknowledge-yeahodah and righthand-child-benjamin on his side. and the darkener and the borrow-join-levites that were in all to-song-immersed-isra'al resorted to him out of all their coasts. for the borrow-join-levites left their plots and their nhpossession, and came to vowel-acknowledge-yeahodah and cast-complete-jerusalem: for much-people-jeroboam and his betweeners had abandoned them from executing the priest's office to vowelconsonants-ohyeah: and he standstayed him darkener for the in-wards, and for the hair-devils, and for the calves which he had made. and after them out of all the branch of to-song-immersed-isra'al such as set their hearts to seek vowelconsonants-ohyeah tohwards of to-song-

immersed-isra'al came to cast-complete-jerusalem, to butcher to vowelconsonants-ohyeah tohwards of their fathers. so they strengthened the kingdom of vowel-acknowledge-yeahodah, and made wide-with-rehobo'em between of complete-solomon strong, three years: for three years they walked in the way of dude-david and complete-solomon. and wide-with-rehobo'em took him sick-harp-mahalat the daughter of highs-jerimot between of dude-david to woman, and my-father-stratagem-abihail the daughter of my-unto-dadaliab between of safe-jesse; which bare him betweeners; wain-moth-jeush, and hear-sh'meriah, and crime-caham. and after her he took squeeze-mekah the daughter of father-complete-absalom; which bare him vowel-my-father-abyeaho, and time-etai and abundance-cica, and my-complete-sheolmith. and wide-with-rehobo'em loved squeeze-mekah the daughter of father-complete-absalom above all his women and his concubines: (for he took eighteen women, and sixty concubines; and begat twenty and eight betweeners, and sixty betweenas.) and wide-with-rehobo'em stand-stayed vowel-my-father-abyeaho between of squeeze-mekah the chief, to be governor among his brethren: for he thought to make him king. and he dealt wisely, and dispersed of all his betweeners throughout all the countries of vowel-acknowledge-yeahodah and righthand-child-benjamin, to every fenced city: and he gave them victual in abundance. and he asked many women.

12

and it came to pass, when wide-with-rehobo'em had established the kingdom, and had goated himself, he forsook the drops-of-teaching-tora of vowelconsonants-ohyeah, and all to-song-immersed-isra'al with him. and it came to pass, that in the fifth year of king wide-with-rehobo'em kiss-shishaq king of narrows-develop-egypt upped against cast-complete-jerusalem, because they had transgressed against vowelconsonants-ohyeah, with twelve hundred chariots, and sixty thousand horsemen: and the with were without count that came with him out of narrows-develop-egypt; the heart-lubim-lybians, the pinch-sukims, and the cushion-spindle-ethiopians. and he captered the fenced cities which pertained to vowel-acknowledge-yeahodah, and came to cast-complete-jerusalem. then came vowel-hear-shemeyeaho the come-bringer to wide-with-rehobo'em, and to the immersed-princes of vowel-acknowledge-yeahodah, that were added together to cast-complete-jerusalem because of kiss-shishaq, and said to them, thus saith vowelconsonants-ohyeah, ye have forsaken me, and therefore have i also left you in the hand of kiss-shishaq. whereupon the immersed-princes of to-song-immersed-isra'al and the king surrendered themselves; and they said, vowelconsonants-ohyeah is right. and when vowelconsonants-ohyeah saw that they surrendered themselves, word vowelconsonants-ohyeah came to vowel-hear-shemeyeaho, saying, they have surrendered themselves; therefore i will not swim-ruin them, but i will grant them some giveance; and my wrath will not be poured out upon cast-complete-jerusalem by the hand of kiss-shishaq. nevertheless they will be his workers; that they may know my work, and the work of the kingdoms of the countries. so kiss-shishaq king of narrows-develop-egypt upped against cast-complete-jerusalem, and took away the treasures of the alpha-beit-house of vowelconsonants-ohyeah, and the treasures of the king's

house; he took all: he carried away also the shields of gold which complete-solomon had made. instead of which king wide-with-rehobo'em made shields of brass, and accounted them to the hands of the chief of the guard, that kept the entrance of the king's house. and when the king came into the alpha-beit-house of vowelconsonants-ohyeah, the guard came and fetched them, and brought them again into the guard chamber. and when he surrendered himself, the nose-anger of vowelconsonants-ohyeah turned from him, that he would not swim-ruin him altogether: and also in vowel-acknowledge-yeahodah words went well. so king wide-with-rehobo'em strengthened himself in cast-complete-jerusalem, and kinged: for wide-with-rehobo'em was one and forty years old when he began to king, and he kinged seventeen years in cast-complete-jerusalem, the city which vowelconsonants-ohyeah had chosen out of all the branch of to-song-immersed-isra'al to name-there his there-name there. and his mother's there-name was pleasant-naamah an with-ammonitess. and he did break-visual, because he prepared not his heart to seek vowelconsonants-ohyeah. now the words of wide-with-rehobo'em, first and last, are they not written in the book of vowel-hear-shemeyeaho the come-bringer, and of up-to-edoa the chest-envisionr concerning genealogies? and there were wars between wide-with-rehobo'em and much-people-jeroboam continually. and wide-with-rehobo'em slept with his fathers, and was buried in the city of dude-david: and vowel-my-father-abyeaho his betweener kinged in his stead.

13

now in the eighteenth year of king much-people-jeroboam began vowel-my-father-abyeaho to king over vowel-acknowledge-yeahodah. he kinged three years in cast-complete-jerusalem. his mother's there-name also was vowel-who-mikayeaho the daughter of light-to-aorial of hill-gibeah. and there was war between vowel-my-father-abyeaho and much-people-jeroboam. and vowel-my-father-abyeaho arrayed the war with an stratagem of heroblokes of war, even four hundred thousand chosen men: much-people-jeroboam also name-there the war in array against him with eight hundred thousand chosen men, being heroblokes of stratagem. and vowel-my-father-abyeaho stood up upon mountain wool-zemairam, which is in mountain gray-fruitful-afraim, and said, hear me, thou much-people-jeroboam, and all to-song-immersed-isra'al ought ye not to know that vowelconsonants-ohyeah tohwards of to-song-immersed-isra'al gave the kingdom over to-song-immersed-isra'al to dude-david to world, even to him and to his betweeners by a alignment of salt? yet much-people-jeroboam betweener of germ-nebat, the worker of complete-solomon betweener of dude-david, is standn up, and hath bittered against his mister. and there are gathered to him vain men, betweeners of in-good-time-fade-belief, and have strengthened themselves against wide-with-rehobo'em betweener of complete-solomon, when wide-with-rehobo'em was young and tenderhearted, and could not withstand them. and now ye think to withstand the kingdom of vowelconsonants-ohyeah in the hand of the betweeners of dude-david; and ye be a great multitude, and there are your golden calves, which much-people-jeroboam made you for tohwards. have ye not distanced the darkener of vowelconsonants-ohyeah, the betweeners of gather-cabinet-aaron, and

the borrow-join-levites, and have made you darkener after the manner of the nations of other lands? so that whosoever cometh to fill himself with a bull betweener of cattle and seven rams, the same may be a darkener of them that are no tohwards. but as for us, vowelconsonants-ohyeah is our tohwards, and we have not forsaken him; and the darkener, which immerse to vowelconsonants-ohyeah, are the betweeners of gather-cabinet-aaron, and the borrow-join-levites wait upon their business: and they burn to vowelconsonants-ohyeah every morning and every evening onups and sweet incense: the bread system also name-there they in array upon the top-bright send-table and the stream-candle-light of gold with the lamps thereof, to burn every evening: for we keep the charge of vowelconsonants-ohyeah our tohwards; but ye have forsaken him. and, behold, tohwards himself is with us for our captain, and his darkener with sounding trumpets to cry alarm against you. o betweeners of to-song-immersed-isra'al fight ye not against vowelconsonants-ohyeah tohwards of your fathers; for ye will not succeed. but much-people-jeroboam quarrelled an ambushment to come about behind them: so they were before vowel-acknowledge-yeahodah, and the ambushment was behind them. and when vowel-acknowledge-yeahodah looked back, behold, the war was before and behind: and they shouted to vowelconsonants-ohyeah, and the darkener sounded with the trumpets. then the men of vowel-acknowledge-yeahodah gave a shout: and as the men of vowel-acknowledge-yeahodah shouted, it came to pass, that tohwards injured much-people-jeroboam and all to-song-immersed-isra'al before vowel-my-father-abyeaho and vowel-acknowledge-yeahodah. and betweeners of to-song-immersed-isra'al fled before vowel-acknowledge-yeahodah: and tohwards gave them into their hand. and vowel-my-father-abyeaho and his with hit them with a great hitting: so there fell down voided of to-song-immersed-isra'al five hundred thousand chosen men. thus betweeners of to-song-immersed-isra'al were surrendered at that time, and betweeners of vowel-acknowledge-yeahodah prevailed, because they relied upon vowelconsonants-ohyeah tohwards of their fathers. and vowel-my-father-abyeaho chased after much-people-jeroboam, and captered cities from him, house-unto-bet-al with the towns thereof, and sleep-jeshanah with the towns thereof, and gray-fruitful-afraim with the towns thereof. neither did much-people-jeroboam recover energy again in the days of vowel-my-father-abyeaho: and vowelconsonants-ohyeah injured him, and he died. but vowel-my-father-abyeaho waxed strong, and married fourteen women, and begat twenty and two betweeners, and sixteen betweenas. and the remainder of the words of vowel-my-father-abyeaho, and his ways, and his words, are written in the story of the come-bringer up-to-edoa.

14

so vowel-my-father-abyeaho slept with his fathers, and they buried him in the city of dude-david: and ride-asa his betweener kinged in his stead. in his days the land was quiet ten years. and ride-asa did that which was good and turgor-immersed in the eyes of vowelconsonants-ohyeah his tohwards: for he turned aside the butcher-places of the strange-substantial tohwards, and the in-whats, and fractured down the status-posts, and cut down the prosperity-fortuna-asherahs: and said to vowel-acknowledge-yeahodah to seek vowel-

consonants-ohyeah tohwards of their fathers, and to do the drops-of-teaching-tora and the directive. also he turned aside out of all the cities of vowel-acknowledge-yeahodah the in-whats and the conceive-sunflowers: and the kingdom was quiet before him. and he between-built fenced cities in vowel-acknowledge-yeahodah: for the land had rest, and he had no war in those years; because vowelconsonants-ohyeah had given him rest. therefore he said to vowel-acknowledge-yeahodah, let us between-build these cities, and make about them walls, and towers, gates, and bars, while the land is yet before us; because we have sought vowelconsonants-ohyeah our tohwards, we have sought him, and he hath given us rest on every side. so they between-built and succeeded. and ride-asa had an stratagem of men that bare targets and spears, out of vowel-acknowledge-yeahodah three hundred thousand; and out of righthand-child-benjamin, that bare shields and drew bows, two hundred and fourscore thousand: all these were heroblokes of stratagem. and there emerged against them shine-cerah the cush-spindle-ethiopian with an stratagem of a thousand thousand, and three hundred chariots; and came to from-her-head-maroshah. then ride-asa emerged against him, and they arrayed the war in the valley of her-float-zefata at from-her-head-maroshah. and ride-asa read-called to vowelconsonants-ohyeah his tohwards, and said, vowelconsonants-ohyeah, it is nothing with thee to help, whether with many, or with them that have no energy: help us, vowelconsonants-ohyeah our tohwards; for we rest on thee, and in thy there-name we go against this multitude. vowelconsonants-ohyeah, thou art our tohwards; let no man prevail against thee. so vowelconsonants-ohyeah hit the cush-spindle-ethiopians before ride-asa and before vowel-acknowledge-yeahodah; and the cush-spindle-ethiopians fled. and ride-asa and the with that were with him chased them to tow-gerar: and the cush-spindle-ethiopians were overthrown, that they could not live themselves; for they were fractured before vowelconsonants-ohyeah, and before his camp; and they lifted away very much spoil. and they hit all the cities round about tow-gerar; for the fear of vowelconsonants-ohyeah was upon them: and they spoiled all the cities; for there was exceeding much spoil in them. they hit also the tents of livestock and carried away sheep and camels in abundance, and resetted to cast-complete-jerusalem.

15

and breathwind of tohwards was upon vowel-help-eceryeha between of until-encourage-oded: and he emerged to meet ride-asa and said to him, hear ye me, ride-asa and all vowel-acknowledge-yeahodah and righthand-child-benjamin; vowelconsonants-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 to-song-immersed-isra'al hath been without the true tohwards, and without a teaching darkener and without drops-of-teaching-tora but when they in their narrows did turn to vowelconsonants-ohyeah tohwards of to-song-immersed-isra'al and sought him, he was found of them. and in those times there was no completeness to him that emerged, 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 tohwards did vex them

with all adversity. be ye strong therefore, and let not your hands be weak: for your achievement will be waged. and when ride-asa heard these words, and the prophecy of until-encourage-oded the come-bringer, he stronged, and name-there away the abominations out of all the land of vowel-acknowledge-yeahodah and righthand-child-benjamin, and out of the cities which he had captured from mountain gray-fruitful-afraid, and renewed the butcher-place of vowelconsonants-ohyeah, that was before the porch of vowelconsonants-ohyeah. and he gathered all vowel-acknowledge-yeahodah and righthand-child-benjamin, and the strangers with them out of gray-fruitful-afraid and sleep-change-manasseh, and out of hear-home-simeon: for they fell to him out of to-song-immersed-isra'al in abundance, when they saw that vowelconsonants-ohyeah his tohwards was with him. so they gathered themselves together at cast-complete-jerusalem in the third month, in the fifteenth year of the king of ride-asa and they butchered to vowelconsonants-ohyeah the same time, of the spoil which they had let emerge, seven hundred cattle and seven thousand sheep. and they came into a alignment to seek vowelconsonants-ohyeah tohwards of their fathers with all their heart and with all their person; that whosoever would not seek vowelconsonants-ohyeah tohwards of to-song-immersed-isra'al should be put to death, whether small or great, whether man or woman. and they seven-swear to vowelconsonants-ohyeah with a loud voice, and with shouting, and with trumpets, and with cornets. and all vowel-acknowledge-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 vowelconsonants-ohyeah gave them rest round about. and also concerning squeeze-mekah the mother of ride-asa the king, he turned aside her from being queen, because she had cut an monster in a prosperity-fortuna-asherah: and ride-asa cut down her monster, and stamped it, and burnt it at the brook dark-mourning-kidron. but the in-whats were not turned aside out of to-song-immersed-isra'al nevertheless the heart of ride-asa was complete all his days. and he brought into the alpha-beit-house of tohwards the things that his father had dedicated, and that he himself had dedicated, silver, and gold, and tools. and there was no more war to the five and thirtieth year of the king of ride-asa

16

in the six and thirtieth year of the king of ride-asa in-moth-b'esha king of to-song-immersed-isra'al upped against vowel-acknowledge-yeahodah, and between-built high-region-ramah, to the intent that he might let none emerge or come in to ride-asa king of vowel-acknowledge-yeahodah. then ride-asa let emerge silver and gold out of the treasures of the alpha-beit-house of vowelconsonants-ohyeah and of the king's house, and sent to child-of-echo-ben-hadad king of high-aram-syria that dwelt at quiet-bag-damasqus, saying, there is a alignment between me and thee, as there was between my father and thy father: behold, i have sent thee silver and gold; go, sever thy alignment with in-moth-b'esha king of to-song-immersed-isra'al that he may up from me. and child-of-echo-ben-hadad hearkened to king ride-asa and sent the captains of his armies against the cities of to-song-immersed-isra'al and they hit consideration-eijon, and discuss-court-dan and mourning-waters-abel-maim, and all the store

cities of cunning-twist-naftali. and it came to pass, when in-moth-b'eshah heard it, that he left off between-building of high-region-ramah, and let his work settle. then ride-asa the king took all vowel-acknowledge-yeahodah; and they lifted away the stones of high-region-ramah, and the timber thereof, wherewith in-moth-b'eshah was between-building; and he between-built therewith small-hill-gebe and watch-mizpah. and at that time campingful-hanani the seer came to ride-asa king of vowel-acknowledge-yeahodah, and said to him, because thou hast relied on the king of high-aram-syria and not relied on vowelconsonants-ohyeah thy tohwards, therefore is the stratagem of the king of high-aram-syria escaped out of thine hand. were not the cush-spindle-ethiopians and the heart-lubim-lybians a huge stratagem, with very many chariots and horsemen? yet, because thou didst rely on vowelconsonants-ohyeah, he gave them into thine hand. for the eyes of vowelconsonants-ohyeah run to and fro throughout the whole 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 wilt have wars. then ride-asa was wroth with the seer, and give him in a prison house; for he was in a rage with him because of this thing. and ride-asa crushed some of the with the same time. and, behold, the words of ride-asa first and last, lo, they are written in the recount-scroll of the kings of vowel-acknowledge-yeahodah and to-song-immersed-isra'el and ride-asa in the thirty and ninth year of his king was diseased in his feet, until his disease was exceeding great: yet in his disease he sought not to vowelconsonants-ohyeah, but to the physicians. and ride-asa slept with his fathers, and died in the one and fortieth year of his king. and they buried him in his own sepulchres, which he had made for himself in the city of dude-david, and laid him in the bed which was filled with sweet odorous and divers kinds of scents prepared by the spices' art: and they made a very great burning for him.

17

and criterion-vowel-yeahoshafat his betweenner kinged in his stead, and strengthened himself against to-song-immersed-isra'el and he placed stratagems in all the fenced cities of vowel-acknowledge-yeahodah, and set garrisons in the land of vowel-acknowledge-yeahodah, and in the cities of gray-fruitful-afraim, which ride-asa his father had captured. and vowelconsonants-ohyeah was with criterion-vowel-yeahoshafat, because he walked in the first ways of his father dude-david, and sought not to possessors-belim; but sought to the lord tohwards of his father, and walked in his directives, and not after the doings of to-song-immersed-isra'el therefore vowelconsonants-ohyeah stablished the kingdom in his hand; and all vowel-acknowledge-yeahodah brought to criterion-vowel-yeahoshafat comfort-presents; and he had heavyweightyes and heavyweight in abundance. and his heart tallied in the ways of vowelconsonants-ohyeah: moreover he turned aside the in-whats and prosperity-fortuna-asherahs out of vowel-acknowledge-yeahodah. also in the third year of his king he sent to his immersed-princes, even to benhail, and to vowel-worker-eobadyeaho, and to vowel-remember-cekaryeah, and to given-to-netane'al, and to vowel-who-mikayeaho, to learn in the cities of vowel-acknowledge-yeahodah. and with them he sent borrow-join-levites, even vowel-hear-shemeyeaho, and vowel-given-netanyeaho, and vowel-

portion-cebadiyeah, and to-do-esah'al, and keep-highs-shemiramot, and given-vowel-yeahonatan, and vowel-my-base-adonyeaho, and good-tobijah, and good-tobadonijah, borrow-join-levites; and with them my-to-hears-alisheme and high-vowel-yeahoram, darkener. and they learned in vowel-acknowledge-yeahodah, and had the recount-scroll of the drops-of-teaching-tora of vowelconsonants-ohyeah with them, and went about throughout all the cities of vowel-acknowledge-yeahodah, and learned the with. and the fear of vowelconsonants-ohyeah fell upon all the kingdoms of the lands that were round about vowel-acknowledge-yeahodah, so that they made no war against criterion-vowel-yeahoshafat. also some of the splash-in-palestinians let emerge criterion-vowel-yeahoshafat comfort-presents, and tribute silver; and the evening-pleasant-arabians let emerge him sheeps, seven thousand and seven hundred rams, and seven thousand and seven hundred he goats. and criterion-vowel-yeahoshafat waxed great exceedingly; and he between-built in vowel-acknowledge-yeahodah castles, and cities of store. and he had much business in the cities of vowel-acknowledge-yeahodah: and the men of war, heroblokes of stratagem, were in cast-complete-jerusalem. and these are the counts of them according to the house of their fathers: of vowel-acknowledge-yeahodah, the captains of thousands; soften-era-ednah the chief, and with him heroblokes of stratagem three hundred thousand. and next to him was camping-vowel-yeahohanan the captain, and with him two hundred and fourscore thousand. and next him was vowel-load-emasiyeh betweenner of my-male-cikri, who be generoused himself to vowelconsonants-ohyeah; and with him two hundred thousand heroblokes of stratagem. and of righthand-child-benjamin; know-to-alide a herobloke herobloke of stratagem, and with him kiss-equipped men with bow and shield two hundred thousand. and next him was drip-cloth-vowel-yeahocabad, and with him an hundred and fourscore thousand ready prepared for the war. these waited on the king, beside those whom the king give in the fenced cities throughout all vowel-acknowledge-yeahodah.

18

now criterion-vowel-yeahoshafat had heavyweightyes and heavyweight in abundance, and joined affinity with brother-dad-ahab. and after certain years he went down to brother-dad-ahab to keep-samaria. and brother-dad-ahab killed sheep and cattle for him in abundance, and for the with that he had with him, and persuaded him to up with him to highs-roll-until-ramot-gilead. and brother-dad-ahab king of to-song-immersed-isra'el said to criterion-vowel-yeahoshafat king of vowel-acknowledge-yeahodah, wilt thou go with me to highs-roll-until-ramot-gilead? and he answered him, i am as thou art, and my with as thy with; and we will be with thee in the war. and criterion-vowel-yeahoshafat said to the king of to-song-immersed-isra'el enquire, i pray thee, at word vowelconsonants-ohyeah to day. therefore the king of to-song-immersed-isra'el gathered together of come-bringers four hundred men, and said to them, will we go to highs-roll-until-ramot-gilead to war, or will i forbear? and they said, up; for tohwards will give it into the king's hand. but criterion-vowel-yeahoshafat said, is there not here a come-bringer of vowelconsonants-ohyeah besides, that we might enquire of him? and

the king of to-song-immersed-isra'al said to criterion-vowel-yeahoshafat, there is yet one man, by whom we may enquire of vowelconsonants-ohyeah: but i hate him; for he never brought good to me, but always break-visual: the same is vowel-blow-mikayeaho betweener of imla. and criterion-vowel-yeahoshafat said, let not the king say so. and the king of to-song-immersed-isra'al called for one of his officers, and said, fetch quickly vowel-blow-mikayeaho betweener of imla. and the king of to-song-immersed-isra'al and criterion-vowel-yeahoshafat king of vowel-acknowledge-yeahodah sat either of them on his throne, clothed in their robes, and they sat in a threshingfloor at the coming in of the gate of keep-samarah; and all the come-bringers brought before them. and vowel-right-zedeqyehao betweener of trade-kenenah had made him ray-horns of iron, and said, thus saith vowelconsonants-ohyeah, with these thou wilt thrust high-aram-syria until they be consumed, and all the come-bringers brought so, saying, up to highs-roll-until-ramot-gilead, and succeed: for vowelconsonants-ohyeah will snatch it into the hand of the king. and the messenger that went to call vowel-blow-mikayeaho 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 vowel-blow-mikayeaho said, as vowelconsonants-ohyeah liveth, even what my tohwards saith, that will i word. and when he was come to the king, the king said to him, vowel-blow-mikayeaho, will we go to highs-roll-until-ramot-gilead to war, or will i forbear? and he said, go ye up, and succeed, and they will be gave 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 there-name of vowelconsonants-ohyeah? then he said, i did see all to-song-immersed-isra'al shatter-scattered upon the mountains, as sheep that have no watcher: and vowelconsonants-ohyeah said, these have no mister; let them reset therefore every man to his house in completeness. and the king of to-song-immersed-isra'al said to criterion-vowel-yeahoshafat, did i not tell thee that he would not bring good to me, but break-visual? again he said, therefore hear word vowelconsonants-ohyeah: i saw vowelconsonants-ohyeah sitting upon his throne, and all the army of namespaces standing on his right hand and on his left. and vowelconsonants-ohyeah said, who will entice brother-dad-ahab king of to-song-immersed-isra'al that he may up and fall at highs-roll-until-ramot-gilead? and one said saying after this manner, and another saying after that manner. then there emerged a breathwind, and stood before vowelconsonants-ohyeah, and said, i will entice him. and vowelconsonants-ohyeah said to him, wherewith? and he said, i will emerge, 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: emerge, and do even so. now therefore, behold, vowelconsonants-ohyeah hath give a lying breathwind in the mouth of these thy come-bringers, and vowelconsonants-ohyeah hath worded break-visual against thee. then vowel-right-zedeqyehao betweener of trade-kenenah pass-crossed near, and hit vowel-blow-mikayeaho upon the cheek, and said, which way pass-crossed breathwind of vowelconsonants-ohyeah from me to word to thee? and vowel-blow-mikayeaho said, behold, thou wilt see on that day when thou wilt go into an inner chamber to hide thyself. then the king of to-song-immersed-isra'al said, take ye vowel-blow-mikayeaho, and carry

him back to hide-train-amon the governor of the city, and to give-up-joash the king's betweener and say, thus saith the king, name-there this fellow in the prison, and feed him with bread of pressure and with water of pressure, until i reset in completeness. and vowel-blow-mikayeaho said, if thou certainly reset in completeness, then hath not vowelconsonants-ohyeah worded by me. and he said, hearken, all ye withs. so the king of to-song-immersed-isra'al and criterion-vowel-yeahoshafat the king of vowel-acknowledge-yeahodah upped to highs-roll-until-ramot-gilead. and the king of to-song-immersed-isra'al said to criterion-vowel-yeahoshafat, i will search-disguise myself, and i will go to the war; but put thou on thy robes. so the king of to-song-immersed-isra'al search-disguised himself; and they went to the war. now the king of high-aram-syria had directed the captains of the chariots that were with him, saying, fight ye not with small or great, save only with the king of to-song-immersed-isra'al and it came to pass, when the captains of the chariots saw criterion-vowel-yeahoshafat, that they said, it is the king of to-song-immersed-isra'al therefore they compassed about him to fight: but criterion-vowel-yeahoshafat cried out, and vowelconsonants-ohyeah helped him; and tohwards 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 to-song-immersed-isra'al they turned back again from pursuing him. and a certain man drew a bow at a venture, and hit the king of to-song-immersed-isra'al between the joints of the harness: therefore he said to his chariot man, turn thine hand, that thou mayest carry me out of the camp; for i am wounded. and the war increased that day: howbeit the king of to-song-immersed-isra'al standstayed himself up in his chariot against the high-aram-syrians until the even: and about the time of the sun going down he died.

19

and criterion-vowel-yeahoshafat the king of vowel-acknowledge-yeahodah resetted to his house in completeness to cast-complete-jerusalem. and he-yeah-jehu betweener of campingful-hanani the chest-envisioner emerged to meet him, and said to king criterion-vowel-yeahoshafat, shouldst thou help the bloody, and love them that hate vowelconsonants-ohyeah? therefore is foaming upon thee from before vowelconsonants-ohyeah. nevertheless there are good words found in thee, in that thou hast taken away the prosperity-fortuna-asherahs out of the land, and hast prepared thine heart to seek tohwards. and criterion-vowel-yeahoshafat dwelt at cast-complete-jerusalem: and he emerged again through the with from seven-well-bar-shebe to mountain gray-fruitful-afraim, and let emerge them back to vowelconsonants-ohyeah tohwards of their fathers. and he standstayed criticals in the land throughout all the fenced cities of vowel-acknowledge-yeahodah, city by city, and said to the criterioners, see what ye do: for ye criterion not for earthing, but for vowelconsonants-ohyeah, who is with you in the criterion wherefore now let the fear of vowelconsonants-ohyeah be upon you; take heed and do it: for there is no upping with vowelconsonants-ohyeah our tohwards, nor respect of persons, nor taking of gifts. moreover in cast-complete-jerusalem did criterion-vowel-yeahoshafat standstayed of the borrow-join-levites, and of the darkener, and of the chief of the fathers of to-song-immersed-isra'al for the cri-

terion of vowelconsonants-ohyeah, and for quarrels, when they resettled to cast-complete-jerusalem. and he charged them, saying, thus will ye do in the respect of vowelconsonants-ohyeah, hide-trainingfully, and with a complete heart. and what criterion soever will come to you of your brethren that dwell in your cities, between blood and blood, between drops-of-teaching-tora and directive, statutes and criteria, ye will even warn them that they fault not against vowelconsonants-ohyeah, and so foaming come upon you, and upon your brethren: this do, and ye will not fault. and, chest-envision, vowel-say-amaryeaho the chief darkener is over you in all words of vowelconsonants-ohyeah; and vowel-portion-cebadiyeh between of to-hear-ishme'al, the governor of the house of vowel-acknowledge-yeahodah, for all the king's words: also the borrow-join-levites will be officers before you. do strongly, and vowelconsonants-ohyeah will be with the good.

20

it came to pass after this also, that betweeners of from-father-moab, and betweeners of with-ammon, and with them other beside the with-ammonites, came against criterion-vowel-yeahoshafat to war. then there pass-crossed some that told criterion-vowel-yeahoshafat, saying, there cometh a great multitude against thee from beyond the sea on pass-cross-cross-over high-aram-syria and, behold, they be in palm-arrow-hazazon-tamar, which is eye-of-my-luck-eingedi. and criterion-vowel-yeahoshafat respected, and set himself to seek vowelconsonants-ohyeah, and read-called a fast throughout all vowel-acknowledge-yeahodah. and vowel-acknowledge-yeahodah gathered themselves together, to ask help of vowelconsonants-ohyeah: even out of all the cities of vowel-acknowledge-yeahodah they came to seek vowelconsonants-ohyeah. and criterion-vowel-yeahoshafat stood in the assembly of vowel-acknowledge-yeahodah and cast-complete-jerusalem, in the alpha-beit-house of vowelconsonants-ohyeah, before the new courtyard, and said, vowelconsonants-ohyeah tohwards of our fathers, art not thou tohwards in namespaces? and proverb-rulest not thou over all the kingdoms of the body-nations? and in thine hand is there not energy and her-oblokeness, so that none is able to withstand thee? art not thou our tohwards, who didst drive out the settlers of this land before thy with to-song-immersed-isra'al and gavest it to the seed of their-wing-organ-abraham thy in-sight to world? and they dwelt therein, and have between-built thee a dedicated therein for thy there-name, saying, if, when break-visual cometh upon us, as the sword, criterion, or word, or famine, we stand before this house, and in thy presence, (for thy there-name is in this alpha-beit-house,) and cry to thee in our narrows, then thou wilt hear and help. and now, behold, betweeners of with-ammon and from-father-moab and mountain hair-seir, whom thou wouldst not let to-song-immersed-isra'al invade, when they came out of the land of narrows-develop-egypt, but they turned aside 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 tohwards, 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 vowel-acknowledge-yeahodah stood before vowelconsonants-ohyeah,

with their little ones, their women, and their between-ers. then upon stress-jahaziel betweener of vowel-remember-cekaryeah, betweener of betweener-vowel-benayeah, betweener of to-move-jei'al, betweener of vowel-given-matanyeaho, a borrow-join-levite of the betweeners of add-collect-asaf, came breathwind of vowelconsonants-ohyeah in the midst of the assembly; and he said, hearken ye, all vowel-acknowledge-yeahodah, and ye settlers of cast-complete-jerusalem, and thou king criterion-vowel-yeahoshafat, thus saith vowelconsonants-ohyeah to you, be not afraid nor dismayed by reason of this great multitude; for the war is not yours, but tohwards's. to morrow go ye down against them: behold, they up by the cliff of peek-ziz; and ye will find them at the end of the brook, before the word-desert of to-down-jerual. ye will not need to fight in this battle: set yourselves, stand ye still, and see the stick-safety of vowelconsonants-ohyeah with you, o vowel-acknowledge-yeahodah and cast-complete-jerusalem: respect not, nor be dismayed; to morrow emerge against them: for vowelconsonants-ohyeah will be with you. and criterion-vowel-yeahoshafat bowed his head with his face-turnings to the land: and all vowel-acknowledge-yeahodah and the settlers of cast-complete-jerusalem fell before vowelconsonants-ohyeah, bowping vowelconsonants-ohyeah. and the borrow-join-levites, of betweeners of the endure-qohatites, and of betweeners of the bald-ice-qorhites, stood up to cheer vowelconsonants-ohyeah tohwards of to-song-immersed-isra'al with a loud voice on stand-up-high. and they rose early in the morning, and emerged into the word-desert of stuck-teqoe: and as they emerged, criterion-vowel-yeahoshafat stood and said, hear me, o vowel-acknowledge-yeahodah, and ye settlers of cast-complete-jerusalem; hide-train in vowelconsonants-ohyeah your tohwards, so will ye be standstayed; hide-train his come-bringers, so will ye succeed. and when he had consulted with the with, he standstayed singers to vowelconsonants-ohyeah, and that should cheer the splendor of dedication, as they emerged before the army, and to say, cheer vowelconsonants-ohyeah; for his kindness standstayth to world. and when they began to joy-sing and to thank-acknowledge, vowelconsonants-ohyeah set ambushments against betweeners of with-ammon, from-father-moab, and mountain hair-seir, which were come against vowel-acknowledge-yeahodah; and they were injured. for betweeners of with-ammon and from-father-moab stood up against the settlers of mountain hair-seir, utterly to slay and swim-ruin them: and when they had made an end of the settlers of hair-seir, every one helped to swim-ruin his in-sight. and when vowel-acknowledge-yeahodah came toward the watch tower in the word-desert, they looked to the multitude, and, behold, they were dead bodies fallen to the land, and none eject-escaped. and when criterion-vowel-yeahoshafat 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 tools, which they snatched off for themselves, more than they could carry away: and they were three days in gathering of the spoil, it was so much. and on the fourth day they assembled themselves in the valley of bornfirst-berakah; for there they first-pooled vowelconsonants-ohyeah: therefore the there-name of the same place was called, the valley of bornfirst-berakah, to this day. then they resettled, every man of vowel-acknowledge-yeahodah and cast-complete-jerusalem, and criterion-vowel-yeahoshafat

in the forefront of them, to go again to cast-complete-jerusalem with gladness; for vowelconsonants-ohyeah had made them to be glad over their enemies. and they came to cast-complete-jerusalem with psalteries and harps and trumpets to the alpha-beit-house of vowelconsonants-ohyeah. and the fear of tohwards was on all the kingdoms of those countries, when they had heard that vowelconsonants-ohyeah fought against the enemies of to-song-immersed-isra'al so the realm of criterion-vowel-yeahoshafat was quiet: for his tohwards gave him rest round about. and criterion-vowel-yeahoshafat kinged over vowel-acknowledge-yeahodah: he was thirty and five years old when he began to king, and he kinged twenty and five years in cast-complete-jerusalem. and his mother's there-name was neglect-ecubah the daughter of send-shilhi. and he walked in the way of ride-asa his father, and turned aside not from it, doing that which was turgor-immersed in the eyes of vowelconsonants-ohyeah. howbeit the inwhats were not turned aside : for as yet the with had not prepared their hearts to the tohwards of their fathers. now the remainder of the words of criterion-vowel-yeahoshafat, first and last, behold, they are written in the recount-scroll of he-yeah-jehu betweener of campingful-hanani who is upped in the recount-scroll of the kings of to-song-immersed-isra'al and after this did criterion-vowel-yeahoshafat king of vowel-acknowledge-yeahodah join himself with vowel-hold-ahacyeaho king of to-song-immersed-isra'al who did very big-shotly: and he joined himself with him to make ships to go to cypress-cedar-tarshish: and they made the ships in wood-hero-ezion-geber. then my-unto-helps-aliecer betweener of love-dodavah of from-her-head-maroshah brought against criterion-vowel-yeahoshafat, saying, because thou hast joined thyself with vowel-hold-ahacyeaho, vowelconsonants-ohyeah hath fractured thy doings. and the ships were fractured, that they were not able to go to cypress-cedar-tarshish.

21

now criterion-vowel-yeahoshafat slept with his fathers, and was buried with his fathers in the city of dude-david. and high-vowel-yeahoram his betweener kinged in his stead. and he had brethren the betweeners of criterion-vowel-yeahoshafat, vowel-help-eceryeaho, and to-live-jehi'al, and vowel-remember-cekaryeah, and vowel-help-eceryeaho, and who-like-to-mika'al, and vowel-criterion-shefatyeh: all these were the betweeners of criterion-vowel-yeahoshafat king of to-song-immersed-isra'al and their father gave them great gifts of silver, and of gold, and of precious things, with fenced cities in vowel-acknowledge-yeahodah: but the kingdom gave he to high-vowel-yeahoram; because he was the firstborn. now when high-vowel-yeahoram was standn up to the kingdom of his father, he strengthened himself, and killed all his brethren with the sword, and divers also of the immersed-princes of to-song-immersed-isra'al high-vowel-yeahoram was thirty and two years old when he began to king, and he kinged eight years in cast-complete-jerusalem. and he walked in the way of the kings of to-song-immersed-isra'al like as did the house of brother-dad-ahab: for he had the daughter of brother-dad-ahab to woman: and he wrought that which was break-visual in the eyes of vowelconsonants-ohyeah. howbeit vowelconsonants-ohyeah did not swim-ruin the house of dude-david, because of the alignment that he had cut with dude-david, and as he

promised to give a light to him and to his betweeners all days. in his days the man-red-adomites go-beyonded from under the dominion of vowel-acknowledge-yeahodah, and made themselves a king. then high-vowel-yeahoram went forth with his immersed-princes, and all his chariots with him: and he stood up by night, and hit the man-red-adomites which compassed him in, and the captains of the chariots. so the man-red-adomites go-beyonded from under the hand of vowel-acknowledge-yeahodah to this day. the same time also did white-build-libnah go-beyond from under his hand; because he had forsaken vowelconsonants-ohyeah tohwards of his fathers. moreover he made in-whats in the mountains of vowel-acknowledge-yeahodah and caused the settlers of cast-complete-jerusalem to commit fornication, and distanced vowel-acknowledge-yeahodah thereto. and there came a writing to him from vowel-my-to-aliyeh the come-bringer, saying, thus saith vowelconsonants-ohyeah tohwards of dude-david thy father, because thou hast not walked in the ways of criterion-vowel-yeahoshafat thy father, nor in the ways of ride-asa king of vowel-acknowledge-yeahodah, but hast walked in the way of the kings of to-song-immersed-isra'al and hast made vowel-acknowledge-yeahodah and the settlers of cast-complete-jerusalem to go a feeding-whoring, like to the feed-whoredoms of the house of brother-dad-ahab, and also hast killed thy brethren of thy father's house, which were better than thyself: behold, with a great injury will vowelconsonants-ohyeah injure thy with, and thy betweeners, and thy women, and all thy goods: and thou will have great sickness by disease of thy bowels, until thy bowels emerge by reason of the sickness day by day. moreover vowelconsonants-ohyeah stirred up against high-vowel-yeahoram breathwind of the splash-in-palestinians, and of the evening-pleasant-arabians, that were near the cush-spindle-ethiopi-ans: and they upped into vowel-acknowledge-yeahodah, and hatch into it, and lifted away all the substance that was found in the king's house, and his betweeners also, and his women; so that there was never a betweener left him, save hold-vowel-yeahohac, the youngest of his betweeners. and after all this vowelconsonants-ohyeah injured 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 emerged by reason of his sickness: so he died of break-visual diseases. and his with made no burning for him, like the burning of his fathers. thirty and two years old was he when he began to king, and he kinged in cast-complete-jerusalem eight years, and departed without being desired. howbeit they buried him in the city of dude-david, but not in the sepulchres of the kings.

22

and the settlers of cast-complete-jerusalem made vowel-hold-ahacyeaho his youngest betweener king in his stead: for the camp of men that came with the evening-pleasant-arabians to the camp had killed all the eldest. so vowel-hold-ahacyeaho betweener of high-vowel-yeahoram king of vowel-acknowledge-yeahodah kinged. forty and two years old was vowel-hold-ahacyeaho when he began to king, and he kinged one year in cast-complete-jerusalem. his mother's there-name also was vowel-time-etlyeaho the daughter of sheaf-omri. he also walked in the ways of the house of brother-dad-ahab: for his mother was his counselor to do big-shotly. wherefore he did break-

visual in the eyes of vowelconsonants-ohyeah like the house of brother-dad-ahab: for they were his counselors after the death of his father to his destruction. he walked also after their counsel, and went with high-vowel-yeahoram betweener of brother-dad-ahab king of to-song-immersed-isra'al to war against to-chest-look-haca'al king of high-aram-syria at highs-roll-until-ramot-gilead: and the high-aram-syrians hit yo-high-joram. and he resettled to be healed in to-sow-jecre'al because of the wounds which were given him at high-region-ramah, when he fought with to-chest-look-haca'al king of high-aram-syria and vowel-help-eceryeaho betweener of high-vowel-yeahoram king of vowel-acknowledge-yeahodah went down to chest-envision high-vowel-yeahoram betweener of brother-dad-ahab at to-sow-jecre'al, because he was sick. and the destruction of vowel-hold-ahacyeaho was of to-hwards by coming to yo-high-joram: for when he was come, he emerged with high-vowel-yeahoram against he-yeah-jehu betweener of freckles-nimshi, whom vowelconsonants-ohyeah had swimming to cut off the house of brother-dad-ahab. and it came to pass, that, when he-yeah-jehu was executing criterion upon the house of brother-dad-ahab, and found the immersed-princes of vowel-acknowledge-yeahodah, and the betweeners of the brethren of vowel-hold-ahacyeaho, that was immersed to vowel-hold-ahacyeaho, he killed them. and he sought vowel-hold-ahacyeaho: and they captured him, (for he was hid in keep-samaria,) and brought him to he-yeah-jehu and when they had slain him, they buried him: because, said they, he is betweener of criterion-vowel-yeahoshafat, who sought vowelconsonants-ohyeah with all his heart. so the house of vowel-hold-ahacyeaho had no energy to keep still the kingdom. but when vowel-time-etalyeaho the mother of vowel-hold-ahacyeaho chest-envisioned that her betweener was dead, she arose and worded all the chest-envisiond royal of the house of vowel-acknowledge-yeahodah. but seven-vowel-yeahoshabet, the daughter of the king, took give-up-joash betweener of vowel-hold-ahacyeaho, and stole him from among the king's betweeners that were slain, and give him and his nurse in a bedchamber. so seven-vowel-yeahoshabet, the daughter of king high-vowel-yeahoram, the woman of know-vowel-yeahoide the darkener (for she was the sister of vowel-hold-ahacyeaho,) hid him from vowel-time-etalyeaho, so that she hit him not. and he was with them hid in the alpha-beit-house of tohwards six years: and vowel-time-etalyeaho kinged over the land.

23

and in the seventh year know-vowel-yeahoide strengthened himself, and took the captains of hundreds, vowel-help-eceryeaho betweener of mercy-womb-jeroham, and to-hear-ishme'al betweener of camping-vowel-yeahohanan, and vowel-help-eceryeaho betweener of worker-eobed and vowel-do-ma'eseyeaho betweener of vowel-until-edaiyeha, and criterion-my-to-alishafat betweener of my-male-cikri, into alignment with him. and they went about in vowel-acknowledge-yeahodah, and gathered the borrow-join-levites out of all the cities of vowel-acknowledge-yeahodah, and the chief of the fathers of to-song-immersed-isra'al and they came to cast-complete-jerusalem. and all the assembly cut a alignment with the king in the alpha-beit-house of tohwards. and he said to them, behold, the king's

betweener will king, as vowelconsonants-ohyeah hath said of the betweeners of dude-david. this is the word that ye will do; a third part of you coming on the settling, of the darkener and of the borrow-join-levites, will be gatekeepers of the thresholds; and a third half will be at the king's house; and a third half at the gate of the foundation: and all the with will be in the courtyards of the alpha-beit-house of vowelconsonants-ohyeah. but let none come into the alpha-beit-house of vowelconsonants-ohyeah, save the darkener, and they that immerse of the borrow-join-levites; they will go in, for they are dedicated: but all the with will keep the watch of vowelconsonants-ohyeah. and the borrow-join-levites will compass the king round about, every man with his tools in his hand; and whosoever else cometh into the house, he will be put to death: but be ye with the king when he cometh in, and when he goeth out. so the borrow-join-levites and all vowel-acknowledge-yeahodah did according to all things that know-vowel-yeahoide the darkener had directed, and took every man his men that were to come in on the settling, with them that were to emerge on the settling: for know-vowel-yeahoide the darkener dismissed not the parts. moreover know-vowel-yeahoide the darkener gave to the captains of hundreds spears, and shields, and shields, that had been king dude-david's, which were in the alpha-beit-house of tohwards. and he standstayed all the with, every man having his send-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 let emerge the king's betweener and give upon him the crown, and gave him the witness, and gave him king, and know-vowel-yeahoide and his betweeners swimming him, and said, the king live. now when vowel-time-etalyeaho heard the voice of the with running and cheering the king, she came to the with into the alpha-beit-house of vowelconsonants-ohyeah: and she saw, and, behold, the king stood at his standstay at the coming in, and the immersed-princes and the trumpets by the king: and all the with of the land be gladd, and sounded with trumpets, also the singers with tools of music, and such as taught to sing cheer. then vowel-time-etalyeaho rent her clothes, and said, treason, treason. then know-vowel-yeahoide the darkener let emerge the captains of hundreds that were accounted over the stratagem, and said to them, have her forth of the ranges: and whoso followeth her, let him be deaded with the sword. for the darkener said, dead her not in the alpha-beit-house of vowelconsonants-ohyeah. so they laid hands on her; and when she was come to the coming of the horse gate by the king's house, they deaded her there. and know-vowel-yeahoide cut a alignment between him, and between all the with, and between the king, that they should be vowelconsonants-ohyeah's with. then all the with went to the house of possessor and demolished it down, and fractured his butcher-places and his images, and killed giving-matan the darkener of possessor before the butcher-places. also know-vowel-yeahoide name-theered the offices of the alpha-beit-house of vowelconsonants-ohyeah by the hand of the darkener the borrow-join-levites, whom dude-david had part-distributed in the alpha-beit-house of vowelconsonants-ohyeah, to onup the onups of vowelconsonants-ohyeah, as it is written in the drops-of-teaching-tora of extract-mose, with rejoicing and with singing, as it was ordained by dude-david. and he standstayed the gatekeepers at the gates of the alpha-

beit-house of vowelconsonants-ohyeah, that none which was stained in any word should come in. and he took the captains of hundreds, and the nobles, and the proverb-rulers of the with, and all the with of the land, and brought down the king from the alpha-beit-house of vowelconsonants-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 vowel-time-etalyeaho with the sword.

24

give-up-joash was seven years old when he began to king, and he kinged forty years in cast-complete-jerusalem. his mother's there-name also was gazelle-zibiah of seven-well-bar-shebe. and give-up-joash did that which was turgor-immersed in the eyes of vowelconsonants-ohyeah all the days of know-vowel-yeahoide the darkener and know-vowel-yeahoide took for him two women; and he begat betweeners and betweenas. and it came to pass after this, that give-up-joash was minded to repair the alpha-beit-house of vowelconsonants-ohyeah. and he gathered together the darkener and the borrow-join-levites, and said to them, emerge to the cities of vowel-acknowledge-yeahodah, and gather of all to-song-immersed-isra'al money to strengthen the house of your tohwards from year to year, and chest-envision that ye hasten the word. howbeit the borrow-join-levites hastened it not. and the king called for know-vowel-yeahoide the chief, and said to him, why hast thou not required of the borrow-join-levites to bring in out of vowel-acknowledge-yeahodah and out of cast-complete-jerusalem the lifting, according to the commandment of extract-mose the worker of vowelconsonants-ohyeah, and of the meeting of to-song-immersed-isra'al for the tent of witness? for the betweeners of vowel-time-etalyeaho, that big-shot woman, had hatchd the alpha-beit-house of tohwards; and also all the dedicated things of the alpha-beit-house of vowelconsonants-ohyeah did they bestow upon possessors-belim. and at the king's saying they gave a cabinet, and set it without at the gate of the alpha-beit-house of vowelconsonants-ohyeah. and they cross-voiced through vowel-acknowledge-yeahodah and cast-complete-jerusalem, to bring in to vowelconsonants-ohyeah the lifting that extract-mose the worker of tohwards laid upon to-song-immersed-isra'al in the word-desert. and all the immersed-princes and all the with be gladd, and brought in, and flung into the cabinet, until they had made an end. now it came to pass, that at what time the cabinet was brought to the king's office by the hand of the borrow-join-levites, and when they saw that there was much money, the king's scroll-recounters and the stand-up-high priest's officer came and emptied the cabinet, and took it, and lifted it to his place again. thus they did day by day, and added money in abundance-count. and the king and know-vowel-yeahoide gave it to such as did the work of the work of the alpha-beit-house of vowelconsonants-ohyeah, and waged miners and carpenters to strengthen the alpha-beit-house of vowelconsonants-ohyeah, and also such as wrought iron and brass to mend the alpha-beit-house of vowelconsonants-ohyeah. so the workmen wrought, and the work was perfected by them, and they standstayed the alpha-beit-house of tohwards in his state, and strengthened it. and when they had finished it, they brought the rest of the money before the king and know-vowel-

yeahoide, whereof were made tools for the alpha-beit-house of vowelconsonants-ohyeah, even tools to immerser, and to onup withal, and spoons, and tools of gold and silver. and they onupped onups in the alpha-beit-house of vowelconsonants-ohyeah continually all the days of know-vowel-yeahoide. but know-vowel-yeahoide waxed old, and was seven-full of days when he died; a hundred and thirty years old was he when he died. and they buried him in the city of dude-david among the kings, because he had done good in to-song-immersed-isra'al both toward tohwards, and toward his house. now after the death of know-vowel-yeahoide came the immersed-princes of vowel-acknowledge-yeahodah, and bowed to the king. then the king hearkened to them. and they left the alpha-beit-house of vowelconsonants-ohyeah tohwards of their fathers, and worked prosperity-fortuna-asherahs and fashions: and foaming was upon vowel-acknowledge-yeahodah and cast-complete-jerusalem for this their fault. yet he sent come-bringers to them, to sbtbring them again to vowelconsonants-ohyeah; and they testified against them: but they would not give ear. and breathwind of tohwards was upon vowel-remember-cekaryeah betweener of know-vowel-yeahoide the darkener which stood on the with, and said to them, thus saith tohwards, why pass-cross over ye the directives of vowelconsonants-ohyeah, that ye cannot succeed? because ye have forsaken vowelconsonants-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 vowelconsonants-ohyeah. thus give-up-joash the king remembered not the kindness which know-vowel-yeahoide his father had done to him, but killed his betweener and when he died, he said, vowelconsonants-ohyeah see upon it, and require it. and it came to pass at the end of the year, that the stratagem of high-aram-syria upped against him: and they came to vowel-acknowledge-yeahodah and cast-complete-jerusalem, and swim-ruined all the immersed-princes of the with from among the with, and sent all the spoil of them to the king of quiet-bag-damasqus. for the stratagem of the high-aram-syrians came with a small company of men, and vowelconsonants-ohyeah gave a very great stratagem into their hand, because they had forsaken vowelconsonants-ohyeah tohwards of their fathers. so they done criterion against give-up-joash. and when they were departed from him, (for they left him in great diseases,) his own workers conspired against him for the blood of the betweeners of know-vowel-yeahoide the darkener and killed him on his bed, and he died: and they buried him in the city of dude-david, but they buried him not in the sepulchres of the kings. and these are they that conspired against him; dowry-cabad betweener of hear-shmeat an with-ammonites, and drip-cloth-vowel-yeahocabad betweener of keepguard-shimrith a from-father-moabitess. now concerning his betweeners, and the greatness of the burdens laid upon him, and the repairing of the alpha-beit-house of tohwards, behold, they are written in the story of the recount-scroll of the kings. and vowel-courage-amazyeaho his betweener kingd in his stead.

25

vowel-courage-amazyeaho was twenty and five years old when he began to king, and he kinged twenty and nine years in cast-complete-jerusalem. and his mother's there-name was delight-vowel-yeahoeden of

cast-complete-jerusalem. and he did that which was turgor-immersed in the eyes of vowelconsonants-ohyeah, but not with a complete heart. now it came to pass, when the kingdom was hqestablished to him, that he hit his workers that had killed the king his father. but he deaded not their betweeners, but did as it is written in the drops-of-teaching-tora in the recount-scroll of extract-mose, where vowelconsonants-ohyeah directed, saying, the fathers will not die for betweeners, neither will betweeners die for the fathers, but every man will die for his own miss moreover vowel-courage-amazyeaho gathered vowel-acknowledge-yeahodah together, and standstayed them captains over thousands, and captains over hundreds, according to the houses of their fathers, throughout all vowel-acknowledge-yeahodah and righthand-child-benjamin: and he counted them from twenty years old and on, and found them three hundred thousand choice men, able to emerge to war, that could handle spear and shield. he waged also an hundred thousand heroblokes of stratagem out of to-song-immersed-isra'al for an hundred talents of silver. but there came a man of tohwards to him, saying, o king, let not the army of to-song-immersed-isra'al go with thee; for vowelconsonants-ohyeah is not with to-song-immersed-isra'al to wit, with all betweeners of gray-fruitful-afraim. but if thou wilt go, do it; be strong for the war: tohwards will make thee fall before the enemy: for tohwards hath energy to help, and to fling down. and vowel-courage-amazyeaho said to the man of tohwards, but what will we do for the hundred talents which i have given to the army of to-song-immersed-isra'al and the man of tohwards answered, vowelconsonants-ohyeah is able to give thee much more than this. then vowel-courage-amazyeaho differentiated them, to wit, the army that was come to him out of gray-fruitful-afraim, to go home again: wherefore their nose-anger was greatly kindled against vowel-acknowledge-yeahodah, and they resetted home in great nose-anger. and vowel-courage-amazyeaho strengthened himself, and led forth his with, and went to the valley of salt, and hit of betweeners of hair-seir ten thousand. and other ten thousand left alive did betweeners of vowel-acknowledge-yeahodah carry away sit-captive, and brought them to the top of the rock, and flung them down from the top of the rock, that they all were hatched in pieces. but the soldiers of the army which vowel-courage-amazyeaho sent back, that they should not go with him to war, fell upon the cities of vowel-acknowledge-yeahodah, from keep-samaria even to house-of-wrath-bet-horon, and hit three thousand of them, and took much spoil. now it came to pass, after that vowel-courage-amazyeaho was come from the hitting of the man-red-adomites, that he brought the tohwards of betweeners of hair-seir, and standstayed them up to be his tohwards, and bowed down himself before them, and scorched incense to them. wherefore the nose-anger of vowelconsonants-ohyeah was kindled against vowel-courage-amazyeaho, and he sent to him a come-bringer, which said to him, why hast thou sought after the tohwards of the with, which could not snatch 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 made of the king's counsel? forbear; why shouldest thou be hit? then the come-bringer forbore, and said, i know that tohwards hath determined to swim-ruin thee, because thou hast done this, and hast not hearkened to my counsel. then vowel-courage-amazyeaho

king of vowel-acknowledge-yeahodah took advice, and sent to give-up-joash, betweener of hold-vowel-yeahoahac, betweener of he-yeah-jehu king of to-song-immersed-isra'al saying, come, let us hold one another in the face-turnings. and give-up-joash king of to-song-immersed-isra'al sent to vowel-courage-amazyeaho king of vowel-acknowledge-yeahodah, saying, the thistle that was in build-white-lebanon sent to the cedar that was in build-white-lebanon, saying, give thy daughter to my betweener to woman: and there pass-crossed by a animal of the field that was in build-white-lebanon, and trode down the thistle. thou sayest, lo, thou hast hit the man-red-adomites; and thine heart lifeth thee up to heavyweight-boast: abide now at home; why shouldest thou meddle to thine hurt, that thou shouldest fall, even thou, and vowel-acknowledge-yeahodah with thee? but vowel-courage-amazyeaho would not hear; for it came of tohwards, that he might give them into the hand of their enemies, because they sought after the tohwards of man-red-adom. so give-up-joash the king of to-song-immersed-isra'al upped; and they saw one another in the face-turnings, both he and vowel-courage-amazyeaho king of vowel-acknowledge-yeahodah, at house-of-sun-bet-shemesh, which belongeth to vowel-acknowledge-yeahodah. and vowel-acknowledge-yeahodah was injured before to-song-immersed-isra'al and they fled every man to his tent. and give-up-joash the king of to-song-immersed-isra'al took vowel-courage-amazyeaho king of vowel-acknowledge-yeahodah, betweener of give-up-joash, betweener of hold-vowel-yeahoahac, at house-of-sun-bet-shemesh, and brought him to cast-complete-jerusalem, and brake down the wall of cast-complete-jerusalem from the gate of gray-fruitful-afraim to the corner gate, four hundred cubits. and he took all the gold and the silver, and all the tools that were found in the alpha-beit-house of tohwards with red-worker-obod-adom, and the treasures of the king's house, the hostages also, and resetted to keep-samaria. and vowel-courage-amazyeaho betweener of give-up-joash king of vowel-acknowledge-yeahodah lived after the death of give-up-joash betweener of hold-vowel-yeahoahac king of to-song-immersed-isra'al fifteen years. now the remainder of the words of vowel-courage-amazyeaho, first and last, behold, are they not written in the recount-scroll of the kings of vowel-acknowledge-yeahodah and to-song-immersed-isra'al now after the time that vowel-courage-amazyeaho did turn aside from following vowelconsonants-ohyeah they made a conspiracy against him in cast-complete-jerusalem; and he fled to strike-lakish: but they sent to strike-lakish after him, and deaded him there. and they brought him upon horses, and buried him with his fathers in the city of vowel-acknowledge-yeahodah.

26

then all the with of vowel-acknowledge-yeahodah took vowel-goat-ucyehao, who was sixteen years old, and made him king in the room of his father vowel-courage-amazyeaho. he between-built hind-ailot, and restored it to vowel-acknowledge-yeahodah, after that the king slept with his fathers. sixteen years old was vowel-goat-ucyehao when he began to king, and he kinged fifty and two years in cast-complete-jerusalem. his mother's there-name also was vowel-all-jekoliyeh of cast-complete-jerusalem. and he did that which was turgor-immersed in the eyes of vowelconso-

nants-ohyeah, according to all that his father vowel-courage-amazeyahoh did. and he sought tohwards in the days of vowel-remember-cekaryeah, who had between-understanding in the visions of tohwards: and as long as he sought vowelconsonants-ohyeah, tohwards made him to succeed. and he emerged and warred against the splash-in-palestinians, and brake down the wall of winepress-gat and the wall of understand-building-jabneh, and the wall of fire-plunder-ashdod, and between-built cities about fire-plunder-ashdod, and among the splash-in-palestinians, and tohwards helped him against the splash-in-palestinians, and against the evening-pleasant-arabians that dwelt in cub-dwell-gurbaal, and the springs-mehunims. and the with-ammonites gave comfort-presents to vowel-goat-ucyehah: and his there-name spread abroad even to the coming in of narrows-develop-egypt; for he strengthened himself exceedingly. moreover vowel-goat-ucyehah between-built towers in cast-complete-jerusalem at the corner gate, and at the valley gate, and at the turning of the wall, and strengthened them. also he between-built towers in the word-desert, and mined earthlyngly wells: for he had much livestock both in the low-tide country, and in the low-lands: husbandmen also, and vine dressers in the mountains, and in damp-urnipe-grain-karmel: for he loved husbandry. moreover vowel-goat-ucyehah had an army of fighting men, that emerged to war by bands, according to the count of their account by the hand of to-move-je'al the scroll-recounters and vowel-do-ma'eseyehah the ruler, under the hand of vowel-camping-hananyehah, 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 made war with mighty energy, to help the king against the enemy. and vowel-goat-ucyehah prepared for them throughout all the army shields, and spears, and helmets, and habergeons, and bows, and slings to cast stones. and he made in cast-complete-jerusalem engines, invented by thoughtful men, to be on the towers and upon the bulwarks, to shoot arrow-halfers and great stones withal. and his there-name emerged far abroad; for he was wonderfully helped, till he was strong. but when he was strong, his heart tallied to his destruction: for he transgressed against vowelconsonants-ohyeah his tohwards, and went into the hall of vowelconsonants-ohyeah to burn incense upon the butcher-place of incense. and vowel-help-eceryehah the darkener went in after him, and with him fourscore darkener of vowelconsonants-ohyeah, that were of stratagem men: and they withstood vowel-goat-ucyehah the king, and said to him, it appertaineth not to thee, vowel-goat-ucyehah, to burn incense to vowelconsonants-ohyeah, but to the darkener the betweeners of gather-cabinet-aaron, that are dedicated to burn incense: emerge of the dedicated; for thou hast trespassed; neither will it be for thine heavy-weight from vowelconsonants-ohyeah tohwards. then vowel-goat-ucyehah was wroth, and had a censer in his hand to burn incense: and while he was wroth with the darkener, the narrow-waspishness even rose up in his forehead before the darkener in the alpha-beit-house of vowelconsonants-ohyeah, from beside the incense butcher-place. and vowel-help-eceryehah the chief darkener and all the darkener, saw upon him, and, behold, he was narrow-waspish in his forehead, and they thrust him out from there; yea, himself alarm-hasted also to emerge, because vowelconsonants-ohyeah had

touched him. and vowel-goat-ucyehah the king was a narrow-waspish to the day of his death, and dwelt in a several house, being a narrow-waspish; for he was cut off from the alpha-beit-house of vowelconsonants-ohyeah: and sound-io-jotam his betweenear was over the king's house, critic the with of the land. now the remainder of the words of vowel-goat-ucyehah, first and last, did vowel-stick-safe-ishuayehah the come-bringer, betweenear of courage-amoz, write. so vowel-goat-ucyehah slept with his fathers, and they buried him with his fathers in the field of the burial which belonged to the kings; for they said, he is a narrow-waspish: and sound-io-jotam his betweenear kinged in his stead.

27

sound-io-jotam was twenty and five years old when he began to king, and he kinged sixteen years in cast-complete-jerusalem. his mother's there-name also was inheritance-jerushah, the daughter of be-right-zadoq, and he did that which was turgor-immersed in the eyes of vowelconsonants-ohyeah, according to all that his father vowel-goat-ucyehah did: howbeit he came not into the hall of vowelconsonants-ohyeah. and the with did yet swim-ruinly. he between-built the high gate of the alpha-beit-house of vowelconsonants-ohyeah, and on the wall of tower-darkness-small-white-cloud-eofel he between-built much. moreover he between-built cities in the mountains of vowel-acknowledge-yeahodah, and in the forests he between-built castles and towers. he fought also with the king of the with-ammonites, and was strong against them. and betweeners of with-ammon gave him the same year an hundred talents of silver, and ten thousand measures of wheat, and ten thousand of barley. so much did betweeners of with-ammon pay to him, both the second year, and the third. so sound-io-jotam became strong, because he prepared his ways before vowelconsonants-ohyeah his tohwards. now the remainder of the words of sound-io-jotam, and all his wars, and his ways, lo, they are written in the recount-scroll of the kings of to-song-immersed-isra'al and vowel-acknowledge-yeahodah. he was five and twenty years old when he began to king, and kinged sixteen years in cast-complete-jerusalem. and sound-io-jotam slept with his fathers, and they buried him in the city of dude-david: and hold-ahac his betweenear kinged in his stead.

28

hold-ahac was twenty years old when he began to king, and he kinged sixteen years in cast-complete-jerusalem: but he did not that which was turgor-immersed in the eyes of vowelconsonants-ohyeah, like dude-david his father: for he walked in the ways of the kings of to-song-immersed-isra'al and made also blendeds for possessors-belim. moreover he burnt incense in the valley of betweenear of doze-hinnom, and burnt his betweeners in the fire, after the abominations of the body-nations whom vowelconsonants-ohyeah had cast out before betweeners of to-song-immersed-isra'al he butchered also and burnt incense in the in-whats, and on the mountains, and under every green tree. wherefore vowelconsonants-ohyeah his tohwards gave him into the hand of the king of high-aram-syria and they hit him, and carried away a great multitude of them sit-captives, and brought them to quiet-bag-damasqu. and he was

also gave into the hand of the king of to-song-immersed-isra'al who hit him with a great hitting. for inspector-peqah betweener of vowel-high-remalyeaho killed in vowel-acknowledge-yeahodah an hundred and twenty thousand in one day, which were all of stratagem men; because they had forsaken vowelconsonants-ohyeah towards of their fathers. and my-male-cikri, a herobloke of gray-fruitful-afraim, killed vowel-do-ma'eseyeaho the king's betweener and get-up-my-help-ecriqam the governor of the house, and envy-buy-to-alqanah that was next to the king. and betweeners of to-song-immersed-isra'al carried away sit-captive of their brethren two hundred thousand, women, betweeners, and betweenas, and took also away much spoil from them, and brought the spoil to keep-samaria. but a come-bringer of vowelconsonants-ohyeah was there, whose there-name was until-encourage-oded: and he emerged before the army that came to keep-samaria, and said to them, behold, because vowelconsonants-ohyeah towards of your fathers was wroth with vowel-acknowledge-yeahodah, he hath gave them into your hand, and ye have killed them in a rage that reacheth up to namespaces. and now ye purpose to keep under betweeners of vowel-acknowledge-yeahodah and cast-complete-jerusalem for workers and bondwomen to you: but are there not with you, even with you, sins against vowelconsonants-ohyeah your tohwards? now hear me therefore, and deliver the sit-captives again, which ye have taken sit-captive of your brethren: for the scorching nose-anger of vowelconsonants-ohyeah is upon you. then certain of the heads of betweeners of gray-fruitful-afraim, vowel-help-eceryeaho betweener of camping-io-johanan, vowel-bornfirst-berekyeaho betweener of complete-meshilemot, and vowel-strong-jehicqyehao betweener of complete-shallum, and with-burden-emasah betweener of loiter-hinder-hadlai, stood up against them that came from the war, and said to them, ye will not bring in the sit-captives hither: for whereas we have faulted against vowelconsonants-ohyeah already, ye intend to add more to our misses and to our fault: for our fault is great, and there is scorching nose-anger against to-song-immersed-isra'al so the armed men left the sit-captives and the spoil before the immersed-princes and all the assembly. and the men which were expressed by there-name 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 moon-smell-jericho, the city of palm trees, to their brethren: then they resetted to keep-samaria. at that time did king hold-ahac send to the kings of pine-song-immersed-syria to help him. for again the man-red-adomites had come and hit vowel-acknowledge-yeahodah, and carried away sit-captives. the splash-in-palestinians also had invaded the cities of the low-tide country, and of the south of vowel-acknowledge-yeahodah, and had captured house-of-sun-bet-shemesh, and ram-ajalon, and wall-compound-gederoth, and defense-shoko with the villages thereof, and prevent-timneh with the villages thereof, gimzo also and the villages thereof: and they dwelt there. for vowelconsonants-ohyeah surrendered vowel-acknowledge-yeahodah low because of hold-ahac king of to-song-immersed-isra'al for he made vowel-acknowledge-yeahodah naked, and pass-crossed over sore against vowelconsonants-ohyeah. and fallen-fall-ban-tilgat-pilneser king of pine-song-immersed-syria came to him, and

develop-narrowed him, but strengthened him not. for hold-ahac took away a part out of the alpha-beit-house of vowelconsonants-ohyeah, and out of the house of the king, and of the immersed-princes, and gave it to the king of pine-song-immersed-syria but he helped him not. and in the time of his distress did he trespass yet more against vowelconsonants-ohyeah: this is that king hold-ahac. for he butchered to the tohwards of quiet-bag-damasquus, which hit him: and he said, because the tohwards of the kings of high-aram-syria help them, therefore will i butcher to them, that they may help me. but they were the ruin of him, and of all to-song-immersed-isra'al and hold-ahac added together the tools of the alpha-beit-house of tohwards, and cut in pieces the tools of the alpha-beit-house of tohwards, and closed up the thresholds of the alpha-beit-house of vowelconsonants-ohyeah, and he made him butcher-places in every corner of cast-complete-jerusalem. and in every several city of vowel-acknowledge-yeahodah he made in-whats to burn incense to other tohwards, and provoked to anger vowelconsonants-ohyeah tohwards 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 vowel-acknowledge-yeahodah and to-song-immersed-isra'al and hold-ahac slept with his fathers, and they buried him in the city, in cast-complete-jerusalem: but they brought him not into the sepulchres of the kings of to-song-immersed-isra'al and vowel-strong-heceqyehao his betweener kinged in his stead.

29

vowel-strong-heceqyehao began to king when he was five and twenty years old, and he kinged nine and twenty years in cast-complete-jerusalem. and his mother's there-name was vowel-my-father-abyeaho, the daughter of vowel-remember-cekaryeah. and he did that which was turgor-immersed in the eyes of vowelconsonants-ohyeah, according to all that dude-david his father had done. he in the first year of his king, in the first month, opened the openings of the alpha-beit-house of vowelconsonants-ohyeah, and strengthened them. and he brought in the darkener and the borrow-join-levites, and added them together into the east street, and said to them, hear me, ye borrow-join-levites, dedicated now yourselves, and dedicated the alpha-beit-house of vowelconsonants-ohyeah towards of your fathers, and let emerge the filthiness out of the dedicated place. for our fathers have trespassed, and done that which was break-visual in the eyes of vowelconsonants-ohyeah our tohwards, and have forsaken him, and have turned away their face-turnings from the habitation of vowelconsonants-ohyeah, and gave their necks. also they have closed up the doors of the porch, and give out the lamps, and have not burned incense nor onupped onups in the dedicated place to the tohwards of to-song-immersed-isra'al wherefore the foaming of vowelconsonants-ohyeah was upon vowel-acknowledge-yeahodah and cast-complete-jerusalem, and he hath gave them to trouble, to astonishment, and to whistling, as ye see with your eyes. for, lo, our fathers have fallen by the sword, and our betweeners and our betweenas and our women are in sit-captivity for this. now it is in mine heart to make a alignment with vowelconsonants-ohyeah tohwards of to-song-immersed-isra'al that his scorching nose-anger may turn away from us. my betweeners, be not now negligent: for vowelconsonants-ohyeah hath chosen

you to stand before him, to serve him, and that ye should immerse to him, and burn incense. then the borrow-join-levites arose, wipe-mahat between of with-burden-emasai, and to-vowel-io-jo'al between of vowel-help-eceryeaho, of the betweeners of the endure-qohatites: and of the betweeners of bitter-merari, ring-tinkle-qish between of my-worker-ebdi, and vowel-help-eceryeaho between of jehalelel: and of the stranger-gershonites; brother-io-joah between of lewdness-cimah, and delight-while-eden between of brother-io-joah: and of the betweeners of bring-to-alizafan; keepguard-shimri, and to-move-jei'al: and of the betweeners of add-collect-asaf; vowel-remember-cekaryeah, and vowel-given-matanyeah: and of the betweeners of trusted-heman; to-live-jehi'al, and hear-shimei: and of the betweeners of hand-jedutun; vowel-hear-shemeyeaho, and my-goatness-to-ucial. and they added their brethren, and dedicated themselves, and came, according to the directive of the king, by the words of vowelconsonants-ohyeah, to top-brighten the alpha-beit-house of vowelconsonants-ohyeah. and the darkener went into the inner half of the alpha-beit-house of vowelconsonants-ohyeah, to top-brighten it, and let emerge all the stainedness that they found in the hall of vowelconsonants-ohyeah into the courtyard of the alpha-beit-house of vowelconsonants-ohyeah. and the borrow-join-levites took it, to carry it out abroad into the brook dark-mourning-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 vowelconsonants-ohyeah: so they dedicated the alpha-beit-house of vowelconsonants-ohyeah in eight days; and in the sixteenth day of the first month they made an end. then they went in to vowel-strong-heceqyeho the king, and said, we have top-brightend all the alpha-beit-house of vowelconsonants-ohyeah, and the butcher-place of onup, with all the tools thereof, and the bread system send-table with all the tools thereof. moreover all the tools, which king holdahac in his king abandoned in his going over the top, have we prepared and dedicated, and, chest-envision, they are before the butcher-place of vowelconsonants-ohyeah. then vowel-strong-heceqyeho the king rose early, and added the rulers of the city, and upped to the alpha-beit-house of vowelconsonants-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 vowel-acknowledge-yeahodah. and he said to the darkener the betweeners of gather-cabinet-aaron to high them on the butcher-place of vowelconsonants-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 supported 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 to-song-immersed-isra'al for the king said that the onup and the misser should be made for all to-song-immersed-isra'al and he standstayed the borrow-join-levites in the alpha-beit-house of vowelconsonants-ohyeah with cymbals, with psalteries, and with harps, according to the directive of dude-david, and of tell-luck-gad the king's chest-envisionr, and givenatan the come-bringer: for so was the directive of

vowelconsonants-ohyeah by his come-bringers. and the borrow-join-levites stood with the tools of dude-david, and the darkener with the trumpets. and vowel-strong-heceqyeho said to to onup the onup upon the butcher-place. and when the onup began, the immersed-song of vowelconsonants-ohyeah began also with the trumpets, and with the tools ordained by dude-david king of to-song-immersed-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 vowel-strong-heceqyeho the king and the immersed-princes said to the borrow-join-levites to sing cheer to vowelconsonants-ohyeah with the words of dude-david, and of add-collect-asaf the chest-envisionr. and they sang cheers with gladness, and they bowed their heads and bowed. then vowel-strong-heceqyeho answered and said, now ye have fill yourselves to vowelconsonants-ohyeah, come near and bring butchers and thanks into the alpha-beit-house of vowelconsonants-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 vowelconsonants-ohyeah. and the dedicated things were six hundred cattle and three thousand sheep. but the darkener were too few, so that they could not flay all the onups: wherefore their brethren the borrow-join-levites did strenghten them, till the work was ended, and until the other darkener had dedicated themselves: for the borrow-join-levites were more turgor-immersed in heart to dedicated themselves than the darkener. and also the onups were in abundance, with the fat of the completers, and the pourings forevery onup. so the work of the alpha-beit-house of vowelconsonants-ohyeah was set in order. and vowel-strong-heceqyeho be gladd, and all the with, that tohwards had prepared the with: for the word was done suddenly.

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and vowel-strong-heceqyeho sent to all to-song-immersed-isra'al and vowel-acknowledge-yeahodah, and wrote letters also to gray-fruitful-afraim and sleep-change-manasseh, that they should come to the alpha-beit-house of vowelconsonants-ohyeah at cast-complete-jerusalem, to keep the stopskip to vowelconsonants-ohyeah tohwards of to-song-immersed-isra'al for the king had taken counsel, and his immersed-princes, and all the assembly in cast-complete-jerusalem, to keep the stopskip in the second month. for they could not keep it at that time, because the darkener had not dedicated themselves sufficiently, neither had the with added themselves together to cast-complete-jerusalem. and the word pleased the king and all the assembly. so they standstayed a word to cross-voice throughout all to-song-immersed-isra'al from seven-well-bar-shebe even to discuss-court-dan that they should come to keep the stopskip to vowelconsonants-ohyeah tohwards of to-song-immersed-isra'al at cast-complete-jerusalem: for they had not done it of a long time in such sort as it was written. so the posts went with the letters from the king and his immersed-princes throughout all to-song-immersed-isra'al and vowel-acknowledge-yeahodah, and according to the directive of the king, saying, ye betweeners

of to-song-immersed-isra'el turn again to vowelconsonants-ohyeah towards of their-wing-organ-abraham, laugh-iz'haq, and to-song-immersed-isra'el and he will reset to the remnant of you, that are eject-escaped out of the hand of the kings of pine-song-immersed-syria and be not ye like your fathers, and like your brethren, which trespassed against vowelconsonants-ohyeah towards of their fathers, who therefore gave them up to name-desolation, as ye see. now be ye not stiffnecked, as your fathers were, but yield yourselves to vowelconsonants-ohyeah, and come into his dedicated, which he hath dedicated to world: and work vowelconsonants-ohyeah your towards, that the scorchingness of his nose-anger may turn away from you. for if ye turn again to vowelconsonants-ohyeah, your brethren and your betweeners will find womb-ing before them that lead them sit-captive, so that they will come again into this land: for vowelconsonants-ohyeah your towards is camping and womb-ing, and will not turn aside his face-turnings from you, if ye reset to him. so the posts pass-crossed from city to city through the land of gray-fruitful-afraim and sleep-change-manasseh even to garbage-fertile-cebulun: but they laughed them to play-grind, and play-grinded them. nevertheless divers of happy-confirm-asher and sleep-change-manasseh and of garbage-fertile-cebulun surrendered themselves, and came to cast-complete-jerusalem. also in vowel-acknowledge-yeahodah the hand of towards was to give them one heart to do the directive of the king and of the immersed-princes, by word vowelconsonants-ohyeah. and there assembled at cast-complete-jerusalem much with to feast the feast of matzas in the second month, a very great assembly. and they arose and turned aside the butcher-places that were in cast-complete-jerusalem, and all the butcher-places for incense turned they aside, and flung them into the brook dark-mourning-kidron. then they slaughtered the stopskip on the fourteenth day of the second month: and the darkener and the borrow-join-levites were humiliated, and dedicated themselves, and brought in the onups into the alpha-beit-house of vowelconsonants-ohyeah. and they stood in their place after their criterion, according to the drops-of-teaching-tora of extract-mose the man of towards: the darkener sprinkled the blood, which they received of the hand of the borrow-join-levites. for there were many in the assembly that were not dedicated: therefore the borrow-join-levites had the charge of the slaughtering of the stopskips foreverly one that was not top-bright, to dedicated them to vowelconsonants-ohyeah. for a multitude of the with, even many of gray-fruitful-afraim, and sleep-change-manasseh, hire-wage-is-sachar, and garbage-fertile-cebulun, had not out-of-towned themselves, yet did they eat the stopskip otherwise than it was written. but vowel-strong-heceqyeaho self-crimeed for them, saying, the good vowelconsonants-ohyeah out-of-town every one that prepareth his heart to seek towards, vowelconsonants-ohyeah towards of his fathers, though he be not top-brightend according to the top-brightening of the dedicated. and vowelconsonants-ohyeah hearkened to vowel-strong-heceqyeaho, and healed the with. and betweeners of to-song-immersed-isra'el that were present at cast-complete-jerusalem kept the feast of matzas seven days with great gladness: and the borrow-join-levites and the darkener cheered vowelconsonants-ohyeah day by day, singing with goat-loud tools to vowelconsonants-ohyeah. and vowel-strong-heceqyeaho worded comfortably to all the borrow-join-levites that taught the

good knowledge of vowelconsonants-ohyeah: and they did eat throughout the feast seven days, butchering completers, and making confession to vowelconsonants-ohyeah towards of their fathers. and the whole assembly took counsel to keep other seven days: and they kept other seven days with gladness. for vowel-strong-heceqyeaho king of vowel-acknowledge-yeahodah did give to the assembly a thousand bulls and seven thousand sheep; and the immersed-princes gave to the assembly a thousand bulls and ten thousand sheep: and a great number of darkener dedicated themselves. and all the assembly of vowel-acknowledge-yeahodah, with the darkener and the borrow-join-levites, and all the assembly that came out of to-song-immersed-isra'el and the strangers that came out of the land of to-song-immersed-isra'el and that dwelt in vowel-acknowledge-yeahodah, be gladd. so there was great gladness in cast-complete-jerusalem: for since the time of complete-solomon betweeners of dude-david king of to-song-immersed-isra'el there was not the like in cast-complete-jerusalem. then the darkener the borrow-join-levites arose and first-pooled the with: and their voice was heard, and their criming came to his dedicated residence place, even to namespaces.

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now when all this was finished, all to-song-immersed-isra'el that were present emerged to the cities of vowel-acknowledge-yeahodah, and fractured the status-posts in pieces, and hewn down the prosperity-fortuna-asherahs, and ntzthrew down the in-whats and the butcher-places out of all vowel-acknowledge-yeahodah and righthand-child-benjamin, in gray-fruitful-afraim also and sleep-change-manasseh, until they had fishing-net-destroyed them all. then all betweeners of to-song-immersed-isra'el resetted, every man to his holding, into their own cities. and vowel-strong-heceqyeaho standstayed the parts of the darkener and the borrow-join-levites after their parts, every man according to his work, the darkener and borrow-join-levites for onups and for completers, to immerser, and to give thanks, and to cheer in the gates of the camps of vowelconsonants-ohyeah. he name-thereed also the king's portion of his substance for the onups, to wit, for the morning and evening onups, and the onups for the settlings, and for the new moons, and for the name-there feasts, as it is written in the drops-of-teaching-tora of vowelconsonants-ohyeah. moreover he said to the with that dwelt in cast-complete-jerusalem to give the portion of the darkener and the borrow-join-levites, that they might be strengthen in the drops-of-teaching-tora of vowelconsonants-ohyeah. and as soon as the word came abroad, betweeners of to-song-immersed-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 betweeners of to-song-immersed-isra'el and vowel-acknowledge-yeahodah, that dwelt in the cities of vowel-acknowledge-yeahodah, they also let emerge in the tithe of cattle and sheep, and the tithe of dedicated things which were dedicated to vowelconsonants-ohyeah their towards, and laid them by heaps. in the third month they began to lay the foundation of the heaps, and finished them in the seventh month. and when vowel-strong-heceqyeaho and the immersed-princes came and chest-envisioned the heaps, they first-pooled vowelconsonants-ohyeah,

and his with to-song-immersed-isra'el then vowel-strong-heceqyehao questioned with the darkener and the borrow-join-levites concerning the heaps. and vowel-help-eceryehao the chief darkener of the house of be-right-zadoq answered him, and said, since the with began to bring the highings into the alpha-beit-house of vowelconsonants-ohyeah, we have had seven-enough to eat, and have left seven-plenty: for vowel-consonants-ohyeah hath first-pooled his with; and that which is left is this great store. then vowel-strong-heceqyehao said to to prepare chambers in the alpha-beit-house of vowelconsonants-ohyeah; and they prepared them, and brought in the onupings and the tithes and the dedicated things hide-trainingfully: over which vowel-honest-kononyehao the borrow-join-levite was governor, and hear-shimei his brother was the next, and to-live-jehi'al, and vowel-goat-strong-ecacyehao, and landed-nahat, and to-do-esah'al, and highs-jer-imot, and dowry-vowel-yeahocabad, and to-my-to-alial, and vowel-support-ismakeyehao, and wipe-mahat, and betweener-vowel-benayehao, were accountants under the hand of vowel-honest-kononyehao and hear-shimei his brother, at the commandment of vowel-strong-heceqyehao the king, and vowel-help-eceryehao the governor of the alpha-beit-house of to-hwards, and qur'an-call-qora betweener of summon-imnah the borrow-join-levite, the gatekeeper toward the east, was over the generouss of to-hwards, to distribute the highs of vowelconsonants-ohyeah, and the most dedicated things. and next him were delight-while-eden, and from-right-hand-miniamin, and vowelconsonants-stick-safe-yeahoshua, and vowel-hear-shemeyehao, vowel-say-amaryehao, and vowel-habitation-shekanyehao, in the cities of the darkener, in their name-there office, to give to their brethen 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 cometh into the alpha-beit-house of vowelconsonants-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 borrow-join-levites from twenty years old and upward, in their charges by their parts; and to the genealogy of all their little ones, their women, and their betweeners, and their betweenas, through all the assembly: for in their set office they dedicated themselves in dedication: also of the betweeners of gather-cabinet-aaron the darkener, which were in the fields of the plots of their cities, in every several city, the men that were expressed by there-name, to give portions to all the remember-males among the darkener, and to all that were reckoned by genealogies among the borrow-join-levites. and thus did vowel-strong-heceqyehao throughout all vowel-acknowledge-yeahodah, and wrought that which was good and turgor-immersed and truth before vowelconsonants-ohyeah his to-hwards. and in every doing that he began in the work of the alpha-beit-house of to-hwards, and in the drops-of-teaching-tora and in the directives, to seek his to-hwards, he did it with all his heart, and succeeded.

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after these words, and the establishment thereof, scorching-senaherib king of pine-song-immersed-syria came, and came into vowel-acknowledge-yeahodah, and encamped against the fenced cities, and thought to hatch them for himself. and when vowel-strong-heceqyehao chest-envisioned that scorching-

senaherib was come, and that he was purposed to fight against cast-complete-jerusalem, he took counsel with his immersed-princes 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 block-plugged all the fountains, and the brook that washed through the midst of the land, saying, why should the kings of pine-song-immersed-syria come, and find much water? also he strengthened himself, and between-built up all the wall that was broken, and raised it up to the towers, and another wall without, and strengthened full-millo in the city of dude-david, and made send-weapons and shields in abundance. and he gave captains of stratagem 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 strong, be not afraid nor dismayed for the king of pine-song-immersed-syria nor for all the multitude that is with him: for there be more with us than with him: with him is an arm of immersed-flesh but with us is vowelconsonants-ohyeah our to-hwards to help us, and to fight our wars. and the with supported upon the words of vowel-strong-heceqyehao king of vowel-acknowledge-yeahodah. after this did scorching-senaherib king of pine-song-immersed-syria send his workers to cast-complete-jerusalem, (but he himself laid siege against strike-lakish, and all his proverb-rule with him,) to vowel-strong-heceqyehao king of vowel-acknowledge-yeahodah, and to all vowel-acknowledge-yeahodah that were at cast-complete-jerusalem, saying, thus saith scorching-senaherib king of pine-song-immersed-syria whereon do ye be sure, that ye abide in the siege in cast-complete-jerusalem? doth not vowel-strong-heceqyehao persuade you to give over yourselves to die by famine and by thirst, saying, vowelconsonants-ohyeah our to-hwards will give us out of the hand of the king of pine-song-immersed-syria hath not the same vowel-strong-heceqyehao turned aside his in-whats and his butcher-places, and said to vowel-acknowledge-yeahodah and cast-complete-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-hwards of the nations of those lands any ways able to snatch their lands out of mine hand? who was there among all the to-hwards of those nations that my fathers fishing-net-destroyed, that could snatch his with out of mine hand, that your to-hwards should be able to snatch you out of mine hand? now therefore let not vowel-strong-heceqyehao deceive you, nor persuade you on this manner, neither yet hide-train him: for no to-hwards of any nation or kingdom was able to snatch his with out of mine hand, and out of the hand of my fathers: how much less will your to-hwards snatch you out of mine hand? and his workers worded yet more against vowelconsonants-ohyeah to-hwards, and against his worker vowel-strong-heceqyehao. he wrote also recount-scrolls to winter on vowelconsonants-ohyeah to-hwards of to-song-immersed-isra'el and to speak against him, saying, as the to-hwards of the nations of other lands have not snatched their with out of mine hand, so will not the to-hwards of vowel-strong-heceqyehao snatch his with out of mine hand. then they read-called with a loud voice in the vowel-acknowledge-yeahodim speech to the with of cast-complete-jerusalem that were on the wall, to affright them, and to alarm-hasten them; that they might capture the city. and

they worded against the tohwards of cast-complete-jerusalem, as against the tohwards of the with of the land, which were the doing of the hands of earthling, and for this cause vowel-strong-heceqyeaoh the king, and the come-bringer vowel-stick-safe-ishuayeaoh betweener of courage-amoz, self-crimeed and cried to namespaces. and vowelconsonants-ohyeah sent an messenger, which cut off all the heroblokes of stratagem, and the leaders and captains in the camp of the king of pine-song-immersed-syria so he resettled with shame of face-turnings to his own land. and when he was come into the house of his tohwards, they that emerged of his own bowels hit him there with the sword. thus vowelconsonants-ohyeah stick-safed vowel-strong-heceqyeaoh and the settlers of cast-complete-jerusalem from the hand of scorching-senaherib the king of pine-song-immersed-syria and from the hand of all other, and guided them on every side. and many brought comfort-presents to vowelconsonants-ohyeah to cast-complete-jerusalem, and comfort-presents to vowel-strong-heceqyeaoh king of vowel-acknowledge-yeahodah: so that he was magnified in the eyes of all nations from thenceforth. in those days vowel-strong-heceqyeaoh was sick to the death, and self-crimeed to vowelconsonants-ohyeah: and he said to him, and he gave him a sign. but vowel-strong-heceqyeaoh completeed not again according to the benefit done to him; for his heart talled: therefore there was foaming upon him, and upon vowel-acknowledge-yeahodah and cast-complete-jerusalem. notwithstanding vowel-strong-heceqyeaoh surrendered himself for the pride of his heart, both he and the settlers of cast-complete-jerusalem, so that the foaming of vowelconsonants-ohyeah came not upon them in the days of vowel-strong-heceqyeaoh. and vowel-strong-heceqyeaoh had exceeding much heavyweightyes and heavyweight: and he made himself stores for silver, and for gold, and for precious stones, and for scents, and for shields, and for all manner of pleasant tools; 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 tohwards had given him substance very much. this same vowel-strong-heceqyeaoh also block-plugged the upper watercourse of belly-gihon, and let emerge it straight tilt-down to the west side of the city of dude-david. and vowel-strong-heceqyeaoh succeeded in all his doings. howbeit in the business of the ambassadors of the immersed-princes of in-mix-fade-babel, who sent to him to enquire of the wonder that was done in the land, tohwards left him, to try him, that he might know all that was in his heart. now the remainder of the words of vowel-strong-heceqyeaoh, and his kindness, chest-envision, they are written in the chest-vision of vowel-stick-safe-ishuayeaoh the come-bringer, betweener of courage-amoz, and in the recount-scroll of the kings of vowel-acknowledge-yeahodah and to-song-immersed-isra'al and vowel-strong-heceqyeaoh slept with his fathers, and they buried him in the chiefest of the sepulchres of the betweeners of dude-david: and all vowel-acknowledge-yeahodah and the settlers of cast-complete-jerusalem did him heavyweight at his death. and sleep-change-manasseh his betweener kinged in his stead.

sleep-change-manasseh was twelve years old when he began to king, and he kinged fifty and five years in cast-complete-jerusalem: but did that which was break-visual in the eyes of vowelconsonants-ohyeah, like to the taboos of the body-nations, whom vowelconsonants-ohyeah had cast out before betweeners of to-song-immersed-isra'al for he between-built again the in-whats which vowel-strong-heceqyeaoh his father had demolished, and he reared up butcher-places for possessors-belim, and made prosperity-fortuna-asherahs, and bowed all the army of namespaces, and worked them. also he between-built butcher-places in the alpha-beit-house of vowelconsonants-ohyeah, whereof vowelconsonants-ohyeah had said, in cast-complete-jerusalem will my there-name be to world. and he between-built butcher-places for all the army of namespaces in the two courtyards of the alpha-beit-house of vowelconsonants-ohyeah. and he quarrelled his betweeners to pass-cross through the fire in the valley of betweener of doze-hinnom: also he observed thick-cloudy-times, and used enchantments, and used spell-castercraft, and dot with a familiar breathwind, and with wizards: he wrought much break-visual in the eyes of vowelconsonants-ohyeah, to provoke him to anger. and he name-there a chisel-sculpture, the emblem which he had made, in the alpha-beit-house of tohwards, of which tohwards had said to dude-david and to complete-solomon his betweener in this house, and in cast-complete-jerusalem, which i have chosen before all the branch of to-song-immersed-isra'al will i name-there my there-name to world: neither will i any more turn aside the foot of to-song-immersed-isra'al from out of the earth which i have standstay for your fathers; so that they will take heed to do all that i have directed them, according to the whole drops-of-teaching-tora and the statutes and the criterions by the hand of extract-mose. so sleep-change-manasseh made vowel-acknowledge-yeahodah and the settlers of cast-complete-jerusalem to err, and to do more break-visual than the body-nations, whom vowelconsonants-ohyeah had destroyed before betweeners of to-song-immersed-isra'al and vowelconsonants-ohyeah worded to sleep-change-manasseh, and to his with: but they would not hearken. wherefore vowelconsonants-ohyeah brought upon them the captains of the army of the king of pine-song-immersed-syria which captered sleep-change-manasseh among the thorns, and chained him with fetters, and carried him to in-mix-fade-babel. and when he was in narrows, he besought vowelconsonants-ohyeah his tohwards, and surrendered himself greatly before the tohwards of his fathers, and self-crimeed to him: and he was in-treated of him, and heard his supplication, and brought him again to cast-complete-jerusalem into his kingdom. then sleep-change-manasseh knew that vowelconsonants-ohyeah he was tohwards. now after this he between-built a half-wall without the city of dude-david, on the west side of belly-gihon, in the valley, even to the coming in at the fish gate, and compassed about tower-darkness-small-white-cloud-eofel, and raised it up a very great tallness, and name-there captains of war in all the fenced cities of vowel-acknowledge-yeahodah. and he turned aside the strange-substantial tohwards, and the emblem out of the alpha-beit-house of vowelconsonants-ohyeah, and all the butcher-places that he had between-built in the mountain of the alpha-beit-house of vowelconsonants-ohyeah, and

in cast-complete-jerusalem, and flung them out of the city, and he repaired the butcher-place of vowelconsonants-ohyeah, and butchered thereon completers and thanks, and said to vowel-acknowledge-yeahodah to work vowelconsonants-ohyeah towards of to-song-immersed-isra'al nevertheless the with did butcher still in the in-whats, yet to vowelconsonants-ohyeah their towards only. now the remainder of the words of sleep-change-manasseh, and his criming to his towards, and the words of the chest-envisioners that worded to him in the there-name of vowelconsonants-ohyeah towards of to-song-immersed-isra'al chest-envision, they are written in the book of the kings of to-song-immersed-isra'al his criming also, and how towards was intreated of him, and all his misses, and his trespass, and the places wherein he between-built in-whats, and standstayd up prosperity-fortuna-asherahs and chisel-sculptures, before he was surrendered: chest-envision, they are written among the words of the chest-envisioners. so sleep-change-manasseh slept with his fathers, and they buried him in his own house: and hide-train-amon his betweener kinged in his stead. hide-train-amon was two and twenty years old when he began to king, and kinged two years in cast-complete-jerusalem. but he did that which was break-visual in the eyes of vowelconsonants-ohyeah, as did sleep-change-manasseh his father: for hide-train-amon butchered to all the chisel-sculptures which sleep-change-manasseh his father had made, and worked them; and surrendered not himself before vowelconsonants-ohyeah, as sleep-change-manasseh his father had surrendered himself; but hide-train-amon faulted more and more. and his workers conspired against him, and deaded him in his own house. but the with of the land hit all them that had conspired against king hide-train-amon and the with of the land made vowel-fire-josyehao his betweener king in his stead.

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vowel-fire-josyehao was eight years old when he began to king, and he kinged in cast-complete-jerusalem one and thirty years. and he did that which was turgor-immersed in the eyes of vowelconsonants-ohyeah, and walked in the ways of dude-david his father, and turned aside 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 towards of dude-david his father: and in the twelfth year he began to top-brighten vowel-acknowledge-yeahodah and cast-complete-jerusalem from the in-whats, and the prosperity-fortuna-asherahs, and the chisel-sculptures, and the blendeds, and they demolished the butcher-places of possessors-belim in his presence; and the conceive-sunflowers, that were on high on them, he hewn down; and the prosperity-fortuna-asherahs, and the chisel-sculptures, and the blendeds, he fractured, 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 vowel-acknowledge-yeahodah and cast-complete-jerusalem. and so did he in the cities of sleep-change-manasseh, and gray-fruitful-afraim, and hear-home-simeon, even to cunning-twist-naftali, with their mattocks round about. and when he had demolished the butcher-places and the prosperity-fortuna-asherahs, and had beaten the chisel-sculptures into powder, and hewn down all the conceive-sunflowers throughout all the land of to-

song-immersed-isra'al he resetted to cast-complete-jerusalem. now in the eighteenth year of his king, when he had top-brightend the land, and the house, he sent cony-shafan betweener of vowel-delegate-azalyeaho, and vowel-do-ma'eseyehao the governor of the city, and brother-io-joah betweener of brother-io-joahaz the recorder, to strengthen the alpha-beit-house of vowelconsonants-ohyeah his towards. and when they came to vowel-part-hilqyehao the high darkener they gave the money that was brought into the alpha-beit-house of towards, which the borrow-join-levites that kept the thresholds had added of the hand of sleep-change-manasseh and gray-fruitful-afraim, and of all the remnant of to-song-immersed-isra'al and of all vowel-acknowledge-yeahodah and righthand-child-benjamin; and they resetted to cast-complete-jerusalem. and they give it in the hand of the workmen that had the accounting of the alpha-beit-house of vowelconsonants-ohyeah, and they gave it to the workmen that wrought in the alpha-beit-house of vowelconsonants-ohyeah, to strengthen and strengthen the house: even to the artificers and between-builders gave they it, to buy mined stone, and timber for couplings, and to floor the houses which the kings of vowel-acknowledge-yeahodah had swim-ruined. and the men did the work hide-trainingfully: and the accountants of them were come-on-jahat and vowel-worker-eobadyeaho, the borrow-join-levites, of the betweeners of bitter-merari; and vowel-remember-cekaryeah and complete-meshullam, of the betweeners of the endure-qohatites, accountables; and other of the borrow-join-levites, all that could between-understand of tools of music. also they were over the bearers of burdens, and were overseers of all that wrought the work in any manner of work: and of the borrow-join-levites there were scroll-recounterss, and officers, and gatekeepers. and when they let emerge the money that was let emerge into the alpha-beit-house of vowelconsonants-ohyeah, vowel-part-hilqyehao the darkener found a recount-scroll of the drops-of-teaching-tora of vowelconsonants-ohyeah given by extract-mose. and vowel-part-hilqyehao answered and said to cony-shafan the scroll-recounters, i have found the recount-scroll of the drops-of-teaching-tora in the alpha-beit-house of vowelconsonants-ohyeah. and vowel-part-hilqyehao gave the recount-scroll to cony-shafan. and cony-shafan 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 vowelconsonants-ohyeah, and have gave it into the hand of the accountants, and to the hand of the workmen. then cony-shafan the scroll-recounters recounted the king, saying, vowel-part-hilqyehao the darkener hath given me a recount-scroll. and cony-shafan read-called it before the king, and it came to pass, when the king had heard the words of the drops-of-teaching-tora that he rent his clothes. and the king directed vowel-part-hilqyehao, and my-brother-got-up-ahiqam betweener of cony-shafan, and worked-them-ebdon betweener of who's-coward-mikah, and cony-shafan the scroll-recounters, and vowel-do-esaiyehao a worker of the king's, saying, go, enquire of vowelconsonants-ohyeah for me, and for them that are left in to-song-immersed-isra'al and in vowel-acknowledge-yeahodah, concerning the words of the recount-scroll that is found: for great is the wrath of vowelconsonants-ohyeah that is poured out upon us, because our fathers have not kept word

vowelconsonants-ohyeah, to do after all that is written in this recount-scroll. and vowel-part-hilqyehao, and they that the king had name-thereed, went to universe-mole-huldah the come-bringeress, the woman of complete-shallum betweener of bag-endure-tiqvat, betweener of missing-hasrah, keeper of the wardrobe; (now she settled in cast-complete-jerusalem in the college) and they worded to her to that effect. and she answered them, thus saith vowelconsonants-ohyeah towards of to-song-immersed-isra'al tell ye the man that sent you to me, thus saith vowelconsonants-ohyeah, behold, i will bring break-visual upon this place, and upon the settlers thereof, even all the curses that are written in the recount-scroll which they have read-called before the king of vowel-acknowledge-yeahodah: because they have forsaken me, and have scorched incense to other tohwards, that they might provoke me to anger with all the doings of their hands; therefore my wrath will be poured out upon this place, and will not be quenched. and as for the king of vowel-acknowledge-yeahodah, who sent you to enquire of vowelconsonants-ohyeah, so will ye say to him, thus saith vowelconsonants-ohyeah tohwards of to-song-immersed-isra'al concerning the words which thou hast heard; because thine heart was tender, and thou didst surrender thyself before tohwards, 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 vowelconsonants-ohyeah. behold, i will gather thee to thy fathers, and thou will be added to thy grave in completeness, neither will thine eyes see all the break-visual 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 vowel-acknowledge-yeahodah and cast-complete-jerusalem. and the king upped into the alpha-beit-house of vowelconsonants-ohyeah, and all the men of vowel-acknowledge-yeahodah, and the settlers of cast-complete-jerusalem, and the darkener, and the borrow-join-levites, and all the with, great and small: and he read-called in their ears all the words of the recount-scroll of the alignment that was found in the alpha-beit-house of vowelconsonants-ohyeah. and the king stood in his place, and cut a alignment before vowelconsonants-ohyeah, to walk after vowelconsonants-ohyeah, and to keep his directives, and his testimonies, and his statutes, with all his heart, and with all his person, to perform the words of the alignment which are written in this recount-scroll. and he caused all that were standstay in cast-complete-jerusalem and righthand-child-benjamin to stand to it. and the settlers of cast-complete-jerusalem did according to the alignment of tohwards, the tohwards of their fathers. and vowel-fire-josyehao turned aside all the taboos out of all the countries that pertained to betweeners of to-song-immersed-isra'al and made all that were present in to-song-immersed-isra'al to work even to work vowelconsonants-ohyeah their tohwards. and all his days they didn't turn aside from behind vowelconsonants-ohyeah, the tohwards of their fathers.

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moreover vowel-fire-josyehao kept a stopskip to vowelconsonants-ohyeah in cast-complete-jerusalem: and they slaughtered the stopskip on the fourteenth day of the first month. and he standstayed the darkener in their charges, and strenghtend them to the work of

the alpha-beit-house of vowelconsonants-ohyeah, and said to the borrow-join-levites that understand-taught all to-song-immersed-isra'al which were dedicated to vowelconsonants-ohyeah, name-there the dedicated gather-cabinet in the house which complete-solomon betweener of dude-david king of to-song-immersed-isra'al did between-build; it will not be a burden upon your shoulders: work now vowelconsonants-ohyeah your tohwards, and his with to-song-immersed-isra'al and prepare yourselves by the houses of your fathers, after your parts, according to the writing of dude-david king of to-song-immersed-isra'al and according to the writing of complete-solomon his betweener and stand in the dedicated place according to the parts of the families of the fathers of your brethren the with, and after the part of the families of the borrow-join-levites. so slaughter the stopskip, and dedicated yourselves, and prepare your brethren, that they may do according to word vowelconsonants-ohyeah by the hand of extract-mose. and vowel-fire-josyehao 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 immersed-princes gave willingly to the with, to the darkener, and to the borrow-join-levites: vowel-part-hilqyehao and vowel-remember-cekaryeah and to-live-jehi'al, governors of the alpha-beit-house of tohwards, gave to the darkener for the stopskip highings two thousand and six hundred small cattle and three hundred cattle. vowel-establish-konanyehao also, and vowel-hear-shemeyehao and given-to-netane'al, his brethren, and vowel-account-hashabyehao and to-move-jei'al and dowry-vowel-yeahocabad, chief of the borrow-join-levites, gave to the borrow-join-levites for stopskip highings five thousand small cattle, and five hundred cattle. so the work was prepared, and the darkener stood in their place, and the borrow-join-levites in their parts, according to the king's directive. and they slaughtered the stopskip, and the darkener sprinkled the blood from their hands, and the borrow-join-levites flayed them. and they turned aside the onups, that they might give according to the divisions of the families of the with, to near-inward to vowelconsonants-ohyeah, as it is written in the recount-scroll of extract-mose. and so did they with the cattle. and they roasted the stopskip with fire according to the criterion: but the other dedicated offerings sod they in pots, and in success-saucer, 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 betweeners of gather-cabinet-aaron were busied in onuping of onups and the fat until night; therefore the borrow-join-levites prepared for themselves, and for the darkener the betweeners of gather-cabinet-aaron. and the singers the betweeners of add-collect-asaf were in their place, according to the directive of dude-david, and add-collect-asaf, and trusted-heman, and hand-jedutun the king's chest-envision; and the gatekeepers waited at every gate; they might not turn aside from their work; for their brethren the borrow-join-levites prepared for them. so all the work of vowelconsonants-ohyeah was prepared the same day, to keep the stopskip, and to onup onups upon the butcher-place of vowelconsonants-ohyeah, according to the directive of king vowel-fire-josyehao. and betweeners of to-song-immersed-isra'al that were present kept the stopskip at that time, and the feast of matzas seven days. and there was no stopskip like to that kept in to-song-immersed-

isra'al from the days of to-his-namethere-samu'al the come-bringer; neither did all the kings of to-song-immersed-isra'al keep such a stopskip as vowel-fire-josyeaho kept, and the darkener, and the borrow-join-lewives, and all vowel-acknowledge-yeahodah and to-song-immersed-isra'al that were present, and the settlers of cast-complete-jerusalem. in the eighteenth year of the king of vowel-fire-josyeaho was this stopskip kept. after all this, when vowel-fire-josyeaho had prepared the temple, lame-beaten-neko king of narrows-develop-egypt upped to fight against lamb-withdraw-karkemish by fruit-cow-euphrates: and vowel-fire-josyeaho emerged against him. but he sent ambassadors to him, saying, what have i to do with thee, thou king of vowel-acknowledge-yeahodah? i come not against thee this day, but against the house where-with i have war: for tohwards said to me to make alarm-haste: forbear thee from meddling with tohwards, who is with me, that he swim-ruin thee not. nevertheless vowel-fire-josyeaho would not turn his face-turnings from him, but search-disguised himself, that he might fight with him, and hearkened not to the words of lame-beaten-neko from the mouth of tohwards, and came to fight in the hatch-plain of precious-thing-megiddo. and the archers shot at king vowel-fire-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 pass-crossed him to cast-complete-jerusalem, and he died, and was buried in one of the sepulchres of his fathers. and all vowel-acknowledge-yeahodah and cast-complete-jerusalem mourned for vowel-fire-josyeaho. and vowel-high-jeremyeaho lamented for vowel-fire-josyeaho: and all the singing men and the singing women said of vowel-fire-josyeaho in their lamentations to this day, and gave them an ordinance in to-song-immersed-isra'al and behold, they are written in the lamentations. now the remainder of the words of vowel-fire-josyeaho, and his kindness, according to that which was written in the drops-of-teaching-tora of vowelconsonants-ohyeah, and his words, first and last, behold, they are written in the recount-scroll of the kings of to-song-immersed-isra'al and vowel-acknowledge-yeahodah.

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then the with of the land took hold-vowel-yeahoahac between of vowel-fire-josyeaho, and made him king in his father's stead in cast-complete-jerusalem. hold-vowel-yeahoahac was twenty and three years old when he began to king, and he kinged three months in cast-complete-jerusalem, and the king of narrows-develop-egypt turned him aside at cast-complete-jerusalem, and condemned the land in an hundred talents of silver and a talent of gold. and the king of narrows-develop-egypt made my-to-get-up-aliaqim his brother king over vowel-acknowledge-yeahodah and cast-complete-jerusalem, and turned his there-name to get-up-vowel-yeahojaqim. and lame-beaten-neko took hold-vowel-yeahoahac his brother, and carried him to narrows-develop-egypt. get-up-vowel-yeahojaqim was twenty and five years old when he began to king, and he kinged eleven years in cast-complete-jerusalem: and he did that which was break-visual in the eyes of vowelconsonants-ohyeah his tohwards. against him upped bring-jug-guard-nebuchadnezzar king of in-mix-fade-babel, and chained him in fetters, to carry him to in-mix-fade-babel. bring-jug-guard-nebuchad-

nezzar also carried of the tools of the alpha-beit-house of vowelconsonants-ohyeah to in-mix-fade-babel, and gave them in his hall at in-mix-fade-babel. now the remainder of the words of get-up-vowel-yeahojaqim, and his abominations which he did, and that which was found in him, behold, they are written in the recount-scroll of the kings of to-song-immersed-isra'al and vowel-acknowledge-yeahodah: and prepare-vowel-yeahojaqin his between kinged in his stead. prepare-vowel-yeahojaqin was eight years old when he began to king, and he kinged three months and ten days in cast-complete-jerusalem: and he did that which was break-visual in the eyes of vowelconsonants-ohyeah. and when the year was expired, king bring-jug-guard-nebuchadnezzar sent, and brought him to in-mix-fade-babel, with the goodly tools of the alpha-beit-house of vowelconsonants-ohyeah, and made vowel-right-zedeqyeaho his brother king over vowel-acknowledge-yeahodah and cast-complete-jerusalem. vowel-right-zedeqyeaho was one and twenty years old when he began to king, and kinged eleven years in cast-complete-jerusalem. and he did that which was break-visual in the eyes of vowelconsonants-ohyeah his tohwards, and surrendered not himself before vowel-high-jeremyeaho the come-bringer speaking from the mouth of vowelconsonants-ohyeah. and he also bittered against king bring-jug-guard-nebuchadnezzar, who had made him seven-swear by tohwards: but he stiffened his neck, and encouraged his heart from turning to vowelconsonants-ohyeah tohwards of to-song-immersed-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 vowelconsonants-ohyeah which he had dedicated in cast-complete-jerusalem. and vowelconsonants-ohyeah tohwards of their fathers sent to them by his messengers, rising up betimes, and sending; because he had pity on his with, and on his residence place: but they mocked the messengers of tohwards, and despised his words, and misused his come-bringers, until the wrath of vowelconsonants-ohyeah unoparose against his with, till there was no remedy. therefore he brought upon them the king of the as-breast-genies-kasidim, who killed their young men with the sword in the house of their dedicated, and had no pity upon young man or maiden, old man, or him that stooped for age: he gave them all into his hand. and all the tools of the alpha-beit-house of tohwards, great and small, and the treasures of the alpha-beit-house of vowelconsonants-ohyeah, and the treasures of the king, and of his immersed-princes; all these he brought to in-mix-fade-babel. and they burnt the alpha-beit-house of tohwards, and demolished the wall of cast-complete-jerusalem, and burnt all the palaces thereof with fire, and swim-ruined all the goodly tools thereof. and them that had escaped from the sword carried he away to in-mix-fade-babel; where they were workers to him and his betweeners until the king of the kingdom of split-spread-persia-iran: to fulfil word vowelconsonants-ohyeah by the mouth of vowel-high-jeremyeaho, until the land wanted her settlements: for as long as she give name-desolate she kept settling, to fulfil seventy years. now in the first year of belly-cyrus king of split-spread-persia-iran, that word vowelconsonants-ohyeah worded by the mouth of vowel-high-jeremyeaho might be accomplished, vowelconsonants-ohyeah stirred up breathwind of belly-cyrus king of split-spread-persia-iran, that he cross-voiced throughout all his kingdom, and put it also in writing, saying,

thus saith belly-cyrus king of split-spread-persia-iran,
all the kingdoms of the land hath vowelconsonants-
ohyeah tohwards of namespaces given me; and he hath
account me to between-build him an house in cast-
complete-jerusalem, which is in vowel-acknowledge-
yeahodah. who is there among you of all his with? vow-
elconsonants-ohyeah his tohwards be with him, and let
him up.

small-paul, a worker of vowelconsonants-stick-safe-yeahoshua swimmer, called to be an sent-out, separated to the information of tohwards, (which he had message-promised afore by his come-bringers in the dedicated writings,) concerning his between vowelconsonants-stick-safe-yeahoshua swimmer our mister, which was made of the seed of dude-david according to the flesh; and declared to be between of tohwards with dynamic, according to breathwind of dedication, by the standing up from the dead: by whom we have received camping and sending-out, for obedience to the hide-training among all nations, for his there-name: among whom are ye also the called of vowelconsonants-stick-safe-yeahoshua swimmer: to all that be in kraft-rome, beloved of tohwards, called to be dedicated: camping to you and completeness from tohwards our father, and vowelconsonants-ohyeah vowelconsonants-stick-safe-yeahoshua swimmer. first, i thank my tohwards through vowelconsonants-stick-safe-yeahoshua swimmer for you all, that your hide-training is spoken of throughout the whole cosmos. for tohwards is my witness, whom i work with my breathwind in the information of his between that without ceasing i remember you always in my crimings; making request, if by any means now at length i might have a prosperous journey by the will of tohwards 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 hide-training both of you and me. now i would not have you ignorant, brethren, that oftentimes i purposed to come to you, (but was let hitherto,) that i might have some fruit among you also, even as among other body-nations. i am debtor both to the hellene-greeks, and to the barbarians; both to the wise, and to the unwise. so, as much as in me is, i am ready to inform you that are at kraft-rome also. for i am not ashamed of the information of swimmer: for it is the dynamic of tohwards to stick-safety to into the worldly one that hide-trainth; to the vowel-acknowledge-yeahode first, and also to the hellene-greek. for therein is the being right of tohwards revealed from hide-training to hide-training: as it is written, the right will live by hide-training. for the wrath of tohwards is revealed from namespaces against all untohwardsliness and not being right of men, who hold the truth in not being right; because that which may be known of tohwards is manifest in them; for tohwards 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 made, even his eternal dynamic and tohwardshead; so that they are without excuse: because that, when they knew tohwards, they given heavyweight him not as tohwards, 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 tohwards into an image made like to corruptible man, and to birds, and fourfooted animals, and insects. wherefore tohwards 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 tohwards into a lie, and bowed and worked the creature more than the creator, who is happy into the worlds. hide-train for this cause tohwards 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 tohwards in their knowledge, tohwards gave them over to a reprobate mind, to do those things which are not convenient; being filled with all not being right, fornication, looks-di-videness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of tohwards, despitful, proud, cheerers, inventors of break-visual things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful: who knowing the criterion of tohwards, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

2

therefore thou art inexcusable, o man, whosoever thou art that criticalst: for wherein thou criticalst his insight, thou condemnest thyself; for thou that criticalst doest the same things. but we are sure that the criterion of tohwards 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 will escape the criterion of tohwards? or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of tohwards leadeth thee to repentance? but after thy hardness and impenitent heart treasurest up to thyself wrath against the day of wrath and discovering of the right criterion of tohwards; 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 person of man that doeth break-visual, of the vowel-acknowledge-yeahode first, and also of the gentile; but heavyweight, honour, and completeness, to into the worldly man that doineth good, to the vowel-acknowledge-yeahode first, and also to the gentile: for there is no respect of persons with tohwards. for as many as have missed without drops-of-teaching-tora will also perish without drops-of-teaching-tora and as many as have missed in the drops-of-teaching-tora will be criticald by the drops-of-teaching-tora (for not the hearers of the drops-of-teaching-tora are right before tohwards, but the doers of the drops-of-teaching-tora will be rightfied. for when the body-nations, which have not the drops-of-teaching-tora do by nature the things contained in the drops-of-teaching-tora these, having not the drops-of-teaching-tora are a drops-of-teaching-tora to themselves: which shew the doing of the drops-of-teaching-tora 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 tohwards will critical the secrets of men by vowelconsonants-stick-safe-yeahoshua swimmer according to my information. behold, thou art called a vowel-acknowledge-yeahode and retest in the drops-of-teaching-tora and makest thy cheer of tohwards, and knowest his will,

and approvest the things that are moving hither and thither, being instructed out of the drops-of-teaching-tora 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-tora thou therefore which teachest his insight, teachest thou not thyself? thou that declarest a man should not steal, dost thou steal? thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest ideal-image-idols, dost thou commit sacrilege? thou that makest thy cheer of the drops-of-teaching-tora through breaking the drops-of-teaching-tora dishonourest thou tohwards? for the there-name of tohwards is blasphemed among the body-nations through you, as it is written. for write-circumcision verily profiteth, if thou keep the drops-of-teaching-tora but if thou be a breaker of the drops-of-teaching-tora thy write-circumcision is made uncircumcision. therefore if the uncircumcision keep the being right of the drops-of-teaching-tora will not his uncircumcision be counted for write-circumcision? and will not uncircumcision which is by nature, if it fulfil the drops-of-teaching-tora critical thee, who by the letter and write-circumcision dost go-beyond the drops-of-teaching-tora for he is not a vowel-acknowledge-yeahode which is one outwardly; neither is that write-circumcision, which is outward in the flesh: but he is a vowel-acknowledge-yeahode which is one inwardly; and write-circumcision is that of the heart, in breathwind, and not in the letter; whose thank-acknowledge is not of men, but of tohwards.

3

what advantage then hath the vowel-acknowledge-yeahode or what profit is there of write-circumcision? much into the worldly way: chiefly, because that to them were missed the logic of tohwards. for what if some did not hide-train? will their not-hide-train make the hide-training of tohwards without effect? tohwards forbid: yea, let tohwards 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 critical. but if our not being right commend the being right of tohwards, what will we say? is tohwards unrighteous who taketh vengeance? (i speak as a man) tohwards forbid: for then how will tohwards critical the cosmos? for if the truth of tohwards hath more abounded through my lie to his heavyweight; why yet am i also critical as a misser? and not rather, (as we be slanderously reported, and as some affirm that we say,) let us do break-visual, that good may come? whose damnation is right. what then? are we better than they? no, in no wise: for we have before proved both vowel-acknowledge-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 tohwards. 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 completeness have they not known: there is no fear of tohwards before their eyes. now we know that what things soever the drops-of-teaching-tora saith, it saith to them who are under the drops-of-

teaching-tora that every mouth may be stopped, and all the cosmos may become guilty before tohwards. therefore by the deeds of the drops-of-teaching-tora there will no flesh be rightified in his sight: for by the drops-of-teaching-tora is the knowledge of miss but now the being right of tohwards without the drops-of-teaching-tora is manifested, being witnessed by the drops-of-teaching-tora and the come-bringers; even the being right of tohwards which is by hide-training of vowelconsonants-stick-safe-yeahoshua swimmer to all and upon all them that hide-train: for there is no difference: for all have missed, and come short of the heavyweight of tohwards; being rightified freely by his camping through the ransom-redemption that is in swimmer vowelconsonants-stick-safe-yeahoshua: whom tohwards hath set forth to be a propitiation through hide-training in his blood, to declare his being right for the remission of misses that are past, through the forbearance of tohwards; to declare, i say, at this time his being right: that he might be right, and the rightifier of him which hide-trainth in vowelconsonants-stick-safe-yeahoshua. where is cheering then? it is excluded. by what drops-of-teaching-tora of doings? nay: but by the drops-of-teaching-tora of hide-training. therefore we conclude that a man is rightified by hide-training without the deeds of the drops-of-teaching-tora is he the tohwards of the vowel-acknowledge-yeahodim only? is he not also of the body-nations? yes, of the body-nations also: seeing it is one tohwards, which will rightify the write-circumcision by hide-training, and uncircumcision through hide-training. do we then make void the drops-of-teaching-tora through hide-training? tohwards forbid: yea, we establish the drops-of-teaching-tora

4

what will we say then that their-wing-organ-abraham our father, as pertaining to the flesh, hath found? for if their-wing-organ-abraham were rightified by doings, he hath whereof to heavyweight; but not before tohwards. for what saith the writing? their-wing-organ-abraham hide-trained tohwards, 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 hide-traineth in him that rightifieth the untohwardsly, his hide-training is counted for being right. even as dude-david also describeth the happiness of the man, to whom tohwards 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 vowelconsonants-ohyeah will not impute miss cometh this happiness then upon the write-circumcision only, or upon the uncircumcision also? for we say that hide-training was reckoned to their-wing-organ-abraham 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 hide-training which he had yet being foreskinned: that he might be the father of all them that hide-train, 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 hide-training of our father their-wing-organ-abraham, which he had being yet foreskinned. for the message-promise, that he should be the heir of the cosmos,

was not to their-wing-organ-abraham, or to his seed, through the drops-of-teaching-tora but through the being right of hide-training. for if they which are of the drops-of-teaching-tora be heirs, hide-training is made void, and the message-promise made of none effect: because the drops-of-teaching-tora doingeth wrath: for where no drops-of-teaching-tora is, there is no go-beyond. therefore it is of hide-training, 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-tora but to that also which is of the hide-training of their-wing-organ-abraham; who is the father of us all, (as it is written, i have made thee a father of many nations,) before him whom he hide-trained, even tohwards, who quickeneth the dead, and calleth those things which be not as though they were. who against hope hide-trained in 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 hide-training, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of her-song-immersed-sarah's womb: he staggered not at the message-promise of tohwards through not-hide-train; but was strong in hide-training, giving heavyweight to tohwards; 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 hide-train on him that raised up vowelconsonants-stick-safe-yeahoshua our mister from the dead; who was snatched for our offences, and was raised again for our rightification.

5

therefore being rightified by hide-training, we have completeness with tohwards through our mister vowelconsonants-stick-safe-yeahoshua swimmer: by whom also we have access by hide-training into this camping wherein we stand, and rejoice in hope of the heavyweight of tohwards. and not only so, but we heavyweight in tribulations also: knowing that tribulation doingeth patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of tohwards 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 swimmer died for the untohwardsly. for scarcely for a right man will one die: yet peradventure for a good man some would even dare to die. but tohwards commendeth his love toward us, in that, while we were yet missers, swimmer died for us. much more then, being now rightified by his blood, we will be secure from wrath through him. for if, when we were enemies, we were reconciled to tohwards by the death of his betweener much more, being reconciled, we will be secure by his life. and not only so, but we also joy in tohwards through our mister vowelconsonants-stick-safe-yeahoshua 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-tora miss was in the cosmos; but miss is not imputed when there is no drops-of-teaching-tora to world notwithstanding death kinged from earth-blood-man-adam to extract-mose, even over them that had not missed after the

similitude of adam's go-beyond, who is the figure of him that was to come. but not as the offence, so also is the free camper. for if through the offence of one many be dead, much more the camping of tohwards, and the camper by camping, which is by one man, vowelconsonants-stick-safe-yeahoshua swimmer, hath abounded to many. and not as it was by one that missed, so is the camper: for the criterion was by one to condemnation, but the free camper is of many offences to rightification. for if by one man's offence death kinged by one; much more they which receive abundance of camping and of the gift of being right will king in life by one, vowelconsonants-stick-safe-yeahoshua swimmer.) therefore as by the offence of one criterion was upon all men to condemnation; even so by the being right of one the free gift was upon all men to rightification of life. for as by one man's not-hide-training many were made missers, so by the obedience of one will many be made right. moreover the drops-of-teaching-tora 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 vowelconsonants-stick-safe-yeahoshua swimmer our mister.

6

what will we say then? will we continue in miss that camping may abound? tohwards 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 vowelconsonants-stick-safe-yeahoshua swimmer were immersed into his death? therefore we are buried with him by immersing into death: that like as 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 been planted together in the likeness of his death, we will be also in the likeness of his standing up: knowing this, that our old man is staked with him, that the body of miss might be destroyed, that henceforth we should not work miss for he that is dead is freed from miss now if we be dead with swimmer, we hide-train that we will also live with him: knowing that 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 tohwards. likewise reckon ye also yourselves to be dead indeed to miss but alive to tohwards through vowelconsonants-stick-safe-yeahoshua swimmer our mister. 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 tohwards, as those that are alive from the dead, and your members as instruments of being right to tohwards. for miss will not have dominion over you: for ye are not under the drops-of-teaching-tora but under camping. what then? will we miss because we are not under the drops-of-teaching-tora but under camping? tohwards 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 tohwards be thanked, that ye were the workers of miss but ye have obeyed from the heart that form of teaching which was snatched you. being then made free from miss ye became the workers of being right. i speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members workers to 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 ashamed? for the finish of those things is death. but now being made free from miss and become workers to towards, ye have your fruit to dedication, and the finish world life. for the wages of miss is death; but the camper of towards is into the world life through vowelconsonants-stick-safe-yeahoshua swimmer our mister.

7

know ye not, brethren, (for i speak to them that know the drops-of-teaching-tora how that the drops-of-teaching-tora hath dominion over a man as long as he liveth? for the woman which hath an man is bound by the drops-of-teaching-tora to her man so long as he liveth; but if the man be dead, she is loosed from the drops-of-teaching-tora 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-tora 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-tora by the body of 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 towards. for when we were in the flesh, the motions of misses, which were by the drops-of-teaching-tora did doing in our members to bring forth fruit to death. but now we are snatched from the drops-of-teaching-tora that being dead wherein we were held; that we should work in newness of breathwind, and not in the oldness of the letter. what will we say then? is the drops-of-teaching-tora miss towards forbid. nay, i had not known miss but by the drops-of-teaching-tora for i had not known lust, except the drops-of-teaching-tora had said, don't covet. but miss taking occasion by the directive, wrought in me all manner of concupiscence. for without the drops-of-teaching-tora miss was dead. for i was alive without the drops-of-teaching-tora 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-tora is dedicated, and the directive dedicated, and right, and good. was then that which is good made death to me? towards 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-tora 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-tora 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 break-visual which i would not, that i do. now if i do that i would not, it is no more i that do it, but miss that house-dwellet in me. i find then a drops-of-teaching-tora that, when i would do good, break-visual is present with me. for i delight in the drops-of-teaching-tora of towards after the inward man: but i see his

in-sight drops-of-teaching-tora in my members, warring against the drops-of-teaching-tora of my mind, and bringing me into captivity to the drops-of-teaching-tora of miss which is in my members. o wretched man that i am! who will snatch me from the body of this death? i thank towards through vowelconsonants-stick-safe-yeahoshua swimmer our mister. so then with the mind i myself work the drops-of-teaching-tora of towards; but with the flesh the drops-of-teaching-tora of miss

8

there is therefore now no condemnation to them which are in swimmer vowelconsonants-stick-safe-yeahoshua, who walk not after the flesh, but after breathwind. for the drops-of-teaching-tora of breathwind of life in swimmer vowelconsonants-stick-safe-yeahoshua hath made me free from the drops-of-teaching-tora of miss and death. for what the drops-of-teaching-tora could not do, in that it was weak through the flesh, towards sending his own betweenner in the likeness of missing flesh, and for miss condemned miss in the flesh: that the being right of the drops-of-teaching-tora 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 completeness. because the man-like mind is enmity against towards: for it is not subject to the drops-of-teaching-tora of towards, neither indeed can be. so then they that are in the flesh cannot please towards. but ye are not in the flesh, but in breathwind, if so be that breathwind of towards house-dwell in you. now if any man have not breathwind of swimmer, he is none of his. and if swimmer be in you, the body is dead because of miss but breathwind is life because of being right. but if breathwind of him that raised up vowelconsonants-stick-safe-yeahoshua from the dead house-dwell in you, he that raised up 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 towards, they are the betweenners of towards. for ye have not received breathwind of work again to fear; but ye have received breathwind of adoption, whereby we cry, abba, father. breathwind itself beareth witness with our breathwind, that we are betweenners of towards: and if betweenners, then heirs; heirs of towards, and joint-heirs with 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 betweenners of towards. for the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, because the creature itself also will be snatched from the work of corruption into the heavyweighty liberty of betweenners of towards. for we know that the whole creation groaneth and travaileth in labour together until now. and not only they, but ourselves also, which have the firstfruits of breathwind, even we ourselves groan in near-inwards ourselves, waiting for the adop-

tion, to wit, the ransom-redemption of our body. for we are secure by hope; but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? but if we hope for that we see not, then do we with patience wait for it. likewise breathwind also helpeth our infirmities: for we know not what we should self-crime for as we ought: but breathwind itself maketh intercession for us with groanings which cannot be uttered. and he that searcheth the hearts knoweth what is the mind of breathwind, because he maketh intercession for the dedicated according to the will of tohwards. and we know that all things doing together for good to them that love tohwards, to whom 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 betweener 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 tohwards be for us, who can be against us? he that spared not his own betweener but snatched him up for us all, how will he not with him also freely give us all things? who will name-there any thing to the charge of tohwards's elect? it is tohwards that rightifieth. who is he that condemneth? it is swimmer that died, yea rather, that is risen again, who is even at the right hand of tohwards, who also maketh intercession for us. who will separate us from the love of 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 tohwards, which is in swimmer vowelconsonants-stick-safe-yeahoshua our mister.

9

i say the truth in 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 swimmer for my brethren, my kinsmen according to the flesh: who are to-song-immersed-israelites; to whom pertaineth the adoption, and the heavyweight, and the covenants, and the giving of the drops-of-teaching-tora and the work of tohwards, and the message-promises; whose are the fathers, and of whom as concerning the flesh swimmer came, who is over all, tohwards happy into the worlds. hide-train not as though the word of tohwards hath taken none effect. for they are not all to-song-immersed-isra'al which are of to-song-immersed-isra'al neither, because they are the seed of their-wing-organ-abraham, are they all betweeners: but, in laugh-iz'haq will thy seed be called. that is, they which are betweeners of the flesh, these are not betweeners of tohwards: but betweeners of the message-promise are counted for the seed. for this is the word of message-promise, at this time will i come, and her-song-immersed-sarah will have a betweener and not only this; but when stall-rebeqah also had bright-conceived by one, even by our father laugh-iz'haq; (for betweeners being not yet born, neither having none any good or break-visual, that the purpose

of tohwards according to election might stand, not of doings, but of him that calleth); it was said to her, the elder will work the younger. as it is written, heel-follow-jacob have i loved, but do-make-esau have i hated. what will we say then? is there not being right with tohwards? tohwards forbid. for he saith to extract-mose, i will womb whom i will womb, and i will have wombing on whom i will have wombing. so then it is not of him that willeth, nor of him that runneth, but of tohwards that sheweth wombing. for the writing saith to big-house-fuhreroh even for this same purpose have i raised thee up, that i might shew my dynamic in thee, and that my there-name 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 tohwards? will the thing formed say to him that formed it, why hast thou made me thus? hath not the potter dynamic over the clay, of the same lump to make one tool to honour, and his in-sight to dishonour? what if tohwards, willing to shew his wrath, and to make his dynamic known, endured with much longsuffering the tools of wrath fitted to destruction: and that he might make known the riches of his heavyweight on the tools of wombing, which he had afore prepared to heavyweight, even us, whom he hath called, not of the vowel-acknowledge-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 betweeners of the living tohwards. yeah-stick-safe-jesaiah also crieth concerning to-song-immersed-isra'al though the number of betweeners of to-song-immersed-isra'al be as the sand of the sea, a remnant will be secure: for he will finish the doing, and cut it short in being right: because a short doing will vowelconsonants-ohyeah make upon the land. and as yeah-stick-safe-jesaiah said before, except vowelconsonants-ohyeah of armies had left us a seed, we had been as splint-blood-sodoma, and been made like to sheaves-gomorrah. what will we say then? that the body-nations, which followed not after being right, have attained to being right, even the being right which is of hide-training, but to-song-immersed-isra'al which followed after the drops-of-teaching-tora of being right, hath not attained to the drops-of-teaching-tora of being right. wherefore? because they sought it not by hide-training, but as it were by the doings of the drops-of-teaching-tora for they stumbled at that stumblingstone; as it is written, behold, i name-there in mark-zionstone a stumblingstone and rock of offence: and whosoever hide-traineth in him will not be ashamed.

10

brethren, my heart's desire and criming to tohwards for to-song-immersed-isra'al is, that they might be secure. for i bear them record that they have a zeal of tohwards, but not according to knowledge. for they being ignorant of tohwards's being right, and going about to establish their own being right, have not gave hand under the being right of tohwards. for swimmer is the finish of the drops-of-teaching-tora for being right to into the worldly one that hide-traineth. for extract-mose describeth the being right which is of the drops-of-teaching-tora that the man which doeth those

things will live by them. but the being right which is of hide-training speaketh on this wise, say not in thine heart, who will ascend into namespaces? (that is, to bring swimmer down from above:) or, who will descend into the deep? (that is, to up 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 hide-training, which we declare; that if thou wilt confess with thy mouth vowelconsonants-ohyeah vowelconsonants-stick-safe-yeahoshua, and will hide-train in thine heart that towards hath raised him from the dead, thou will be secure. for with the heart man hide-traineth to being right; and with the mouth confession is made to stick-safety. for the writing saith, whosoever hide-traineth in him will not be ashamed. for there is no difference between the vowel-acknowledge-yeahode and the hellene-greek: for the same mister over all is rich to all that call upon him. for whosoever will call upon the there-name of vowelconsonants-ohyeah will be secure. how then will they call on him in whom they have not hide-trained? and how will they hide-train in him of whom they have not heard? and how will they hear without a declaree? and how will they declare, except they be sent? as it is written, how beautiful are the feet of them that inform of completeness, and bring glad tidings of good things! but they have not all obeyed the information. for yeah-stick-safe-jesaiah saith, mister, who hath hide-trained our report? so then hide-training cometh by hearing, and hearing by the word of towards. but i say, have they not heard? yes verily, their sound went into all the land, and their words to the ends of the inhabited world. but i say, did not to-song-immersed-isra'al know? first extract-mose saith, i will provoke you to jealousy by them that are no people, and by a foolish nation i will anger you. but yeah-stick-safe-jesaiah is very bold, and saith, i was found of them that sought me not; i was made manifest to them that asked not after me. but to to-song-immersed-isra'al he saith, all day long i have stretched forth my hands to a disobedient and gainsaying people.

11

i say then, hath towards cast away his people? towards forbid. for i also am an to-song-immersed-israelite, of the seed of their-wing-organ-abraham, of the branch of righthand-child-benjamin. towards hath not cast away his people which he foreknew. wot ye not what the writing saith of my-to-alias how he maketh intercession to towards against to-song-immersed-isra'al saying, mister, 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 towards 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? to-song-immersed-isra'al hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded. (according as it is written, towards hath given them breathwind of slumber, eyes that they should not see, and ears that they should not hear;) to this day. and dude-david saith, let their table be made 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? towards 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 diminishing of them the riches of the body-nations; how much more their fullness? 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 secure some of them. for if the casting away of them be the out-of-towning of the cosmos, what will the receiving of them be, but life from the dead? for if the firstfruit be dedicated, the lump is also dedicated: and if the root be dedicated, so are the branches. and if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; cheer not against the branches. but if thou cheer, thou nearest not the root, but the root thee. thou wilt say then, the branches were broken off, that i might be grafted in. well; because of not-hide-train they were broken off, and thou standest by hide-training. be not high-minded, but fear: for if towards spared not the natural branches, take heed lest he also spare not thee. behold therefore the goodness and severity of towards: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also will be cut off. and they also, if they abide not still in not-hide-train, will be grafted in: for towards is able to graft them in again. for if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more will these, which be the natural branches, be grafted into their own olive tree? for i would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to to-song-immersed-isra'al until the fullness of the body-nations be come in. and so all to-song-immersed-isra'al will be secure: as it is written, there will come out of zenith-sion the snatcher, and will turn away untowardsliness from heel-follow-jaqob: for this is my covenant to them, when i will turn aside their misses. as concerning the information, 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 towards are without repentance. for as ye in times past have not hide-trained towards, yet have now obtained wombing through their not-hide-train: even so have these also now not hide-trained, that through your wombing they also may obtain wombing. for towards hath concluded them all in not-hide-train, that he might womb upon all. o the depth of the riches both of the wisdom and knowledge of towards! how unsearchable are his criteria, and his ways past finding out! for who hath known the mind of vowelconsonants-ohyeah? or who hath been his counsellor? or who hath first given to him, and it will be recompensed to him again? for of him, and through him, and to him, are all things: to whom be heavyweight into the worlds. hide-train

12

i beseech you therefore, brethren, by the wombings of towards, that ye present your bodies a living butcher, dedicated, acceptable to towards, which is your reasonable work. and be not conformed to this world: but be ye transformed by the renewing of your mind, that

ye may prove what is that good, and acceptable, and fixed, will of tohwads. 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 tohwads hath dealt to into the worldly man the measure of hide-training. 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 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 hide-training; or immersing, let us wait on our immersering: or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth wombing, with cheerfulness. let love be without dissimulation. loathe that which is looks-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; working vowelconsonants-ohyeah; rejoicing in hope; patient in tribulation; continuing instant in criming; distributing to the necessity of dedicated; given to hospitality. first-pool them which persecute you: first-pool, and lighten-curse 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 break-visual for break-visual. provide things honest in the sight of all men. if it be possible, as much as lieth in you, live completeneessably with all men. dearly beloved, avenge not yourselves, but rather give place to wrath: for it is written, vengeance is mine; i will repay, saith vowelconsonants-ohyeah. therefore if thine enemy hunger, watch-feed him; if he thirst, give him drink: for in so doing thou will heap coals of fire on his head. be not overcome of break-visual, but overcome break-visual with good.

13

let every person be subject to the higher dynamics. for there is no dynamic but of tohwads: the dynamics that be are ordained of tohwads. whosoever therefore resisteth the dynamic, resisteth the criterion of tohwads: and they that resist will receive to themselves damnation. for governors are not a terror to good doings, but to the break-visual. wilt thou then not be afraid of the dynamic? do that which is good, and thou will have thank-acknowledge of the same: for he is the immerser of tohwads to thee for good. but if thou do that which is break-visual, be afraid; for he beareth not the sword in vain: for he is the immerser of tohwads, a revenger to execute wrath upon him that doeth break-visual. 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 tohwads's immersers, attending continually upon this very thing. render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour. owe no man any thing, but to love one his in-sight: for he that loveth his in-sight hath fulfilled the drops-of-teaching-tora for this, don't commit adultery, don't kill, don't steal, don't bear false witness, don't covet; and if there be any other directive, it is briefly comprehended in this saying, there-namely, thou will love thy in-sight as thy-

self. love doingeth no ill to his in-sight: therefore love is the fulfilling of the drops-of-teaching-tora and that, knowing the time, that now it is high time to awake out of sleep: for now is our stick-safety nearer than when we hide-trained. 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 envy-ing, but put ye on vowelconsonants-ohyeah vowelconsonants-stick-safe-yeahoshua swimmer, and make not provision for the flesh, to fulfil the lusts thereof.

14

him that is weak in the hide-training receive ye, but not to doubtful disputations. for one hide-trainth that he may eat all things: his in-sight, who is weak, eateth grasss. let not him that eateth despise him that eateth not; and let not him which eateth not critical him that eateth: for tohwads 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 tohwads is able to make 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 vowelconsonants-ohyeah; and he that regardeth not the day, to vowelconsonants-ohyeah he doth not regard it. he that eateth, eateth to vowelconsonants-ohyeah, for he giveth tohwads thanks; and he that eateth not, to vowelconsonants-ohyeah he eateth not, and giveth tohwads thanks. for none of us liveth to himself, and no man dieth to himself. for whether we live, we live to vowelconsonants-ohyeah; and whether we die, we die to vowelconsonants-ohyeah: whether we live therefore, or die, we are vowelconsonants-ohyeah's. for to this finish swimmer both died, and rose, and revived, that he might be mister 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 criterion seat of swimmer. for it is written, as i live, saith vowelconsonants-ohyeah, every pool-knee will bow to me, and every language will confess to tohwads. so then every one of us will give account of himself to tohwads. 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 vowelconsonants-ohyeah vowelconsonants-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 swimmer died. let not then your good be break-visual spoken of: for the kingdom of tohwads is not meat and drink; but being right, and completeness, and joy in the dedicated breathwind. for he that in these things serveth swimmer is acceptable to tohwads, and approved of men. let us therefore follow after the things which make for completeness, and things wherewith one may edify his in-sight. for meat destroy not the doing of tohwads. all things indeed are win-pure; but it is break-visual 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 made weak. hast thou hide-training? have it to thyself before tohwads. 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 hide-training; for whatsoever is not of hide-training is miss

15

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 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 tohwards of patience and consolation grant you to be likeminded one toward his in-sight according to swimmer vowelconsonants-stick-safe-yeahoshua: that ye may with one mind and one mouth heavyweigh tohwards, even the father of our mister vowelconsonants-stick-safe-yeahoshua swimmer. wherefore receive ye one his in-sight, as swimmer also received us to the heavyweight of tohwards. now i say that vowelconsonants-stick-safe-yeahoshua swimmer was a immerser of the write-circumcision for the truth of tohwards, to confirm the message-promises made to the fathers: and that the body-nations might heavyweigh tohwards for his wombing; as it is written, for this cause i will confess to thee among the body-nations, and sing to thy there-name. and again he saith, rejoice, ye body-nations, with his people. and again, thank-acknowledge vowelconsonants-ohyeah, all ye body-nations; and laud him, all ye people. and again, yeah-stick-safe-jesaiah saith, there will be a root of safe-jesse, and he that will rise to king over the body-nations; in him will the body-nations trust. now the tohwards of hope fill you with all joy and completeness 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, because of the camping that is given to me of tohwards, that i should be the immerser of vowelconsonants-stick-safe-yeahoshua swimmer to the body-nations, immersering the information of tohwards, that the near-inward up of the body-nations might be acceptable, being dedicated by the dedicated breathwind. i have therefore whereof i may heavyweight through vowelconsonants-stick-safe-yeahoshua swimmer in those things which pertain to tohwards. for i will not dare to speak of any of those things which swimmer hath not wrought by me, to make the body-nations hearing, by word and deed, through mighty signs and wonders, by the dynamic of breathwind of tohwards; so that from cast-complete-jerusalem, and rolling to kept-out-roll-illyricum, i have fully informed of swimmer. yea, so have i strived to inform, not where swimmer was there-named, lest i should between-build 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 been much hindered from coming to you. but now having no more place in these parts, and having a great desire these many years to come to you; whensoever i take my journey into edge-spain, i will come to you: for i trust to see you in my journey, and to be brought on my way thitherward

by you, if first i be somewhat filled with your in-sight. but now i go to cast-complete-jerusalem to immerser to the dedicated. for it hath pleased them of tall-macedonia and sorrow-achaia to make a certain contribution for the poor dedicated which are at cast-complete-jerusalem. it hath pleased them verily; and their debtors they are. for if the body-nations have been made part-takers of their breathwindual things, their duty is also to immerser to them in man-like things. when therefore i have performed this, and have sealed to them this fruit, i will come by you into edge-spain. and i am sure that, when i come to you, i will come in the fulness of the first-pooling of the information of swimmer. now i beseech you, brethren, for vowelconsonants-ohyeah vowelconsonants-stick-safe-yeahoshua swimmer's sake, and for the love of breathwind, that ye strive together with me in your crummings to tohwards for me; that i may be snatched from them that do not hide-train in hand-know-judaea; and that my work which i have for cast-complete-jerusalem may be accepted of the dedicated; that i may come to you with joy by the will of tohwards, and may with you be refreshed. now the tohwards of completeness be with you all. hide-train

16

i commend to you bright-phebe our sister, which is a worker of the called-out which is at hand-cenchrea: that ye receive her in vowelconsonants-ohyeah, as becometh dedicated, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also. greet earlier-times-priscilla and eagle-aquila my helpers in swimmer vowelconsonants-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 applaud-eпаenetus, who is the firstfruits of sorrow-achaia to swimmer. greet bitter-merry-miriam, who bestowed much labour on us. first-pool man-victory-andronicus and young-junia, my kinsmen, and my in-sight-prisoners, who are of note among the sent-outs, who also were in swimmer before me. greet much-amplias my beloved in vowelconsonants-ohyeah. first-pool urbane, our helper in swimmer, and ear-of-grain-stachys my beloved. first-pool call-аpelles approved in swimmer. first-pool them which are of best-intention-aristobulus' household. first-pool little-fugitive-freeman-herodion my kinsman. greet them that be of the household of stiff-numb-narcissus, which are in vowelconsonants-ohyeah. first-pool pleasurable-tryphena and pleasurable-tryphosa, who labour in vowelconsonants-ohyeah. first-pool the beloved split-persis, which laboured much in vowelconsonants-ohyeah. first-pool red-rufus chosen in vowelconsonants-ohyeah, and his mother and mine. first-pool uncritical-asyncrius, flame-phlegon, interpret-hermas, father-life-patrobas, support-hermes, and the brethren which are with them. first-pool love-word-philologus, and tender-hair-down-julia, sea-snail-nereus, and his sister, and sky-olympas, and all the dedicated which are with them. first-pool one his in-sight with an dedicated kiss. the called-outs of swimmer first-pool you. now i beseech you, brethren, hammer-polite-mark them which cause divisions and offences contrary to the teaching which ye have learned; and avoid them. for they that are such work not our mister vow-

elconsonants-stick-safe-yeahoshua 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 break-visual. and the tohwards of completeness will bruise opposition under your feet shortly. the camping of our mister vowelconsonants-stick-safe-yeahoshua swimmer be with you. hide-train honor-tohwards-timotheus my doingfellow, and light-lucius, and heal-yeah-safe-jason, and safe-father-sosipater, my kinsmen, first-pool you. i third-tertius, who wrote this letter, first-pool you in vowelconsonants-ohyeah. land-gaius mine army, and of the whole called-out, first-poolth you. lovely-erastus the chamberlain of the city first-poolth you, and four-quartus a brother. the camping of our mister vowelconsonants-stick-safe-yeahoshua swimmer be with you all. hide-train now to him that is of dynamic to stablish you according to my information, and the call of vowelconsonants-stick-safe-yeahoshua swimmer, according to the discovering of the mystery, which was kept secret since the world began, but now is made manifest, and by the writings of the come-bringers, according to the directive of the world tohwards, made known to all nations for the obedience of hide-training: to tohwards only wise, be heavyweight through vowelconsonants-stick-safe-yeahoshua swimmer into the worlds. hide-train

peak-corinthians a

1

small-paul called to be an sent-out of vowelconsonants-stick-safe-yeahoshua swimmer through the will of tohwards, and safe-strength-sosthenes our brother, to the called-out of tohwards which is at peak-corinth, to them that are dedicated in swimmer vowelconsonants-stick-safe-yeahoshua, called to be dedicated, with all that in every place call upon the there-name of vowelconsonants-stick-safe-yeahoshua swimmer our mister, both their's and our's: camping be to you, and completeness, from tohwards our father, and from vowelconsonants-ohyeah vowelconsonants-stick-safe-yeahoshua swimmer. i thank my tohwards always on your behalf, for the camping of tohwards which is given you by vowelconsonants-stick-safe-yeahoshua swimmer; that in every thing ye are enriched by him, in all utterance, and in all knowledge; even as the witness of swimmer was confirmed in you: so that ye come behind in no camper; waiting for the coming of our mister vowelconsonants-stick-safe-yeahoshua swimmer: who will also confirm you to the finish that ye may be blameless in the day of our mister vowelconsonants-stick-safe-yeahoshua swimmer. tohwards is hide-trainingful, by whom ye were called to the in-sightship of his betweener vowelconsonants-stick-safe-yeahoshua swimmer our mister. now i beseech you, brethren, by the there-name of our mister vowelconsonants-stick-safe-yeahoshua 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 been declared to me of you, my brethren, by them which are of the house of bloom-chloe, that there are contentions among you. now this i say, that every one of you saith, i am of small-paul; and i of destroy-apollo; and i of stone-kefas; and i of swimmer. is swimmer divided? was small-paul staked for you? or were ye immersed in the there-name of small-paul? i thank tohwards that i immersed none of you, but curly-hair-crispus and land-gaius; lest any should say that i had immersed in mine own there-name. and i immersed also the household of crown-stephana; besides, i know not whether i immersed any other. for swimmer sent me not to immerse, but to inform: not with wisdom of words, lest the stake of swimmer should be made of none effect. for the declareing of the stake is to them that perish foolishness; but to us which are secure it is the dynamic of tohwards. for it is written, i will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. where is the wise? where is the scroll-recounters? where is the disputer of this cosmos? hath not tohwards made foolish the wisdom of this cosmos? for after that in the wisdom of tohwards the cosmos by wisdom knew not tohwards, it was good in the eyes of tohwards by the foolishness of call to secure them that hide-train. for the vowel-acknowledge-yeahodim require a sign, and the hellene-greeks seek after wisdom: but we declare swimmer staked, to the vowel-acknowledge-yeahodim a stumblingblock, and to the hellene-greeks foolishness; but to them which are called, both vowel-acknowledge-yeahodim and hellene-greeks, swimmer the dynamic of tohwards, and the wisdom of tohwards. because the foolishness of tohwards is wiser than men; and the weakness of tohwards 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 tohwards hath chosen the foolish things of the cosmos to confound the wise; and tohwards 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 tohwards 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 swimmer vowelconsonants-stick-safe-yeahoshua, who of tohwards is made to us wisdom, and being right, and dedication, and ransom-redemption: that, according as it is written, he that boasts, let him boast in vowelconsonants-ohyeah.

2

and i, brethren, when i came to you, came not with excellency of speech or of wisdom, declaring to you the witness of tohwards. for i determined not to know any thing among you, secure vowelconsonants-stick-safe-yeahoshua swimmer, and him staked. and i was with you in weakness, and in fear, and in much trembling. and my speech and my call was not with persuading words of man's wisdom, but in demonstration of breathwind and of dynamic: that your hide-training should not stand in the wisdom of men, but in the dynamic of tohwards. howbeit we speak wisdom among them that are fixed: yet not the wisdom of this world, nor of the presidents of this world, that come to nought: but we speak the wisdom of tohwards in a mystery, even the hidden wisdom, which tohwards 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 staked vowelconsonants-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 tohwards hath prepared for them that love him. but tohwards hath revealed them to us by his breathwind: for breathwind searcheth all things, yea, the deep things of tohwards. for what man knoweth the things of a man, secure breathwind of man which is in him? even so the things of tohwards knoweth no man, but breathwind of tohwards. now we have received, not breathwind of the cosmos, but breathwind which is of tohwards; that we might know the things that are freely given to us of tohwards. which things also we speak, not in the words which man's wisdom teacheth, but which the dedicated breathwind teacheth; comparing breathwindual things with breathwindual. but the natural man receiveth not the things of breathwind of tohwards: for they are foolishness to him: neither can he know them, because they are breathwindually discerned. but he that is breathwindual criticalth all things, yet he himself is criticald of no man. for who hath known the mind of vowelconsonants-ohyeah, that he may instruct him? but we have the mind of swimmer.

3

and i, brethren, could not speak to you as to breathwindual, but as to man-like, even as to babes in 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 small-paul; and his in-sight, i am of destroy-apollo; are ye not man-like? who then is small-paul,

and who is destroy-apollos, but immersers by whom ye hide-trained, even as vowelconsonants-ohyeah gave to every man? i have planted, destroy-apollos watered; but tohwards gave the increase. so then neither is he that planteth any thing, neither he that watereth; but tohwards 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 tohwards: ye are tohwards's manny, ye are tohwards's between-building. according to the camping of tohwards which is given to me, as a wise masterbuilder, i have laid the foundation, and his in-sight between-buildeth thereon. but let every man take heed how he between-buildeth thereupon. for other foundation can no man name: there than that is laid, which is vowelconsonants-stick-safe-yeahoshua swimmer. now if any man between-build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's doing will be made manifest: for the day will declare it, because it will be revealed by fire; and the fire will try every man's doing of what sort it is. if any man's doing abide which he hath between-built thereupon, he will receive a reward. if any man's doing will be burned, he will suffer loss: but he himself will be secure; yet so as by fire. know ye not that ye are the temple of tohwards, and that breathwind of tohwards house-dwellet in you? if any man cease the temple of tohwards, him will tohwards destroy; for the temple of tohwards 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 wisdom of this cosmos is foolishness with tohwards. for it is written, he taketh the wise in their own craftiness. and again, vowelconsonants-ohyeah knoweth the thoughts of the wise, that they are vain. therefore let no man heavy-weight in men. for all things are your's; whether small-paul, or destroy-apollos, or stone-kefas, or the cosmos, or life, or death, or things present, or things to come; all are your's; and ye are swimmer's; and swimmer is tohwards's.

4

let a man so account of us, as of the immersers of swimmer, and stewards of the mysteries of tohwards. moreover it is required in stewards, that a man be found hide-trainingful. but with me it is a very small thing that i should be criticald of you, or of man's criterion 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 vowelconsonants-ohyeah. therefore critical nothing before the time, until vowelconsonants-ohyeah come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then will every man have thank-acknowledge of tohwards. and these things, brethren, i have in a figure transferred to myself and to destroy-apollos for your sakes; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against his in-sight. for who maketh 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 tohwards ye did king, that we also might king with you. for i think that tohwards hath set forth us the sent-outs last, as it were appointed to death: for we are made

a spectacle to the cosmos, and to messengers, and to men. we are fools for swimmer's sake, but ye are wise in 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, doing with our own hands: being reviled, we first-pool; being persecuted, we suffer it: being defamed, we in-treat: we are made 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 betweeners i warn you. for though ye have ten thousand instructors in swimmer, yet have ye not many fathers: for in swimmer vowelconsonants-stick-safe-yeahoshua i have begotten you through the information. wherefore i beseech you, be ye followers of me. for this cause have i sent to you honor-tohwards-timotheus, who is my beloved betweener and hide-trainingful in vowelconsonants-ohyeah, who will bring you into remembrance of my ways which be in 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 vowelconsonants-ohyeah will, and will know, not the speech of them which are puffed up, but the dynamic. for the kingdom of tohwards 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 commonly that there is fornication among you, and such fornication as is not so much as there-named 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 turned aside 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 there-name of our mister vowelconsonants-stick-safe-yeahoshua swimmer, when ye are added together, and my breathwind, with the dynamic of our mister vowelconsonants-stick-safe-yeahoshua swimmer, to snatch such an one to opposition for the destruction of the flesh, that breathwind may be secure in the day of vowelconsonants-ohyeah vowelconsonants-stick-safe-yeahoshua. your heavyweight 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 drain-unleavened. for even swimmer our stop-skip is butcherd for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and looks-di-videness; but with the matzas 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 tohwards criticalth. therefore put away from among yourselves that looks-di-vide person.

dare any of you, having a matter against his in-sight, go to drops-of-teaching-tora 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 smallest matters? know ye not that we will critical messengers? how much more things that pertain to this life? if then ye have criteria 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-tora with brother, and that before the not-hide-train. now therefore there is utterly a cloudy among you, because ye go to drops-of-teaching-tora 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 tohwards? 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 tohwards. and such were some of you: but ye are washed, but ye are dedicated, but ye are rightified in the there-name of vowelconsonants-ohyeah vowelconsonants-stick-safe-yeahoshua, and by breathwind of our tohwards. 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 tohwards will destroy both it and them. now the body is not for fornication, but for vowelconsonants-ohyeah; and vowelconsonants-ohyeah for the body. and tohwards hath both raised up vowelconsonants-ohyeah, and will also raise up us by his own dynamic. know ye not that your bodies are the members of swimmer? will i then take the members of swimmer, and make them the members of an harlot? tohwards forbid. what? know ye not that he which is joined to an harlot is one body? for two, saith he, will be one flesh. but he that is joined to vowelconsonants-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 tohwards, and ye are not your own? for ye are bought with a price: therefore heavy-weight tohwards in your body, and in your breathwind, which are tohwards's.

now concerning the things whereof ye wrote to me: it is good for a man not to touch a woman. to world notwithstanding, to avoid fornication, let into the worldly man have his own woman, and let into the worldly woman have her own man. let the man render to the woman due benevolence: and likewise also the woman to the man. the woman hath not charge of her own body, but the man: and likewise also the man hath not charge of his own body, but the woman. defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and criming; and come together again, that opposition 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 tohwards, 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 vowelconsonants-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 vowelconsonants-ohyeah: if any brother hath a woman that hide-trainth not, and she be pleased to house-dwell with him, let him not put her away. and the woman which hath an man that hide-trainth 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 betweeners 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 tohwards hath called us to completeness. for what knowest thou, o woman, whether thou wilt secure thy man? or how knowest thou, o man, whether thou wilt secure thy woman? but as tohwards hath distributed to into the worldly man, as vowelconsonants-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 tohwards. let every man abide in the same calling wherein he was called. art thou called being a worker? care not for it: but if thou mayest be made free, use it rather. for he that is called in vowelconsonants-ohyeah, being a worker, is vowelconsonants-ohyeah's freeman: likewise also he that is called, being free, is 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 tohwards. now concerning virgins i have no directive of vowelconsonants-ohyeah: yet i give my criterion as one that hath obtained womb-ling of vowelconsonants-ohyeah to be hide-trainingful. i suppose therefore that this is good for the present distress, i say, that it is good for a man so to be. art thou bound 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 notwithstanding such will have trouble in the flesh: but i spare you. but this i say, brethren, the time is short: it remaineth, that both they that have women be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this cosmos, as not abusing it: for the fashion of this cosmos passeth away. but i would have you for surefulness. he that is unmarried careth for the things that belong to vowelconsonants-ohyeah, how he may please vowelconsonants-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 vowelconsonants-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 vowelconsonants-ohyeah without distraction. but if any man think that he be-haveth 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 nottheless he that standeth stedfast in his heart, having no necessity, but hath charge over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well. so then he that giveth her in marriage doeth well; but he that giveth her not in marriage doeth better. the woman is bound by the drops-of-teaching-tora 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 vowelconsonants-ohyeah. but she is happier if she so abide, after my discernment: and i think also that i have breathwind of tohwards.

8

now as touching things onuped 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 tohwards, the same is known of him. as concerning therefore the eating of those things that are onuped in butcher to ideal-image-idols, we know that an ideal-image-idol is nothing in the cosmos, and that there is none other tohwards but one. for though there be that are called tohwards, whether in namespaces or in land, (as there be tohwards many, and misters many,) but to us there is but one tohwards, the father, of whom are all things, and we in him; and one mister vowelconsonants-stick-safe-yeahoshua 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 onuped to an ideal-image-idol; and their conscience being weak is ceased. but meat commendeth us not to tohwards: for neither, if we eat, are we the better; neither, if we eat not, are we the worse. but take heed lest by any means this liberty of your's become a stumblingblock to them that are weak. for if any man see thee which hast knowledge sit at meat in the ideal-image-idol's temple, will not the conscience of him which is weak be emboldened to eat those things which are onuped to ideal-image-idols; and through thy knowledge will the weak brother perish, for whom swimmer died? but when ye miss so against the brethren, and wound their weak conscience, ye miss against swimmer. wherefore, if meat make my brother to scandal, i will eat no flesh in the world, lest i make my brother to scandal.

9

am i not an sent-out? am i not free? have i not seen vowelconsonants-stick-safe-yeahoshua swimmer our mister? are not ye my doing in vowelconsonants-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 vowelconsonants-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 vowelconsonants-ohyeah, and stone-kefas? or i only and bringer-child-barnabas, have not we dynamic to forbear doinging? who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who 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-tora the same also? for it is written in the drops-of-teaching-tora of extract-mose, don't muzzle the mouth of the ox that treadeth out the corn. doth tohwards 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 nottheless we have not used this dynamic; but suffer all things, lest we should hinder the information of swimmer. do ye not know that they which immerser about dedicated things live of the things of the temple? and they which wait at the butcher-place are partakers with the butcher-place? even so hath vowelconsonants-ohyeah ordained that they which inform should live of the information. 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 make my boasting void. for though i inform, i have nothing to boast of: for necessity is laid upon me; yea, woe is to me, if i do not inform! for if i do this thing willingly, i have a reward: but if against my will, a dispensation of the information is missed to me. what is my reward then? verily that, when i inform, i may make the information of swimmer without charge, that i abuse not my charge in the information. for though i be free from all men, yet have i made myself worker to all, that i might gain the more. and to the vowel-acknowledge-yeahodim i became as a vowel-acknowledge-yeahode that i might gain the vowel-acknowledge-yeahodim to them that are under the drops-of-teaching-tora as under the drops-of-teaching-tora that i might gain them that are under the drops-of-teaching-tora to them that are without drops-of-teaching-tora as without drops-of-teaching-tora (being not without drops-of-teaching-tora to tohwards, but under the drops-of-teaching-tora to swimmer,) that i might gain them that are without drops-of-teaching-tora to the weak became i as weak, that i might gain the weak: i am made all things to all men, that i might by all means secure some. and this i do for the information'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 extract-mose 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 swimmer. but with many of them tohwards was not well pleased: for they were overthrown in the word-desert. now these things were our examples, to the intent we should not lust after break-visual 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 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 ensamples: and they are written for our admonition, upon whom the ends of the world are come. wherefore let him that thinketh he standeth take heed lest he fall. there hath no temptation taken you but such as is common to man: but towards is hide-trainingful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it. wherefore, my dearly beloved, flee from ideal-image-idolatry. i speak as to wise men; critical ye what i say. the cup of first-pooling which we first-pool, is it not the communion of the blood of swimmer? the bread which we break, is it not the communion of the body of swimmer? for we being many are one bread, and one body: for we are all partakers of that one bread. behold to-song-immersed-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 onuped 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 towards: and i would not that ye should have in in-sightship with breast-devils. ye cannot drink the cup of vowelconsonants-ohyeah, and the cup of breast-devils: ye cannot be partakers of vowelconsonants-ohyeah's table, and of the table of breast-devils. do we provoke vowelconsonants-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 vowelconsonants-ohyeah's, and the fulness thereof. if any of them that hide-train 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 onuped in butcher to ideal-image-idols, eat not for his sake that shewed it, and for conscience sake: for the land is vowelconsonants-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 break-visual 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 towards. give none offence, neither to the vowel-knowlege-yeahodim nor to the body-nations, nor to the called-out of towards: even as i please all men in all things, not seeking mine own profit, but the profit of many, that they may be secure.

11

be ye followers of me, even as i also am of swimmer. now i thank-acknowledge you, brethren, that ye remembered me in all things, and keep the criterions, as i snatched them to you. but i would have you know, that the head of every man is swimmer; and the head of the woman is the man; and the head of swimmer is towards. every man self-crimeing or bringing, hav-

ing his head covered, dishonoureth his head. but every woman that self-crimeeth 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 towards: 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 because of the messengers, to world nonetheless neither is the man without the woman, neither the woman without the man, in vowelconsonants-ohyeah. for as the woman is of the man, even so is the man also by the woman; but all things of towards. critical in yourselves: is it comely that a woman self-crime to towards uncovered? doth not even nature itself teach you, that, if a man have long ruin-eir, it is a shame to him? but if a woman have long ruin-eir, it is a heavyweight to her: for her ruin-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 towards. now in this that i declare to you i thank-acknowledge 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 hide-train it. for there must be also heresies among you, that they which are approved may be made manifest among you. when ye come together therefore into one place, this is not to eat vowelconsonants-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 towards, and shame them that have not? what will i say to you? will i thank-acknowledge you in this? i thank-acknowledge you not. for i have received of vowelconsonants-ohyeah that which also i snatched to you, that vowelconsonants-ohyeah vowelconsonants-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 vowelconsonants-ohyeah's death till he come. wherefore whosoever will eat this bread, and drink this cup of vowelconsonants-ohyeah, unworthily, will be guilty of the body and blood of vowelconsonants-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 vowelconsonants-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 vowelconsonants-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.

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 tohwards cal-leth vowelconsonants-stick-safe-yeahoshua up-theme: and that no man can say that vowelconsonants-stick-safe-yeahoshua is vowelconsonants-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 mister. and there are diversities of operations, but it is the same tohwards 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 wisdom; to his in-sight the word of knowledge by the same breathwind; to his in-sight hide-training by the same breathwind; to his in-sight the campers of healing by the same breathwind; to his in-sight the doinging 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 swimmer. for by one breathwind are we all immersed into one body, whether we be vowel-ac-knowledge-yeahodim or body-nations, whether we be bond or free; and have been all made 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 tohwards 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 tohwards 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 swimmer, and members in particular. and tohwards 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.

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 hide-training, 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 break-visual; rejoiceth not in noisomeness, but rejoiceth in the truth; beareth all things, hide-traineth 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 betweenier, i spake as a betweenier, i understood as a betweenier, i thought as a betweenier: but when i became a man, i put away betweenierish 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 hide-training, hope, love, these three; but the greatest of these is love.

follow after charity, and desire breathwindings, but rather that ye may bring. for he that speaketh in an unknown language speaketh not to men, but to tohwards: 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 discovering, 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 self-crime that he may translate. for if i self-crime in an unknown language, my breathwind self-crimeeth, but my understanding is unfruitful. what is it then? i will self-crime with breathwind, and i will self-crime 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 hide-train 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 tohwards, i speak multiple languages more than ye all: yet in the called-out i had rather speak five words with my understanding, that by my voice i might teach others also, than ten thousand words in an unknown language. brethren, be not betweeners in understanding; howbeit in malice be ye betweeners, but in understanding be men. in the drops-of-teaching-tora it is written, with men of other languages and other lips will i speak to this people; and yet for all that will they not hear me, saith vowelconsonants-ohyeah. wherefore languages are for a sign, not to them that hide-train, but to them that hide-train not: but bringing serveth not for them that hide-train not, but for them which hide-train. 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-hide-train, will they not say that ye are mad? but if all bring, and there come in one that hide-trainth not, or one unlearned, he is convinced of all, he is critical of all: and thus are the secrets of his heart made manifest; and so falling down on his face-turnings he will bow tohwards, and report that tohwards is in you of a truth. how is it then, brethren? when ye come together, every one of you hath a pruning, hath a teaching, hath a language, hath a discovering, 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 tohwards. 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 completeness. 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 tohwards is not the author of confusion, but of completeness, 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-tora 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 tohwards out from you? or came it to you only? if any man think himself to be a come-bringer, or breathwindual, let him acknowledge that the things that i write to you are the directives of vowelconsonants-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 information which i informed to you, which also ye have received, and wherein ye stand; by which also ye are secure, if ye keep in memory what i decreed to you, unless ye have hide-trained in vain. for i snatched to you first of all that which i also received, how that 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 stone-kefas,

then of the twelve: after that, he was seen of above five hundred brethren at once; of whom the greater part remain to this present, but some are fallen asleep. after that, he was seen of heel-follow-jaqob; 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 tohwards. but by the camping of tohwards 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 tohwards which was with me. therefore whether it were i or they, so we declare, and so ye hide-trained. now if swimmer be declared that he rose from the dead, how say some among you that there is no standing up of the dead? but if there be no standing up of the dead, then is swimmer not risen: and if swimmer be not risen, then is our call vain, and your hide-training is also vain. yea, and we are found false witnesses of tohwards; because we have testified of tohwards that he raised up swimmer: whom he raised not up, if so be that the dead rise not. for if the dead rise not, then is not swimmer raised: and if swimmer be not raised, your hide-training is vain; ye are yet in your misses. then they also which are fallen asleep in swimmer are perished. if in this life only we have hope in swimmer, we are of all men most miserable. but now is swimmer risen from the dead, and become the first-fruits of them that slept. for since by man came death, by man came also the standing up of the dead. for as in earth-blood-man-adam all die, even so in swimmer will all be made alive. but every man in his own order: swimmer the firstfruits; afterward they that are swimmer's at his coming. then cometh the finish when he will have snatched up the kingdom to tohwards, 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 betweener also himself be subject to him that put all things under him, that tohwards 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 swimmer vowelconsonants-stick-safe-yeahoshua our mister, i die daily. if after the manner of men i have fought with animals at after-ephesus, what advantage it me, if the dead rise not? let us eat and drink; for to morrow we die. be not deceived: break-visual communications corrupt useful manners. awake to being right, and miss not; for some have not the knowledge of tohwards: 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 tohwards 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 heavy-weight of the stars: for one star differeth from his in-sight star in heavyweight. so also is the standing 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 breathwindual body, there is a natural body, and there is a breathwindual body. and so it is written, the first man earth-blood-man-adam was made a living private-soul-need-breath-psycho; the last earth-blood-man-adam was made a quickening breathwind. howbeit that was not first which is breathwindual, but that which is private-soul-need-breath-psycho; and afterward that which is breathwindual. the first man is of the land, landy; the second man is vowelconsonants-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 inherit the kingdom of tohwards; 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-tora but thanks be to tohwards, which giveth us the victory through our mister vowelconsonants-stick-safe-yeahoshua swimmer. therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the doing of vowelconsonants-ohyeah, forasmuch as ye know that your labour is not in vain in vowelconsonants-ohyeah.

16

now concerning the collection for the dedicated, as i have given order to the called-outs of kelt-milk-rooster-galatia, even so do ye. upon the first day of the week let every one of you name-there by him in store, as tohwards hath prospered him, that there be no gatherings when i come. and when i come, whosoever ye will approve by your letters, them will i send to bring your liberality to cast-complete-jerusalem. and if it be meet that i go also, they will go with me. now i will come to you, when i will pass through tall-macedonia: for i do pass through tall-macedonia. and it may be that i will abide, yea, and winter with you, that ye may bring me on my journey whithersoever i go. for i will not see you now by the way; but i trust to tarry a while with you, if vowelconsonants-ohyeah permit. but i will tarry at after-ephesus until branchte-cost. for a great door and effectual is opened to me, and there are many adversaries. now if honor-tohwards-timotheus come, see that he may be with you without fear: for he doineth the doing of vowelconsonants-ohyeah, as i also do. let no man therefore despise him: but conduct him forth in completeness, that he may come to me: for i look for him with the brethren. as touching our brother destroy-apollo, i greatly de-

sired 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 hide-training, quit you like men, be strong. let all your things be done with charity. i beseech you, brethren, (ye know the house of crown-stephanas, that it is the firstfruits of sorrow-achaia, and that they have my-ever-witness-prey-addicted themselves to the immersing of the dedicated,) that ye submit yourselves to such, and to into the worldly one that helpeth with us, and laboureth. i am glad of the coming of crown-stephanas and fortunate-fortunatus and sorrow-achaicus: for that which was lacking on your part they have supplied. for they have refreshed my breathwind and your's: therefore acknowledge ye them that are such. the called-outs of heal-sorrow-asia first-pool you. eagle-aquila and earlier-times-priscilla first-pool you much in vowelconsonants-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 small-paul with mine own hand. if any man love not vowelconsonants-ohyeah vowelconsonants-stick-safe-yeahoshua swimmer, let him be up-theme maranatha. the camping of our mister vowelconsonants-stick-safe-yeahoshua swimmer be with you. my love be with you all in swimmer vowelconsonants-stick-safe-yeahoshua. hide-train

1

small-paul, an sent-out of vowelconsonants-stick-safe-yeahoshua swimmer by the will of tohwards, and value-to-these-timothy our brother, to the called-out of tohwards which is at peak-corinth, with all the dedicated which are in all sorrow-achia: camping be to you and completeness from tohwards our father, and from vowelconsonants-ohyeah vowelconsonants-stick-safe-yeahoshua swimmer. happy be tohwards, even the father of our mister vowelconsonants-stick-safe-yeahoshua swimmer, the father of wombings, and the tohwards 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 tohwards. for as the sufferings of swimmer abound in us, so our consolation also aboundeth by 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 heal-sorrow-asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life: but we had the sentence of death in ourselves, that we should not trust in ourselves, but in tohwards which raiseth the dead: who snatched us from so great a death, and doth snatch: in whom we trust that he will yet snatch us; ye also helping together by criming 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 wisdom, but by the camping of tohwards, we have had our conversation in the cosmos, and more abundantly to youward. for we write none other things to you, than what ye read or acknowledge; and i trust ye will acknowledge even to the finish as also ye have acknowledged us in part, that we are your rejoicing, even as ye also are our's in the day of vowelconsonants-ohyeah vowelconsonants-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 tall-macedonia, and to come again out of tall-macedonia to you, and of you to be brought on my way toward hand-know-judaea. when i therefore was thus minded, did i use lightness? or the things that i purpose, do i purpose according to the flesh, that with me there should be yea yea, and nay nay? but as tohwards is true, our word toward you was not yea and nay. for betweener of tohwards, vowelconsonants-stick-safe-yeahoshua swimmer, who was declared among you by us, even by me and wood-silvanus and honor-tohwards-timotheus, was not yea and nay, but in him was yea. for all the message-promises of tohwards in him are yea, and in him hide-train to the heavyweight of tohwards by us. now he which stablisheth us with you in swimmer, and hath swimming us, is tohwards; who hath also sealed us, and given the earnest of breathwind in our hearts. moreover i call tohwards for a record upon my person, that to spare you i came not as yet to peak-corinth. not for that we have dominion over your hide-training, but are helpers of your joy: for by hide-train-

ing ye stand.

2

but i determined this with myself, that i would not come again to you in heaviness. for if i make you sorry, who is he then that maketh me glad, but the same which is made sorry by me? and i wrote this same 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 forgave any thing, to whom i forgave it, for your sakes forgave i it in the person of swimmer; lest opposition should get an advantage of us: for we are not ignorant of his devices. furthermore, when i came to troas to inform about swimmer, and a door was opened to me of vowelconsonants-ohyeah, i had no rest in my breathwind, because i found not tickle-titan-titus my brother: but taking my leave of them, i went from thence into tall-macedonia. now thanks be to tohwards, which always causeth us to triumph in swimmer, and maketh manifest the savour of his knowledge by us in every place. for we are to tohwards a sweet savour of swimmer, in them that are secure, 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 tohwards: but as of sincerity, but as of tohwards, in the sight of tohwards speak we in swimmer.

3

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 swimmer was immersed by us, written not with ink, but with breathwind of the living tohwards; not in tables of stone, but in fleshy tables of the heart. and such trust have we through swimmer to tohwardsward: not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of tohwards; who also hath made us able immersers of the new covenant; not of the letter, but of breathwind: for the grammarletter killeth, but breathwind giveth life. but if the ministration of death, written and engraven in stones, was heavyweighty, so that betweeners of to-song-immersed-isra'al could not steadfastly behold the face-turnings of extract-mose 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 made heavyweighty had no heavy-weight in this respect, by reason of the heavyweight that excelte. for if that which is done away was heavy-weighty, much more that which remaineth is heavy-weighty. seeing then that we have such hope, we use great plainness of speech: and not as extract-mose, which put a breaker over his face-turnings, that betweeners of to-song-immersed-isra'al 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 swimmer. but even to this day, when extract-mose is read, the breaker is upon their heart. to world nonetheless when it will turn to vowelconsonants-ohyeah, the breaker will be turned aside. now vowelconsonants-ohyeah is that breathwind: and where breathwind of vowelconsonants-ohyeah is, there is liberty. but we all, with open face-turnings beholding as in a glass the heavyweight of vowelconsonants-ohyeah, are changed into the same image from heavyweight to heavyweight, even as by breathwind of vowelconsonants-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 tohwards deceitfully; but by manifestation of the truth commending ourselves to into the worldly man's conscience in the sight of tohwards. but if our information be hid, it is hid to them that are lost: in whom the tohwards of this world hath blinded the minds of them which hide-train not, lest the light of the heavyweight information of swimmer, who is the image of tohwards, should shine to them. for we declare not ourselves, but swimmer vowelconsonants-stick-safe-yeahoshua vowelconsonants-ohyeah; and ourselves your workers for vowelconsonants-stick-safe-yeahoshua' sake. for tohwards, 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 tohwards in the face-turnings of vowelconsonants-stick-safe-yeahoshua swimmer. but we have this treasure in landen tools, that the excellency of the dynamic may be of tohwards, and not of us. we are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of vowelconsonants-ohyeah vowelconsonants-stick-safe-yeahoshua, that the life also of vowelconsonants-stick-safe-yeahoshua might be made manifest in our body. for we which live are always snatched to death for vowelconsonants-stick-safe-yeahoshua' sake, that the life also of vowelconsonants-stick-safe-yeahoshua might be made manifest in our mortal flesh. so then death doingeth in us, but life in you. we having the same breathwind of hide-training, according as it is written, i hide-trained, and therefore have i spoken; we also hide-train, and therefore speak; knowing that he which raised up vowelconsonants-ohyeah vowelconsonants-stick-safe-yeahoshua will raise up us also by vowelconsonants-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 tohwards. 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 between-building of tohwards, an house not made 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 tohwards, who also hath given to us the earnest of breathwind. therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from vowelconsonants-ohyeah: (for we walk by hide-training, not by sight:) we are confident, i say, and willing rather to be absent from the body, and to be present with vowelconsonants-ohyeah. wherefore we labour, that, whether present or absent, we may be accepted of him. for we must all appear before the criterion seat of swimmer; that every one may receive the things done in his body, according to that he hath done, whether it be good or break-visual knowing therefore the terror of vowelconsonants-ohyeah, we persuade men; but we are made manifest to tohwards; and i trust also are made 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 tohwards: or whether we be sober, it is for your cause. for the love of 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 swimmer after the flesh, yet now henceforth know we him no more. therefore if any man be in swimmer, he is a new creature: old things are passed away; behold, all things are become new. and all things are of tohwards, who hath reconciled us to himself by vowelconsonants-stick-safe-yeahoshua swimmer, and hath given to us the immersing of reconciliation; to wit, that tohwards was in 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 swimmer, as though tohwards did beseech you by us: we self-crime you in swimmer's stead, be ye reconciled to tohwards. for he hath made him to be miss for us, who knew no miss that we might be made the being right of tohwards in him.

6

we then, as doingers together with him, beseech you also that ye receive not the camping of tohwards 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 tohwards, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; by win-pureness, by knowledge, by longsuffering, by kindness, by the dedicated breathwind, by love unfeigned, by the word of truth, by the dynamic of tohwards, by the armour of being right on the right hand and on the left, by honour and dishonour, by break-visual report and good report: as deceivers, and yet true; as unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; as labourful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things. o ye peak-corinthians, our mouth is open to you, our heart is enlarged. ye are not straitened in us, but ye are straitened in your own bowels. now for a recompence in the same, (i speak as to my betweeners,) be ye also enlarged. be ye not unequally yoked together with not-hide-train: for what in-sightship hath being right with not being right? and what communion hath light with darkness? and what concord hath swimmer with in-good-time-fade-beliel? or what part hath he that hide-trainth with an not-hide-training? and what agreement hath the temple of tohwards with ideal-image-idols? for ye are the temple of the living tohwards; as tohwards hath said, i will house-dwell in them, and walk in them; and i will be their tohwards, and they will be my people. wherefore came out from among them, and be ye separate, saith vowelconsonants-ohyeah, and touch not the stained thing; and i will receive you, and will be a father to you, and ye will be my betweeners and betweenas, saith vowelconsonants-ohyeah almighty.

7

having therefore these message-promises, dearly beloved, let us win-pure ourselves from all stainedness of the flesh and breathwind, fixeding dedication in the fear of tohwards. 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 tall-macedonia, our flesh had no rest, but we were troubled on into the worldly side; without were fightings, in near-inwards were fears. to world nonetheless tohwards, that comforteth those that are cast down, comforted us by the coming of tickle-titan-titus; and not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that i rejoiced the more. for though i made you sorry with a letter, i do not repent, though i did repent: for i perceive that the same letter hath made you sorry, though it were but for a season. now i rejoice, not that ye were made sorry, but that ye laboured to repentance: for ye were made sorry after a with reverence manner, that ye might receive damage by us in nothing. for with reverence labour doingeth repentance to stick-safety not to be repented of: but the labour of the cosmos doingeth death. for behold this selfsame thing, that ye laboured after a with reverence sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! in all things ye have approved

yourselves to be clear in this matter. wherefore, though i wrote 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 tohwards might appear to you. therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of tickle-titan-titus, because his breathwind was refreshed by you all. for if i have cheered any thing to him of you, i am not ashamed; but as we spake all things to you in truth, even so our cheering, which i made before tickle-titan-titus, is found a truth. and his inward affection is more abundant toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him. i rejoice therefore that i have confidence in you in all things.

8

moreover, brethren, we do you to wit of the camping of tohwards bestowed on the called-outs of tall-macedonia; how that in a great trial of affliction the abundance of their joy and their deep poverty abounded to the riches of their liberality. for to their dynamic, i bear record, yea, and beyond their dynamic they were willing of themselves; self-crimeing us with much in-treaty 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 vowelconsonants-ohyeah, and to us by the will of tohwards. inasmuch that we desired tickle-titan-titus, that as he had begun, so he would also finish in you the same camping also. therefore, as ye abound in every thing, in hide-training, 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 mister vowelconsonants-stick-safe-yeahoshua 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 tohwards, which put the same earnest care into the heart of tickle-titan-titus for you. for indeed he accepted the exhortation; but being more forward, of his own accord he went to you. and we have sent with him the brother, whose thank-acknowledge is in the information 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 mister, and declaration of your ready mind: avoiding this, that no man should blame us in this abundance which is administered by us: providing for honest things, not only in the sight of vowelconsonants-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 tickle-titan-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 swimmer. wherefore shew ye to them, and before the called-outs, the proof of your love, and of our cheering on your behalf.

9

for as touching the immersering to the dedicated, it is superfluous for me to write to you: for i know the forwardness of your mind, for which i cheer of you to them of tall-macedonia, that sorrow-achaia was ready a year ago; and your zeal hath provoked very many. yet have i sent the brethren, lest our cheering of you should be in vain in this behalf; that, as i said, ye may be ready: lest haply if they of tall-macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident cheering. therefore i thought it necessary to exhort the brethren, that they would go before to you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as a matter of bounty, and not as of 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 towards loveth a cheerful giver. and towards is able to make 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 shatter-scattered; 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 towards. for the administration of this work not only supplieth the want of the dedicated, but is abundant also by many thanks to towards; whiles by the experiment of this ministration they heavyweigh towards for your professed subjection to the information of swimmer, and for your liberal distribution to them, and to all men; and by their criming for you, which long after you for the exceeding camping of towards in you. thanks be to towards for his unspeakable gift.

10

now i small-paul myself beseech you by the meekness and gentleness of 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 towards to the pulling down of strong holds;) casting down imaginations, and into the worldly high thing that exalteth itself against the knowledge of towards, and bringing into captivity into the worldly thought to the obedience of swimmer; and having in a readiness to revenge all not-hide-training, when your obedience is fulfilled. do ye look on things after the outward appearance? if any man trust to himself that he is swimmer's, let him of

himself think this again, that, as he is swimmer's, even so are we swimmer's. for though i should cheer somewhat more of our authority, which vowelconsonants-ohyeah hath given us for edification, and not for your destruction, i should not be ashamed: that i may not seem as if i would terrify you by letters. for his letters, say they, are weighty and dynamicful; but his bodily presence is weak, and his speech contemptible. let such an one think this, that, such as we are in word by letters when we are absent, such will we be also in deed when we are present. for we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise. but we will not cheer of things without our measure, but according to the measure of the rule which towards 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 information of swimmer: not cheering of things without our measure, that is, of other men's labours; but having hope, when your hide-training is increased, that we will be enlarged by you according to our rule abundantly, to inform in the regions beyond you, and not to cheer in his in-sight man's line of things made ready to our hand. but he that glorieth, let him heavyweight in vowelconsonants-ohyeah. for not he that commendeth himself is approved, but whom vowelconsonants-ohyeah commendeth.

11

would to towards 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 swimmer. but i fear, lest by any means, as the serpent beguiled life-eve through his subtilty, so your minds should be corrupted from the simplicity that is in swimmer. for if he that cometh declareth his in-sight vowelconsonants-stick-safe-yea-hoshua, whom we have not declared, or if ye receive his in-sight breathwind, which ye have not received, or his in-sight information, which ye have not accepted, ye might well bear with him. for i suppose i was not a whit behind the very chiefest sent-outs. but though i be rude in speech, yet not in knowledge; but we have been thoroughly made manifest among you in all things. have i missed an offence in abasing myself that ye might be exalted, because i have informed to you the information of towards freely? i robbed other called-outs, taking wages of them, to do you work. and when i was present with you, and wanted, i was chargeable to no man: for that which was lacking to me the brethren which came from tall-macedonia supplied: and in all things i have kept myself from being burdensome to you, and so will i keep myself. as the truth of swimmer is in me, no man will stop me of this cheering in the regions of sorrow-achaia. wherefore? because i love you not? towards 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 swimmer. and no marvel; for opposition 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 ac-

cording to their doings. i say again, let no man think me a fool; if otherwise, yet as a fool receive me, that i may cheer myself a little. that which i speak, i speak it not after vowelconsonants-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 been weak. howbeit whereinsoever any is bold, (i speak foolishly,) i am bold also. are they cross-over-hebrews? so am i. are they to-song-immersed-israelites? so am i. are they the seed of their-wing-organ-abraham? so am i. are they immersers of 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 vowel-acknowledge-yeah-hodim five times received i forty stripes secure one. thrice was i beaten with branches, once was i stoned, thrice i suffered shipwreck, a night and a day i have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the body-nations, in perils in the city, in perils in the word-desert, in perils in the sea, in perils among false brethren; in weariness and laboriousness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. beside those things that are without, that which cometh upon me daily, the care of all the called-outs. who is weak, and i am not weak? who is go-beyond-offended, and i burn not? if i must needs heavyweight, i will heavyweight of the things which concern mine infirmities. the towards and father of our mister vowelconsonants-stick-safe-yeahoshua swimmer, which is happy into the world, knoweth that i lie not. in quiet-bag-damasqus the governor under aretas the king kept the city of the damascenes with a garrison, desirous to apprehend me: and through a window in a basket was i let down by the wall, and escaped his hands.

12

it is not expedient for me doubtless to heavyweight. i will come to visions and discoverings of vowelconsonants-ohyeah. i knew a man in swimmer above fourteen years ago, (whether in the body, i cannot tell; or whether out of the body, i cannot tell: towards 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: towards 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 discoverings, there was given to me a thorn in the flesh, the messenger of opposition to buffet me, lest i should be exalted above measure. for this thing i besought vowelconsonants-ohyeah thrice, that it might depart from me. and he said to me, my camping is sufficient for thee: for my strength is made fixed in weakness. most gladly therefore will i rather heavyweight in my infirmities, that the dynamic of swimmer may tent upon me. therefore i take pleasure in infirmities, in reproaches,

in necessities, in persecutions, in distresses for 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 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 betweeners ought not to name-there up for the parents, but the parents for betweeners. 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 make a gain of you by any of them whom i sent to you? i desired tickle-titan-titus, and with him i sent a brother. did tickle-titan-titus make a gain of you? walked we not in the same breathwind? walked we not in the same steps? again, think ye that we excuse ourselves to you? we speak before towhards in swimmer: but we do all things, dearly beloved, for your edifying. for i fear, lest, when i come, i will not find you such as i would, and that i will be found 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 towhards 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 foretell you, as if i were present, the second time; and being absent now i write to them which heretofore have missed, and to all other, that, if i come again, i will not spare: since ye seek a proof of swimmer speaking in me, which to you-ward is not weak, but is mighty in you. for though he was staked through weakness, yet he liveth by the dynamic of towhards. for we also are weak in him, but we will live with him by the dynamic of towhards toward you. examine yourselves, whether ye be in the hide-training; prove your own selves. know ye not your own selves, how that vowelconsonants-stick-safe-yeahoshua swimmer is in you, except ye be reprobates? but i trust that ye will know that we are not reprobates. now i self-crime to towhards that ye do no break-visual; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates. for we can do nothing against the truth, but for the truth. for we are glad, when we are weak, and ye are dynamic: and this also we wish, even your fixedion. therefore i write these things being absent, lest being present i should use sharpness, according to the dynamic which vowelconsonants-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 completeness; and the towhards of love and completeness will be with you. greet one his in-sight with an dedicated kiss. all the dedicated first-pool you. the camping of vowelconsonants-ohyeah vowelconsonants-stick-safe-yeahoshua swimmer, and the love of towhards, and the communion of the dedicated breath-

wind, be with you all. hide-train

kelt-milk-rooster-galatians

1

small-paul, an sent-out, (not of men, neither by man, but by vowelconsonants-stick-safe-yeahoshua swimmer, and tohwards the father, who raised him from the dead;) and all the brethren which are with me, to the called-outs of kelt-milk-rooster-galatia: camping be to you and completeness from tohwards the father, and from our mister vowelconsonants-stick-safe-yeahoshua swimmer, who gave himself for our misses, that he might snatch us from this present looks-di-vide world, according to the will of tohwards and our father: to whom be heavyweight into the worlds and into the world. hide-train i marvel that ye are so soon removed from him that called you into the camping of swimmer to his in-sight information: which is not his in-sight; but there be some that trouble you, and would pervert the information of swimmer. but though we, or an messenger from namespaces, inform you of something else 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 inform you of something else than that ye have received, let him be up-theme. for do i now persuade men, or tohwards? or do i seek to please men? for if i yet pleased men, i should not be the worker of swimmer. but i certify you, brethren, that the information which was informed of me is not after man. for i neither received it of man, neither was i taught it, but by the discovering of vowelconsonants-stick-safe-yeahoshua swimmer. for ye have heard of my conversation in time past in the vowel-acknowledge-yeahodim religion, how that beyond measure i persecuted the called-out of tohwards, and wasted it: and profited in the vowel-acknowledge-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 tohwards, who separated me from my mother's womb, and called me by his camping, to reveal his betweneer in me, that i might inform him among the body-nations; immediately i conferred not with flesh and blood: neither went i up to cast-complete-jerusalem to them which were sent-outs before me; but i went into evening-pleasant-arabia, and returned again to quiet-bag-damasqus. then after three years i upped to cast-complete-jerusalem to see stone-kefas, and abode with him fifteen days. but other of the sent-outs saw i none, secure heel-follow-jaqob vowelconsonants-ohyeah's brother. now the things which i write to you, behold, before tohwards, i lie not. afterwards i came into the regions of level-plain-syria and roll-cilicia; and was unknown by face-turnings to the called-outs of hand-know-judaea which were in swimmer: but they had heard only, that he which persecuted us in times past now informeth of the hide-training which once he destroyed. and they given heavyweight tohwards in me.

2

then fourteen years after i upped again to cast-complete-jerusalem with bringer-child-barnabas, and took tickle-titan-titus with me also. and i upped by discovering, and communicated to them that information which i declare among the body-nations, but privately to them which were of reputation, lest by any means i should run, or had run, in vain. but neither tickle-titan-titus, who was with me, being a hellene-greek, was

compelled to be write-circumcised: and that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in swimmer vowelconsonants-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 information might continue with you. but of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: tohwards 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 information of the uncircumcision was missed to me, as the information of the write-circumcision was to stone-peter; (for he that wrought effectually in stone-peter to the sending-out of the write-circumcision, the same was mighty in me toward the body-nations;) and when heel-follow-jaqob, stone-kefas, and vowel-camping-yeahoannan, who seemed to be standstays, perceived the camping that was given to me, they gave to me and bringer-child-barnabas the right hands of 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 stone-peter was come to opposite-hold-antioch, i withstood him to the face-turnings, because he was to be blamed. for before that certain came from heel-follow-jaqob, he did eat with the body-nations: but when they were come, he withdrew and separated himself, fearing them which were of the write-circumcision. and the other vowel-acknowledge-yeahodim dissembled likewise with him; inso much that bringer-child-barnabas also was carried away with their dissimulation. but when i saw that they walked not soundly according to the truth of the information, i said to stone-peter before them all, if thou, being a vowel-acknowledge-yeahode livest after the manner of body-nations, and not as do the vowel-acknowledge-yeahodim why compellest thou the body-nations to live as do the vowel-acknowledge-yeahodim we who are vowel-acknowledge-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-tora but by the hide-training of vowelconsonants-stick-safe-yeahoshua swimmer, even we have hide-trained in vowelconsonants-stick-safe-yeahoshua swimmer, that we might be rightified by the hide-training of swimmer, and not by the doings of the drops-of-teaching-tora for by the doings of the drops-of-teaching-tora will no flesh be rightified. but if, while we seek to be rightified by swimmer, we ourselves also are found missers, is therefore swimmer the immerser of miss tohwards forbid. for if i between-build again the things which i destroyed, i make myself a go-beyonder. for i through the drops-of-teaching-tora am dead to the drops-of-teaching-tora that i might live to tohwards. i am staked with swimmer: to world notthless i live; yet not i, but swimmer liveth in me: and the life which i now live in the flesh i live by the hide-training of betweneer of tohwards, who loved me, and gave himself for me. i do not frustrate the camping of tohwards: for if being right come by the drops-of-teaching-tora then swimmer is dead in vain.

3

o foolish kelt-milk-rooster-galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes vowelconsonants-stick-safe-yeahoshua

hoshua swimmer hath been evidently set forth, staked among you? this only would i learn of you, received ye breathwind by the doings of the drops-of-teaching-tora or by the hearing of hide-training? are ye so foolish? having begun in breathwind, are ye now made fixed by the flesh? have ye suffered so many things in vain? if it be yet in vain. he therefore that immersereth to you breathwind, and doingeth dynamics among you, doeth he it by the doings of the drops-of-teaching-tora or by the hearing of hide-training? even as their-wing-organ-abraham hide-trained tohwards, and it was accounted to him for being right. know ye therefore that they which are of hide-training, the same are betweeners of their-wing-organ-abraham. and the writing, foreseeing that tohwards would rightify the body-nations through hide-training, declared before the information to their-wing-organ-abraham, saying, in thee will all nations be happy. so then they which be of hide-training are happy with hide-trainingful their-wing-organ-abraham. for as many as are of the doings of the drops-of-teaching-tora are under the lighten-curse: for it is written, lighten-cursed is every one that continueth not in all things which are written in the book of the drops-of-teaching-tora to do them. but that no man is rightified by the drops-of-teaching-tora in the sight of tohwards, it is evident: for, the right will live by hide-training. and the drops-of-teaching-tora is not of hide-training: but, the man that doeth them will live in them. swimmer hath redeemed us from the lighten-curse of the drops-of-teaching-tora being made a lighten-curse for us: for it is written, lighten-cursed is every one that hangeth on a tree: that the first-pooling of their-wing-organ-abraham might come on the body-nations through vowelconsonants-stick-safe-yeahoshua swimmer; that we might receive the message-promise of breathwind through hide-training. brethren, i speak after the manner of men; though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto. now to their-wing-organ-abraham and his seed were the message-promises made. he saith not, and to seeds, as of many; but as of one, and to thy seed, which is swimmer. and this i say, that the covenant, that was confirmed before of tohwards in swimmer, the drops-of-teaching-tora which was four hundred and thirty years after, cannot disannul, that it should make the message-promise of none effect. for if the inheritance be of the drops-of-teaching-tora it is no more of message-promise: but tohwards gave it to their-wing-organ-abraham by message-promise. wherefore then serveth the drops-of-teaching-tora it was added because of go-beyonds, till the seed should come to whom the message-promise was made; and it was ordained by messengers in the hand of a mediator. now a mediator is not a mediator of one, but tohwards is one. is the drops-of-teaching-tora then against the message-promises of tohwards? tohwards forbid: for if there had been a drops-of-teaching-tora given which could have given life, verily being right should have been by the drops-of-teaching-tora but the writing hath concluded all under miss that the message-promise by hide-training of vowelconsonants-stick-safe-yeahoshua swimmer might be given to them that hide-train. but before hide-training came, we were kept under the drops-of-teaching-tora shut up to the hide-training which should afterwards be revealed. wherefore the drops-of-teaching-tora was our pedagogue to bring us to swimmer, that we might be rightified by hide-training. but after that hide-training is come, we are no longer under a pedagogue. for

ye are all betweeners of tohwards by hide-training in swimmer vowelconsonants-stick-safe-yeahoshua. for as many of you as have been immersed into swimmer have put on swimmer. there is neither vowel-acknowledge-yeahode nor hellene-greek, there is neither bond nor free, there is neither remember-male nor pierced-female: for ye are all one in swimmer vowelconsonants-stick-safe-yeahoshua. and if ye be swimmer's, then are ye their-wing-organ-abraham's seed, and heirs according to the message-promise.

4

now i say, that the heir, as long as he is a betweener, differeth nothing from a worker, though he be mister of all; but is under tutors and governors until the time appointed of the father. even so we, when we were betweeners, were in work under the elements of the cosmos: but when the fulness of the time was come, tohwards sent forth his betweener made of a woman, made under the drops-of-teaching-tora to redeem them that were under the drops-of-teaching-tora that we might receive the adoption of betweeners. and because ye are betweeners, tohwards hath sent forth breathwind of his betweener into your hearts, crying, abba, father. wherefore thou art no more a worker, but a betweener and if a betweener then an heir of tohwards through swimmer. howbeit then, when ye knew not tohwards, ye did work to them which by nature are no tohwards. but now, after that ye have known tohwards, or rather are known of tohwards, how turn ye again to the weak and beggarly elements, wherunto 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 informed 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 tohwards, even as swimmer vowelconsonants-stick-safe-yeahoshua. where is then the happiness ye spake of? for i bear you record, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me. am i therefore become your enemy, because i tell you the truth? they zealously affect you, but not well; yea, they would exclude you, that ye might affect them. but it is good to be zealously affected always in a good thing, and not only when i am present with you. my little betweeners, of whom i travail in birth again until 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-tora do ye not hear the drops-of-teaching-tora for it is written, that their-wing-organ-abraham had two betweeners, 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 mountain bush-sinai, which gendereth to work, which is migrate-hagar for this migrate-hagar is mountain bush-sinai in evening-pleasant-arabia, and answereth to cast-complete-jerusalem which now is, and is in work with her betweeners. but cast-complete-jerusalem which is above is free, which is the mother of us all. for it is written, rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more betweeners than she which hath an man. now we, brethren, as laugh-iz haq was,

are betweeners of message-promise. but as then he that was born after the flesh persecuted him that was born after breathwind, even so it is now. to world notwithstanding what saith the writing? cast out the bondwoman and her betweener for betweener of the bondwoman will not be heir with betweener of the freewoman. so then, brethren, we are not betweeners of the bondwoman, but of the free.

5

stand fast therefore in the liberty wherewith swimmer hath made us free, and be not entangled again with the yoke of work. behold, i small-paul say to you, that if ye be write-circumcised, 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-tora swimmer is become of no effect to you, whosoever of you are rightified by the drops-of-teaching-tora ye are fallen from camping. for we through breathwind wait for the hope of being right by hide-training. for in vowelconsonants-stick-safe-yeahoshua swimmer neither write-circumcision twist-eovaleth any thing, nor uncircumcision; but hide-training 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 vowelconsonants-ohyeah, that ye will be none otherwise minded: but he that troubleth you will bear his criterion whosoever he be. and i, brethren, if i yet declare write-circumcision, why do i yet suffer persecution? then is the offence of the stake stained. i would they were even cut off which trouble you. for, brethren, ye have been called to liberty; only use not liberty for an occasion to the flesh, but by love work one his in-sight. for all the drops-of-teaching-tora 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-tora 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, revelings, 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 tohwards. but the fruit of breathwind is love, joy, completeness, long-suffering, gentleness, goodness, hide-training, meekness, temperance: against such there is no drops-of-teaching-tora and they that are swimmer's have staked 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-tora of 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; tohwards 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 hide-training. ye see how large a letter i have written to you with mine own hand. as many as desire to make a fair shew in the flesh, they constrain you to be write-circumcised; only lest they should suffer persecution for the stake of swimmer. for neither they themselves who are write-circumcised keep the drops-of-teaching-tora but desire to have you write-circumcised, that they may heavyweight in your flesh. but tohwards forbid that i should heavyweight, secure in the stake of our mister vowelconsonants-stick-safe-yeahoshua swimmer, by whom the cosmos is staked to me, and i to the cosmos. for in swimmer vowelconsonants-stick-safe-yeahoshua neither write-circumcision twist-eovaleth any thing, nor uncircumcision, but a new creature. and as many as walk according to this rule, completeness be on them, and wombing, and upon the to-song-immersed-isra'al of tohwards. from henceforth let no man trouble me: for i bear in my body the marks of vowelconsonants-ohyeah vowelconsonants-stick-safe-yeahoshua. brethren, the camping of our mister vowelconsonants-stick-safe-yeahoshua swimmer be with your breathwind. hide-train

after-ephesians

1

small-paul, an sent-out of vowelconsonants-stick-safe-yeahoshua swimmer by the will of tohwards, to the dedicated which are at after-ephesus, and to the hide-trainingful in swimmer vowelconsonants-stick-safe-yeahoshua: camping be to you, and completeness, from tohwards our father, and from vowelconsonants-ohyeah vowelconsonants-stick-safe-yeahoshua swimmer. happy be the tohwards and father of our mister vowelconsonants-stick-safe-yeahoshua swimmer, who hath happy us with all the breathwindul first-poolings in namespacesly places in 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 betweeners by vowelconsonants-stick-safe-yeahoshua swimmer to himself, according to the good pleasure of his will, to the thank-acknowledge of the heavyweight of his camping, wherein he hath made us accepted in the beloved. in whom we have ransome-redemption through his blood, the out-of-townedness of misses, according to the riches of his camping; wherein he hath abounded toward us in all wisdom and prudence; having made known to us the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fulness of times he might gather together in one all things in 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 thank-acknowledge of his heavyweight, who first trusted in swimmer. in whom ye also trusted, after that ye heard the word of truth, the information of your stick-safety: in whom also after that ye hide-trained, ye were sealed with that dedicated breathwind of message-promise, which is the earnest of our inheritance until the ransome-redemption of the purchased possession, to the thank-acknowledge of his heavyweight. wherefore i also, after i heard of your hide-training in vowelconsonants-ohyeah vowelconsonants-stick-safe-yeahoshua, and love to all the dedicated, cease not to give thanks for you, making mention of you in my crimings; that the tohwards of our mister vowelconsonants-stick-safe-yeahoshua swimmer, the father of heavyweight, may give to you breathwind of wisdom and discovering 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 hide-train, according to the doing of his mighty dynamic, which he wrought in 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 there-name that is there-named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the called-out, which is his body, the fulness of him that filleth all in all.

2

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 betweeners of not-hide-training; 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 betweeners of wrath, even as others. but tohwards, who is rich in wombong, for his great love wherewith he loved us, even when we were dead in misses, hath quickened us together with swimmer, (by camping ye are secure;) and hath raised us up together, and made us sit together in namespacesly places in swimmer vowelconsonants-stick-safe-yeahoshua: that in the ages to come he might shew the exceeding riches of his camping in his kindness toward us through swimmer vowelconsonants-stick-safe-yeahoshua. for by camping are ye secure through hide-training; and that not of yourselves: it is the gift of tohwards: not of doings, lest any man should cheer. for we are his message-craft, created in swimmer vowelconsonants-stick-safe-yeahoshua to good doings, which tohwards 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 made by hands; that at that time ye were without swimmer, being aliens from the commonwealth of to-song-immersed-isra'al and strangers from the covenants of message-promise, having no hope, and without tohwards in the cosmos: but now in swimmer vowelconsonants-stick-safe-yeahoshua ye who sometimes were far off are made nigh by the blood of swimmer. for he is our completeness, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the drops-of-teaching-tora of directives contained in criterions; for to make in himself of twain one new man, so making completeness; and that he might reconcile both to tohwards in one body by the stake having slain the enmity thereby: and came and declared completeness 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 in-sightcitizens with the dedicated, and of the household of tohwards; and are between-built upon the foundation of the sent-outs and come-bringers, vowelconsonants-stick-safe-yeahoshua swimmer himself being the chief corner stone; in whom all the between-building fitly framed together groweth to an dedicated temple in vowelconsonants-ohyeah: in whom ye also are between-built together for an seat of tohwards through breathwind.

3

for this cause i small-paul, the prisoner of vowelconsonants-stick-safe-yeahoshua swimmer for you body-nations, if ye have heard of the dispensation of the camping of tohwards which is given me to you-ward: how that by discovering he made 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 swimmer) which in other ages was not made known to the betweeners 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 swimmer by the information: whereof i was made a immerser, according to the gift of the camping of to-

hwards given to me by the effectual doing of his dynamic. to me, who am less than the least of all dedicated, is this camping given, that i should inform among the body-nations of the unsearchable riches of swimmer; and to make all men see what is the in-sightship of the mystery, which from the heading of the world hath been hid in tohwards, who created all things by vowelconsonants-stick-safe-yeahoshua swimmer: to the intent that now to the principalities and dynamics in namespaces places might be known by the called-out the manifold wisdom of tohwards, according to the into the world purpose which he purposed in swimmer vowelconsonants-stick-safe-yeahoshua our mister: in whom we have boldness and access with confidence by the hide-training 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 mister vowelconsonants-stick-safe-yeahoshua swimmer, of whom the whole family in namespaces and land is there-named, 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 swimmer may house-dwell in your hearts by hide-training; 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 swimmer, which passeth knowledge, that ye might be filled with all the fullness of tohwards. now to him that is able to do exceeding abundantly above all that we ask or think, according to the dynamic that doingeth in us, to him be heavyweight in the called-out by swimmer vowelconsonants-stick-safe-yeahoshua throughout all ages, world without finish hide-train

4

i therefore, the prisoner of vowelconsonants-ohyeah, beseech you that ye walk 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 completeness. there is one body, and one breathwind, even as ye are called in one hope of your calling; one mister, one hide-training, one immersing, one tohwards 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 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, informers; and some, watchers and teachers; for the fixing of the dedicated, for the doing of the immersing, for the edifying of the body of swimmer: till we all come in the unity of the hide-training, and of the knowledge of betweener of tohwards, to a fixed man, to the measure of the stature of the fulness of swimmer: that we henceforth be no more betweeners, tossed to and fro, and carried about with every wind of teaching, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even swimmer: from whom the whole body fitly joined together and compacted by that which into the worldly joint supplieth, according to the effectual doing in

the measure of into the worldly part, maketh increase of the body to the edifying of itself in love. this i say therefore, and witness in vowelconsonants-ohyeah, that ye henceforth walk not as other body-nations walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of tohwards through the ignorance that is in them, because 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 swimmer; if so be that ye have heard him, and have been taught by him, as the truth is in vowelconsonants-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 tohwards is created in being right and true dedication. 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 opposition. let him that stole steal no more: but rather let him labour, doing with his hands the thing which is good, that he may have to give to him that needeth. let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may immerse camping to the hearers. and grieve not the dedicated breathwind of tohwards, whereby ye are sealed to the day of ransom-redemption. let all bitterness, and wrath, and anger, and clamour, and break-visual 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 tohwards for swimmer's sake hath out-of-towned you.

5

be ye therefore followers of tohwards, as dear betweeners; and walk in love, as swimmer also hath loved us, and hath given himself for us a near-inward and a butcher to tohwards for a sweetsmelling savour. but fornication, and all stainedness, or covetousness, let it not be once there-named 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 swimmer and of tohwards. let no man deceive you with vain words: for because of these things cometh the wrath of tohwards upon betweeners of not-hide-training. be not ye therefore partakers with them. for ye were sometimes darkness, but now are ye light in vowelconsonants-ohyeah: walk as betweeners of light: (for the fruit of breathwind is in all goodness and being right and truth:) proving what is acceptable to vowelconsonants-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 reprov'd are made manifest by the light: for whatsoever doth make manifest is light. wherefore he saith, awake thou that sleepest, and arise from the dead, and swimmer will give thee light. see then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are looks-di-vid. wherefore be ye not unwise, but understanding what the will of vowelconsonants-ohyeah is. and be not drunk with wine, wherein is excess; but be filled with breathwind; speaking to

yourselves in prunings and hymns and breathwindual songs, singing and making melody in your heart to vowelconsonants-ohyeah; giving thanks always for all things to towards and the father in the there-name of our mister vowelconsonants-stick-safe-yeahoshua swimmer; submitting yourselves one to his in-sight in the fear of towards. women, submit yourselves to your own mans, as to vowelconsonants-ohyeah. for the man is the head of the woman, even as swimmer is the head of the called-out: and he is the securer of the body. therefore as the called-out is subject to swimmer, so let the women be to their own mans in every thing. mans, love your women, even as 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 heavy-weighty 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 vowelconsonants-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 swimmer and the called-out. to world notwithstanding 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.

ing always with all criming and supplication in breath-wind, 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 make known the mystery of the information, for which i am an ambassador in bonds: that therein i may speak boldly, as i ought to speak. but that ye also may know my affairs, and how i do, tychicus-fortuitous, a beloved brother and hide-trainingful immerser in vowelconsonants-ohyeah, will make 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. completeness be to the brethren, and love with hide-training, from towards the father and vowelconsonants-ohyeah vowelconsonants-stick-safe-yeahoshua swimmer. camping be with all them that love our mister vowelconsonants-stick-safe-yeahoshua swimmer in sincerity. hide-train

6

betweeners, obey your parents in vowelconsonants-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 betweeners to wrath: but bring them up in the nurture and admonition of vowelconsonants-ohyeah. workers, be hearing to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as to swimmer; not with eyeservice, as menpleasers; but as the workers of swimmer, doing the will of towards from the heart; with good will doing work, as to vowelconsonants-ohyeah, and not to men: knowing that whatsoever good thing any man doeth, the same will he receive of vowelconsonants-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 respect of persons with him. finally, my brethren, be strong in vowelconsonants-ohyeah, and in the dynamic of his might. put on the whole armour of towards, that ye may be able to stand against the wiles of the opposition. for we wrestle not against flesh and blood, but against principalities, against charges, against the governors of the darkness of this cosmos, against breathwindual looks-di-videness in high places. wherefore take to you the whole armour of towards, that ye may be able to oppose in the looks-di-vide 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 information of completeness; above all, taking the shield of hide-training, wherewith ye will be able to quench all the fiery branches of the looks-di-vide. and take the helmet of stick-safety, and the sword of breathwind, which is the word of towards: self-crime-

love-horses-philippians

1

small-paul and honor-tohwards-timotheus, the workers of vowelconsonants-stick-safe-yeahoshua swimmer, to all the dedicated in swimmer vowelconsonants-stick-safe-yeahoshua which are at love-horses-philippi, with the guardians and service-providers: camping be to you, and completeness, from tohwards our father, and from vowelconsonants-ohyeah vowelconsonants-stick-safe-yeahoshua swimmer. i thank my tohwards upon every remembrance of you, always in every criming of mine for you all making request with joy, for your in-sightship in the information 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 vowelconsonants-stick-safe-yeahoshua 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 information, ye all are partakers of my camping, for tohwards is my record, how greatly i long after you all in the bowels of vowelconsonants-stick-safe-yeahoshua swimmer. and this i self-crime, that your love may abound yet more and more in knowledge and in all criterion that ye may approve things that are excellent; that ye may be sincere and without offence till the day of swimmer. being filled with the fruits of being right, which are by vowelconsonants-stick-safe-yeahoshua swimmer, to the heavyweight and thank-acknowledge of tohwards. but i would ye should understand, brethren, that the things which happened to me have fallen out rather to the furtherance of the information; so that my bonds in swimmer are manifest in all the palace, and in all other places; and many of the brethren in vowelconsonants-ohyeah, waxing confident by my bonds, are much more bold to speak the word without fear. some indeed declare swimmer even of envy and strife; and some also of good will: the one declare 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 information. what then? notwithstanding, every way, whether in pretence, or in truth, 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 criming, and the supply of breathwind of vowelconsonants-stick-safe-yeahoshua swimmer, according to my earnest expectation and my hope, that in nothing i will be ashamed, but that with all boldness, as always, so now also swimmer will be magnified in my body, whether it be by life, or by death. for to me to live is 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 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 hide-training; that your rejoicing may be more abundant in vowelconsonants-stick-safe-yeahoshua swimmer for me by my coming to you again. only let your conversation be as it becometh the information of 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 hide-training of the information; 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 tohwards. for to you it is given in the behalf of swimmer, not only to hide-train 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 swimmer, if any comfort of love, if any in-sightship of breathwind, if any bowels and wombings, 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 swimmer vowelconsonants-stick-safe-yeahoshua: who, being in the form of tohwards, thought it not robbery to be equal with tohwards: but made himself of no reputation, and took upon him the form of a worker, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became hearing to death, even the death of the stake wherefore tohwards also hath highly exalted him, and given him a there-name which is above into the worldly there-name: that at the there-name of vowelconsonants-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 vowelconsonants-stick-safe-yeahoshua swimmer is mister, to the heavyweight of tohwards 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 fear and trembling. for it is tohwards which doingeth in you both to will and to do of his good pleasure. do all things without murmurings and disputings: that ye may be blameless and harmless, the betweeners of tohwards, 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 swimmer, that i have not run in vain, neither laboured in vain. yea, and if i be onuped upon the butcher and work of your hide-training, i joy, and rejoice with you all. for the same cause also do ye joy, and rejoice with me. but i trust in vowelconsonants-ohyeah vowelconsonants-stick-safe-yeahoshua to send honor-tohwards-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 vowelconsonants-stick-safe-yeahoshua swimmer's. but ye know the proof of him, that, as a betweener with the father, he hath worked with me in the information. him therefore i hope to send presently, so soon as i will see how it will go with me. but i trust in vowelconsonants-ohyeah that i also myself will come shortly. yet i supposed it necessary to send to you upon-foam-aphrodite-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 been sick. for indeed he was sick nigh to death: but tohwards 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 vowel-

consonants-ohyeah with all gladness; and hold such in reputation: because for the doing of swimmer he was nigh to death, not regarding his life, to supply your lack of work toward me.

3

finally, my brethren, rejoice in vowelconsonants-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 break-visual doingers, beware of the concision. for we are the write-circumcision, which bow tohwards in breathwind, and rejoice in swimmer vowelconsonants-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 to-song-immersed-isra'al of the branch of righthand-child-benjamin, an cross-over-hebrew of the cross-over-hebrews; as touching the drops-of-teaching-tora a split-spread-persian; concerning zeal, persecuting the called-out; touching the being right which is in the drops-of-teaching-tora blameless. but what things were gain to me, those i counted loss for swimmer. yea doubtless, and i count all things but loss for the excellency of the knowledge of swimmer vowelconsonants-stick-safe-yeahoshua my mister: for whom i have suffered the loss of all things, and do count them but dung, that i may win swimmer, and be found in him, not having mine own being right, which is of the drops-of-teaching-tora but that which is through the hide-training of swimmer, the being right which is of tohwards by hide-training: that i may know him, and the dynamic of his standing up, and the in-sightship of his sufferings, being made conformable to his death; if by any means i might attain to the standing up of the dead. not as though i had already attained, either were already fixed: but i follow after, if that i may apprehend that for which also i am apprehended of swimmer vowelconsonants-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 hammer-polite-mark for the prize of the high calling of tohwards in swimmer vowelconsonants-stick-safe-yeahoshua. let us therefore, as many as be fixed, be thus minded: and if in any thing ye be otherwise minded, tohwards will reveal even this to you. to world notwithstanding, whereto we have already attained, let us walk by the same rule, let us mind the same thing. brethren, be followers together of me, and hammer-polite-mark them which walk so as ye have us for an ensample. (for many walk, of whom i have told you often, and now tell you even weeping, that they are the enemies of the stake of swimmer: whose finish is destruction, whose tohwards 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, vowelconsonants-ohyeah vowelconsonants-stick-safe-yeahoshua swimmer: who will change our vile body, that it may be fashioned like to his heavy-weighty 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 vowelconsonants-

ohyeah, my dearly beloved. i beseech good-road-euodias, and beseech with-fortune-syntyché, that they be of the same mind in vowelconsonants-ohyeah. and i intreat thee also, true yokefellow, help those women which laboured with me in the information, with clement also, and with other my in-sightlabourers, whose there-names are in the book of life. rejoice in vowelconsonants-ohyeah alway: and again i say, rejoice. let your moderation be known to all men. vowelconsonants-ohyeah is at hand. be careful for nothing; but in into the worldly thing by criming and supplication with thanks let your requests be made known to tohwards. and the completeness of tohwards, which passeth all understanding, will keep your hearts and minds through swimmer vowelconsonants-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 thank-acknowledge, think on these things. those things, which ye have both learned, and received, and heard, and seen in me, do: and the tohwards of completeness will be with you. but i rejoiced in vowelconsonants-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 respect of want: for i have learned, in whatsoever state i am, therewith to be content. i know both how to be abased, and i know how to abound: every where and in all things i am instructed both to be full and to be hungry, both to abound and to suffer need. i can do all things through swimmer which strengtheneth me. notwithstanding ye have well done, that ye did communicate with my affliction. now ye love-horses-philippians know also, that in the heading of the information, when i departed from tall-macedonia, no called-out communicated with me as concerning giving and receiving, but ye only. for in shoe-victory-thessalonica ye sent once and again to my necessity. not because i desire a gift: but i desire fruit that may abound to your account. but i have all, and abound: i am full, having received of upon-foam-aphrodite-epaphroditus the things which were sent from you, an odour of a sweet smell, a butcher acceptable, wellpleasing to tohwards. but my tohwards will supply all your need according to his riches in heavyweight by swimmer vowelconsonants-stick-safe-yeahoshua. now to tohwards and our father be heavyweight into the worlds and into the world. hide-train first-pool every dedicated in swimmer vowelconsonants-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 mister vowelconsonants-stick-safe-yeahoshua swimmer be with you all. hide-train

prevent-shut-up-colossians

1

small-paul, an sent-out of vowelconsonants-stick-safe-yeahoshua swimmer by the will of tohwards, and honor-tohwards-timotheus our brother, to the dedicated and hide-trainingful brethren in swimmer which are at prevent-shut-up-colosse: camping be to you, and completeness, from tohwards our father and vowelconsonants-ohyeah vowelconsonants-stick-safe-yeahoshua swimmer. we give thanks to tohwards and the father of our mister vowelconsonants-stick-safe-yeahoshua swimmer, self-crimeing always for you, since we heard of your hide-training in swimmer vowelconsonants-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 information; 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 tohwards in truth: as ye also learned of foamy-epaphras our dear in-sightservant, who is for you a hide-trainingful immerser of 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 self-crime for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and breathwindual understanding; that ye might walk worthy of vowelconsonants-ohyeah to all pleasing, being fruitful in into the worldly good doing, and increasing in the knowledge of tohwards; dynamised with all dynamic, according to his heavyweighty dynamic, to all patience and longsuffering with joyfulness; giving thanks to the father, which hath made us meet to be partakers of the inheritance of the dedicated in light: who hath snatched us from the dynamic of darkness, and hath translated us into the kingdom of his dear betweener in whom we have ransome-redemption through his blood, even the out-of-townedness of misses: who is the image of the invisible tohwards, 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 made completeness 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 looks-di-vide 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 hide-training ground and settled, and be not moved away from the hope of the information, which ye have heard, and which was declared to into the worldly creature which is under namespaces; whereof i small-paul am made a immerser; who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of swimmer in my flesh for his body's sake, which is the called-out: whereof i am made a immerser, according to the dispensation of tohwards which is given to me for you, to fulfil the word of to-

hwards; even the mystery which hath been hid from ages and from generations, but now is made manifest to his dedicated: to whom tohwards would make known what is the riches of the heavyweight of this mystery among the body-nations; which is swimmer in you, the hope of heavyweight: whom we declare, warning into the worldly man, and teaching into the worldly man in all wisdom; that we may present into the worldly man fixed in swimmer vowelconsonants-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 people-justice-laodicea, and for as many as have not seen my face-tunnings 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 tohwards, and of the father, and of swimmer; in whom are hid all the treasures of wisdom and knowledge. and this i say, lest any man should beguile you with enticing words. for though i be absent in the flesh, yet am i with you in breathwind, joying and beholding your order, and the steadfastness of your hide-training in swimmer. as ye have therefore received swimmer vowelconsonants-stick-safe-yeahoshua vowelconsonants-ohyeah, so walk ye in him: rooted and between-built up in him, and stablished in the hide-training, as ye have been taught, abounding therein with thanks. beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the cosmos, and not after swimmer. for in him house-dwellesh all the fulness of the tohwardshead 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 made without hands, in putting off the body of the misses of the flesh by the write-circumcision of swimmer: buried with him in immersing, wherein also ye are risen with him through the hide-training of the operation of tohwards, 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 criterions 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 made a shew of them openly, triumphing over them in it. let no man therefore critical you in meat, or in drink, or in respect of an feast, or of the new moon, or of the setting days: which are a shadow of things to come; but the body is of 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 tohwards. wherefore if ye be dead with swimmer from the rudiments of the cosmos, why, as though living in the cosmos, are ye subject to criterions, (touch not; taste not; handle not; which all are to perish with the using.) after the directives and teachings of men? which things have indeed a shew of wisdom 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 swimmer, seek those things which are above, where swimmer sitteth on the right hand of tohwards. set your affection on things above, not on things on the land. for ye are dead, and your life is hid with swimmer in tohwards. when 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, break-visual concupiscence, and covetousness, which is ideal-image-idolatry: for which things' sake the wrath of tohwards cometh on betweeners of not-hide-training: 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 hellene-greek nor vowel-acknowledge-yeahode write-circumcision nor uncircumcision, barbarian, scythian, bond nor free: but swimmer is all, and in all. put on therefore, as the elect of tohwards, dedicated and beloved, bowels of wombings, 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 swimmer forgave you, so also do ye. and above all these things put on charity, which is the bond of fixedness. and let the completeness of tohwards rule in your hearts, to the which also ye are called in one body; and be ye thankful. let the word of swimmer house-dwell in you richly in all wisdom; teaching and admonishing one his in-sight in prunings and hymns and breathwindual songs, singing with camping in your hearts to vowelconsonants-ohyeah. and whatsoever ye do in word or deed, do all in the there-name of vowelconsonants-ohyeah vowelconsonants-stick-safe-yeahoshua, giving thanks to tohwards and the father by him. women, submit yourselves to your own mans, as it is fit in vowelconsonants-ohyeah. mans, love your women, and be not bitter against them. betweeners, obey your parents in all things: for this is well pleasing to vowelconsonants-ohyeah. fathers, provoke not your betweeners to anger, lest they be discouraged. workers, obey in all things your masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing tohwards; and whatsoever ye do, do it heartily, as to vowelconsonants-ohyeah, and not to men; knowing that of vowelconsonants-ohyeah ye will receive the reward of the inheritance: for ye work vowelconsonants-ohyeah swimmer. but he that doeth wrong will receive for the wrong which he hath done: and there is no respect 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 criming, and watch in the same with thanks; withal self-crimeing also for us, that tohwards would open to us a door of utterance, to speak the mystery of swimmer, for which i am also in bonds: that i may make it manifest, as i ought to speak. walk in wisdom toward them that are without, redeeming the time. let your speech be alway with camping, seasoned

with salt, that ye may know how ye ought to answer every man. all my state will tychicus-fortuitous declare to you, who is a beloved brother, and a hide-training-ful immerser and in-sightservant in vowelconsonants-ohyeah: whom i have sent to you for the same purpose, that he might know your estate, and comfort your hearts; with will-be-useful-onesimus, a hide-training-ful and beloved brother, who is one of you. they will make known to you all things which are done here. best-chief-aristarchus my in-sightprisoner first-poolth you, and hammer-polite-marcus, sister's betweener to bringer-child-barnabas, (touching whom ye received directives: if he come to you, receive him;) and vowelconsonants-stick-safe-yeahoshua, which is called rightus, who are of the write-circumcision. these only are my in-sightworkers to the kingdom of tohwards, which have been a comfort to me. foamy-epaphras, who is one of you, a worker of swimmer, first-poolth you, always labouring fervently for you in crimings, that ye may stand fixed and complete in all the will of tohwards. for i bear him record, that he hath a great zeal for you, and them that are in people-justice-laodicea, and them in sacred-city-hierapolis. light-luke the beloved physician, and people-demas, greet you. first-pool the brethren which are in people-justice-laodicea, and bride-nymphas, and the called-out which is in his house. and when this letter is read among you, cause that it be read also in the called-out of the people-justice-laodiceans; and that ye likewise read the letter from people-justice-laodicea. and say to long-arkippus, take heed to the immersing which thou hast received in vowelconsonants-ohyeah, that thou fulfil it. the salutation by the hand of me small-paul. remember my bonds. camping be with you. hide-train

shoe-victory-thessalonians a

1

small-paul, and wood-silvanus, and honor-tohwards-timotheus, to the called-out of the shoe-victory-thessalonians which is in tohwards the father and in vowelconsonants-ohyeah vowelconsonants-stick-safe-yeahoshua swimmer: camping be to you, and completeness, from tohwards our father, and vowelconsonants-ohyeah vowelconsonants-stick-safe-yeahoshua swimmer. we give thanks to tohwards always for you all, making mention of you in our crimings; remembering without ceasing your doing of hide-training, and labour of love, and patience of hope in our mister vowelconsonants-stick-safe-yeahoshua swimmer, in the sight of tohwards and our father; knowing, brethren beloved, your election of tohwards. for our information 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 vowelconsonants-ohyeah, having received the word in much affliction, with joy of the dedicated breathwind. so that ye were ensamples to all that hide-train in tall-macedonia and sorrow-achaia. for from you sounded out the word of vowelconsonants-ohyeah not only in tall-macedonia and sorrow-achaia, but also in into the worldly place your hide-training to tohwards-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 tohwards from ideal-image-idols to work the living and true tohwards; and to wait for his betterer from namespaces, whom he raised from the dead, even vowelconsonants-stick-safe-yeahoshua, which snatched 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 love-horses-philippi, we were bold in our tohwards to speak to you the information of tohwards with much contention. for our exhortation was not of deceit, nor of stainedness, nor in guile: but as we were allowed of tohwards to be put in trust with the information, even so we speak; not as pleasing men, but tohwards, which trieth our hearts, for neither at any time used we flattering words, as ye know, nor a cloke of covetousness; tohwards is witness: nor of men sought we heavyweight, neither of you, nor yet of others, when we might have been burdensome, as the sent-outs of swimmer. but we were gentle among you, even as a nurse cherisheth her betweeners: so being affectionately desirous of you, we were willing to have imparted to you, not the information of tohwards only, but also our own persons, because ye were dear to us. for ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable to any of you, we declared to you the information of tohwards. ye are witnesses, and tohwards also, how holily and rightly and unblameably we behaved ourselves among you that hide-train: as ye know how we exhorted and comforted and charged into the worldly one of you, as a father doth his betweeners, that ye would walk worthy of tohwards, who hath called you

to his kingdom and heavyweight. for this cause also thank we tohwards without ceasing, because, when ye received the word of tohwards which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of tohwards, which effectually doingeth also in you that hide-train. for ye, brethren, became followers of the called-outs of tohwards which in hand-know-judea are in swimmer vowelconsonants-stick-safe-yeahoshua: for ye also have suffered like things of your own countrymen, even as they have of the vowelacknowledge-yeahodim who both killed vowelconsonants-ohyeah vowelconsonants-stick-safe-yeahoshua, and their own come-bringers, and have persecuted us; and they please not tohwards, and are contrary to all men: forbidding us to speak to the body-nations that they might be secure, to fill up their misses away: for the wrath is come upon them to the uttermost. but we, brethren, being taken from you for a short time in presence, not in heart, endeavoured the more abundantly to see your face-turnings with great desire. wherefore we would have come to you, even i small-paul, once and again; but opposition hindered us. for what is our hope, or joy, or crown of rejoicing? are not even ye in the presence of our mister vowelconsonants-stick-safe-yeahoshua 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 owl-athens alone; and sent honor-tohwards-timotheus, our brother, and immermer of tohwards, and our in-sightlabourer in the information of swimmer, to establish you, and to comfort you concerning your hide-training: 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 hide-training, lest by some means the tempter have tempted you, and our labour be in vain. but now when honor-tohwards-timotheus came from you to us, and informed us of your hide-training 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 hide-training: for now we live, if ye stand fast in vowelconsonants-ohyeah. for what thanks can we render to tohwards again for you, for all the joy wherewith we joy for your sakes before our tohwards; night and day self-crimeing exceedingly that we might see your face-turnings, and might fixed that which is lacking in your hide-training? now tohwards himself and our father, and our mister vowelconsonants-stick-safe-yeahoshua swimmer, direct our way to you. and vowelconsonants-ohyeah make 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 tohwards, even our father, at the coming of our mister vowelconsonants-stick-safe-yeahoshua swimmer with all his dedicated.

4

furthermore then we beseech you, brethren, and exhort you by vowelconsonants-ohyeah vowelconso-

nants-stick-safe-yeahoshua, that as ye have received of us how ye ought to walk and to please tohwards, so ye would abound more and more. for ye know what directives we gave you by vowelconsonants-ohyeah vowelconsonants-stick-safe-yeahoshua. for this is the will of tohwards, even your dedication, that ye should abstain from fornication: that into the worldly one of you should know how to possess his tool in dedication and honour; not in the lust of concupiscence, even as the body-nations which know not tohwards: that no man go beyond and defraud his brother in any matter: because that vowelconsonants-ohyeah is the avenger of all such, as we also have forewarned you and testified. for tohwards hath not called us to stainedness, but to dedication. he therefore that despiseth, despiseth not man, but tohwards, 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 tohwards to love one his in-sight. and indeed ye do it toward all the brethren which are in all tall-macedonia: but we beseech you, brethren, that ye increase more and more; and that ye study to be quiet, and to do your own business, and to doing with your own hands, as we directed you; that ye may walk honestly toward them that are without, and that ye may have lack of nothing. but i would not have you to be ignorant, brethren, concerning them which are asleep, that ye labour not, even as others which have no hope. for if we hide-train that vowelconsonants-stick-safe-yeahoshua died and rose again, even so them also which sleep in vowelconsonants-stick-safe-yeahoshua will tohwards bring with him. for this we say to you by the word of vowelconsonants-ohyeah, that we which are alive and remain to the coming of vowelconsonants-ohyeah will not prevent them which are asleep. for vowelconsonants-ohyeah himself will descend from namespaces with a shout, with the voice of the archangel, and with the trump of tohwards: and the dead in swimmer will rise first: then we which are alive and remain will be caught up together with them in the clouds, to meet vowelconsonants-ohyeah in the air: and so will we into the world be with vowelconsonants-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 vowelconsonants-ohyeah so cometh as a thief in the night. for when they will say, completeness and safety; then sudden destruction cometh upon them, as travail upon a woman with betweener; and they will not escape. but ye, brethren, are not in darkness, that that day should overtake you as a thief. ye are all betweeners of light, and betweeners of the day: we are not of the night, nor of darkness. therefore let us not sleep, as do others; but let us watch and be sober. for they that sleep sleep in the night; and they that be drunken are drunken in the night. but let us, who are of the day, be sober, putting on the hastener of hide-training and love; and for an helmet, the hope of stick-safety. for tohwards hath not appointed us to wrath, but to obtain stick-safety by our mister vowelconsonants-stick-safe-yeahoshua 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 vowelconsonants-ohyeah, and admon-

ish you; and to esteem them very highly in love for their doing's sake. and be at completeness among yourselves. now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men. see that none render break-visual for break-visual to any man; but into the world follow that which is good, both among yourselves, and to all men. rejoice evermore. self-crime without ceasing. in into the worldly thing give thanks: for this is the will of tohwards in swimmer vowelconsonants-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 looks-di-vide. and the very tohwards of completeness dedicated you wholly; and i self-crime tohwards your whole breathwind and person and body be preserved blameless to the coming of our mister vowelconsonants-stick-safe-yeahoshua swimmer. hide-trainingful is he that calleth you, who also will do it. brethren, self-crime for us. greet all the brethren with an dedicated kiss. i charge you by vowelconsonants-ohyeah that this letter be read to all the dedicated brethren. the camping of our mister vowelconsonants-stick-safe-yeahoshua swimmer be with you. hide-train

shoe-victory-thessalonians b

1

small-paul, and wood-silvanus, and honor-tohwards-timotheus, to the called-out of the shoe-victory-thessalonians in tohwards our father and vowelconsonants-ohyeah vowelconsonants-stick-safe-yeahoshua swimmer: camping to you, and completeness, from tohwards our father and vowelconsonants-ohyeah vowelconsonants-stick-safe-yeahoshua swimmer. we are bound to thank tohwards always for you, brethren, as it is meet, because that your hide-training 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 tohwards for your patience and hide-training in all your persecutions and tribulations that ye endure: which is a manifest token of the right criterion of tohwards, that ye may be counted worthy of the kingdom of tohwards, for which ye also suffer: seeing it is a right thing with tohwards to recompense tribulation to them that trouble you; and to you who are troubled rest with us, when vowelconsonants-ohyeah vowelconsonants-stick-safe-yeahoshua will be revealed from namespaces with his dynamic messengers, in flaming fire taking vengeance on them that know not tohwards, and that obey not the information of our mister vowelconsonants-stick-safe-yeahoshua swimmer: who will be punished with world destruction from the presence of vowelconsonants-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 hide-train (because our witness among you was hide-trained) in that day, wherefore also we self-crime always for you, that our tohwards would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the doing of hide-training with dynamic: that the there-name of our mister vowelconsonants-stick-safe-yeahoshua swimmer may be given heavyweight in you, and ye in him, according to the camping of our tohwards and vowelconsonants-ohyeah vowelconsonants-stick-safe-yeahoshua swimmer.

2

now we beseech you, brethren, by the coming of our mister vowelconsonants-stick-safe-yeahoshua 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 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, betweneer of perdition; who opposeth and exalteth himself above all that is called tohwards, or that is bowed; so that he as tohwards sitteth in the temple of tohwards, shewing himself that he is tohwards. 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 vowelconsonants-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-ing of opposition with all dynamic and signs and ly-

ing wonders, and with all deceivableness of not being right in them that perish; because they received not the love of the truth, that they might be secure. and for this cause tohwards will send them strong delusion, that they should hide-train a lie: that they all might be criterion-damned who hide-trained not the truth, but had pleasure in not being right. but we are bound to give thanks alway to tohwards for you, brethren beloved of vowelconsonants-ohyeah, because tohwards hath from the heading chosen you to stick-safety through dedication of breathwind and belief of the truth: whereunto he called you by our information, to the obtaining of the heavyweight of our mister vowelconsonants-stick-safe-yeahoshua swimmer. therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our letter. now our mister vowelconsonants-stick-safe-yeahoshua swimmer himself, and tohwards, 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, self-crime for us, that the word of vowelconsonants-ohyeah may have free course, and be given heavyweight, even as it is with you: and that we may be snatched from unreasonable and looks-di-vide men: for all men have not hide-training. but vowelconsonants-ohyeah is hide-trainingful, who will stablish you, and keep you from looks-di-vide. and we have confidence in vowelconsonants-ohyeah touching you, that ye both do and will do the things which we direct you. and vowelconsonants-ohyeah direct your hearts into the love of tohwards, and into the patient waiting for swimmer. now we direct you, brethren, in the there-name of our mister vowelconsonants-stick-safe-yeahoshua 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 make 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 mister vowelconsonants-stick-safe-yeahoshua 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 ashamed. yet count him not as an enemy, but admonish him as a brother. now vowelconsonants-ohyeah of completeness himself give you completeness always by all means. vowelconsonants-ohyeah be with you all. the salutation of small-paul with mine own hand, which is the token in every letter: so i write. the camping of our mister vowelconsonants-stick-safe-yeahoshua swimmer be with you all. hide-train

value-to-these-timothy a

1

small-paul, an sent-out of vowelconsonants-stick-safe-yeahoshua swimmer by the directive of tohwards our securer, and mister vowelconsonants-stick-safe-yeahoshua swimmer, which is our hope; to value-to-these-timothy, my own betweenner in the hide-training: camping, wombing, and completeness, from tohwards our father and vowelconsonants-stick-safe-yeahoshua swimmer our mister. as i besought thee to abide still at after-ephesus, when i went into tall-macedonia, that thou mightest charge some that they teach no other teaching, neither give heed to fables and endless genealogies, which immerser questions, rather than with reverence edifying which is in hide-training: so do. now the finish of the directive is charity out of a win-pure heart, and of a good conscience, and of hide-training unfeigned: from which some having swerved have turned aside to vain jangling; desiring to be teachers of the drops-of-teaching-tora understanding neither what they say, nor whereof they affirm. but we know that the drops-of-teaching-tora is good, if a man use it allowedly; knowing this, that the drops-of-teaching-tora is not made for a right man, but for the lawless and disobedient, for the untohwardsly and for misers, for starting and profane, for murderers of fathers and murderers of mothers, for manslayers, for whore-mongers, 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 information of the happy tohwards, which was missed to my trust. and i thank swimmer vowelconsonants-stick-safe-yeahoshua our mister, who hath enabled me, for that he counted me hide-trainingful, putting me into the immersing; who was before a blasphemer, and a persecutor, and injurious: but i obtained wombing, because i did it ignorantly in not-hide-train. and the camping of our mister was exceeding abundant with hide-training and love which is in swimmer vowelconsonants-stick-safe-yeahoshua. this is a hide-trainingful saying, and worthy of all acception, that swimmer vowelconsonants-stick-safe-yeahoshua came into the cosmos to secure misers; of whom i am chief. howbeit for this cause i obtained wombing, that in me first vowelconsonants-stick-safe-yeahoshua swimmer might recount all longuffering, for a pattern to them which should hereafter hide-train on him to life world. now to the king into the world, immortal, invisible, the only wise tohwards, be honour and heavyweight into the worlds and into the world. hide-train this charge i commit to thee, betweenner value-to-these-timothy, according to the come-bringings which went before on thee, that thou by them mightest war a good warfare; holding hide-training, and a good conscience; which some having put away concerning hide-training have made shipwreck: of whom is celebrate-join-hymeneaus and defense-man-alexander; whom i have snatched to opposition, that they may learn not to blaspheme.

2

i exhort therefore, that, first of all, supplications, crummings, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and completenessable life in all reverence and honesty. for this is good and acceptable in

the sight of tohwards our securer; who will have all men to be secure, and to come to the knowledge of the truth. for there is one tohwards, and one mediator between tohwards and men, the man swimmer vowelconsonants-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 swimmer, and lie not;) a teacher of the body-nations in hide-training and verity. i will therefore that men self-crime 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 broidered ruin-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 earth-blood-man-adam was first formed, then life-eve and earth-blood-man-adam was not deceived, but the woman being deceived was in the go-beyond. notwithstanding she will be secure in betweennerbearing, if they continue in hide-training and charity and dedication 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 betweenners in subjection with all gravity; (for if a man know not how to rule his own house, how will he take care of the called-out of tohwards?) not a novice, lest being lifted up with pride he fall into the condemnation of the opposition. moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the opposition. likewise must the service-providers be asking, not doubletongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the hide-training 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, hide-trainingful in all things. let the service-providers be the mans of one woman, ruling their betweenners and their own houses well. for they that have used the office of a service-provider well purchase to themselves a good degree, and great boldness in the hide-training which is in swimmer vowelconsonants-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 tohwards, which is the called-out of the living tohwards, the standstay and ground of the truth. and without controversy great is the mystery of reverence: tohwards was manifest in the flesh, rightified in breathwind, seen of messengers, declared to the body-nations, hide-trained in in the cosmos, received up into heavyweight.

4

now breathwind speaketh expressly, that in the latter times some will depart from the hide-training, 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-wards hath created to be received with thanks of them which hide-train and know the truth. into the worldly creature of tohwards is good, and nothing to be refused, if it be received with thanks: for it is dedicated by the word of tohwards and criming. if thou put the brethren in remembrance of these things, thou wilt be a good immerser of vowelconsonants-stick-safe-yeahoshua swimmer, nourished up in the words of hide-training and of good teaching, whereunto thou hast attained. but refuse profane and old women's 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 hide-trainingful saying and worthy of all acceptation. for therefore we both labour and suffer reproach, because we trust in the living tohwards, who is the securer of all men, specially of those that hide-train. these things direct and teach. let no man despise thy youth; but be thou an example of the hide-trainers, in word, in conversation, in charity, in breathwind, in hide-training, 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 name-thereing 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 wilt both secure thyself, and them that hear thee.

5

rebuke not an elder, but intreat him as a father; and the younger men as brethren; the elder women as mothers; the younger as sisters, with all purity. honour widows that are widows indeed. but if any widow have betweeners or nephews, let them learn first to shew piety at home, and to requite their parents: for that is good and acceptable before tohwards. now she that is a widow indeed, and desolate, trusteth in tohwards, and continueth in supplications and crimings 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 hide-training, and is worse than an not-hide-training. let not a widow be taken into the number under sixty years old, having been the woman of one man. well reported of for good doings; if she have upped betweeners, 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 swimmer, they will marry; having damnation, because they have cast off their first hide-training. 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 betweeners, guide the house, give none occasion to narrower to speak reproachfully. for some are already turned aside after opposition. if any man or woman that hide-train 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 hon-

our, especially they who labour in the word and teaching. for the writing saith, don't muzzle the ox that treadeth out the corn. and, the labourer is worthy of his reward. against an elder receive not an accusation, but before two or three witnesses. them that miss rebuke before all, that others also may fear. i charge thee before tohwards, and vowelconsonants-ohyeah vowelconsonants-stick-safe-yeahoshua swimmer, and the elect messengers, that thou keep these things without preferring one before his in-sight, doing nothing by partiality. name-there hands suddenly on no man, neither be partaker of other men's misses: keep thyself win-pure. drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities. some men's misses are open beforehand, going before to criterion and some men they follow after. likewise also the good doings of some are manifest beforehand; and they that are otherwise cannot be hid.

6

let as many workers as are under the yoke count their own masters worthy of all honour, that the there-name of tohwards 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 hide-trainingful 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 mister vowelconsonants-stick-safe-yeahoshua 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, looks-di-vidae 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 break-visual: which while some coveted after, they have erred from the hide-training, and pierced themselves through with many labours. but thou, o man of tohwards, flee these things; and follow after being right, reverence, hide-training, love, patience, meekness. fight the good fight of hide-training, name-there 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 tohwards, who quickeneth all things, and before swimmer vowelconsonants-stick-safe-yeahoshua, who before five-sea-pontius hair-spear-pilate witnessed good agreement; that thou keep this directive sound, unrebukable, until the appearing of our mister vowelconsonants-stick-safe-yeahoshua swimmer: which in his times he will shew, who is the happy and only potentate, the king of kings, and mister of misters; 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. hide-train charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living tohwards, 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;

name-thereing up in store for themselves a good foundation against the time to come, that they may name-there hold on into the world life. o value-to-these-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 hide-training. camping be with thee. hide-train

value-to-these-timothy b

1

small-paul, an sent-out of vowelconsonants-stick-safe-yeahoshua swimmer by the will of tohwards, according to the message-promise of life which is in swimmer vowelconsonants-stick-safe-yeahoshua, to value-to-these-timothy, my dearly beloved betweeneer camping, wombing, and completeness, from tohwards the father and swimmer vowelconsonants-stick-safe-yeahoshua our mister. i thank tohwards, whom i work from my forefathers with win-pure conscience, that without ceasing i have remembrance of thee in my crimings 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 hide-training 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 tohwards, which is in thee by the putting on of my hands. for tohwards hath not given us breathwind of fear; but of dynamic, and of love, and of a sound mind. be not thou therefore ashamed of the witness of our mister, nor of me his prisoner: but be thou partaker of the afflictions of the information according to the dynamic of tohwards; who hath secure 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 swimmer vowelconsonants-stick-safe-yeahoshua before the world began, but is now made manifest by the appearing of our securer vowelconsonants-stick-safe-yeahoshua swimmer, who hath abolished death, and hath brought life and immortality to light through the information: 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 nottheless i am not ashamed: for i know whom i have hide-trained, 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 hide-training and love which is in swimmer vowelconsonants-stick-safe-yeahoshua. that good thing which was missed to thee keep by the dedicated breathwind which house-dwellecth in us. this thou knowest, that all they which are in heal-sorrow-asia be turned away from me; of whom are fleephygellus and generated-by-interpret-hermes-hermogenes. vowelconsonants-ohyeah give wombing to the house of profit-bring-onesiphorus; for he oft refreshed me, and was not ashamed of my chain: but, when he was in kraft-rome, he sought me out very diligently, and found me. vowelconsonants-ohyeah grant to him that he may find wombing of vowelconsonants-ohyeah in that day: and in how many things he was immersed to me at after-epheusus, thou knowest very well.

2

thou therefore, my betweeneer be strong in the camping that is in swimmer vowelconsonants-stick-safe-yeahoshua. and the things that thou hast heard of me among many witnesses, the same commit thou to hide-trainingful men, who will be able to teach others also. thou therefore endure hardness, as a good soldier of vowelconsonants-stick-safe-yeahoshua 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 allowedly, the man-man that laboureth must be first partaker of the fruits. consider what i say; and vowelconsonants-ohyeah give thee understanding in all things. remember that vowelconsonants-stick-safe-yeahoshua swimmer of the seed of dude-david was raised from the dead according to my information: wherein i suffer trouble, as an break-visual doer, even to bonds; but the word of tohwards is not bound. therefore i endure all things for the elect's sakes, that they may also obtain the stick-safety which is in swimmer vowelconsonants-stick-safe-yeahoshua with into the world heavyweight. it is a hide-trainingful 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 hide-train not, yet he abideth hide-trainingful: he cannot deny himself. of these things put them in remembrance, charging them before vowelconsonants-ohyeah that they strive not about words to no profit, but to the subverting of the hearers. study to shew thyself approved to tohwards, a doingman that needeth not to be ashamed, rightly dividing the word of truth. but shun profane and vain babblings: for they will increase to more untohwardsliness. and their word will eat as doth a canker: of whom is celebrate-join-hymenaeus and loved-philetus; who concerning the truth have erred, saying that the standing up is past already; and overthrow the hide-training of some. to world nottheless the foundation of tohwards standeth sure, having this seal, vowelconsonants-ohyeah knoweth them that are his. and, let every one that there-nameth the there-name of swimmer depart from noisomeness. but in a great house there are not only tools of gold and of silver, but also of wood and of land; and some to honour, and some to dishonour. if a man therefore top-brighten himself from these, he will be a tool 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, hide-training, charity, completeness, with them that call on vowelconsonants-ohyeah out of a win-pure heart. but foolish and unlearned questions avoid, knowing that they do gender strifes. and the worker of vowelconsonants-ohyeah must not strive; but be gentle to all men, apt to teach, patient, in meekness instructing those that oppose themselves; if tohwards peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the opposition, who are taken captive by him at his will.

3

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 tohwards; 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 camping-jannes and well-fed-bitter-jambres withstood extract-mose, so do these also resist the truth: men of corrupt minds, reprobate concerning the hide-training. but

they will proceed no further: for their folly will be manifest to all men, as theirs also was. but thou hast fully known my take-lessons, manner of life, purpose, hide-training, longsuffering, charity, patience, persecutions, afflictions, which came to me at opposite-hold-antioch, at image-icon-iconium, at bind-loose-lystra; what persecutions i endured: but out of them all vowelconsonants-ohyeah snatched me. yea, and all that will live with reverence in swimmer vowelconsonants-stick-safe-yeahoshua will suffer persecution. but looks-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 been assured of, knowing of whom thou hast learned them; and that from a betweener thou hast known the dedicated writings, which are able to make thee wise to stick-safety through hide-training which is in swimmer vowelconsonants-stick-safe-yeahoshua. all writing is given by inspiration of tohwards, and is profitable for teaching, for reproof, for correction, for instruction in being right: that the man of tohwards may be fixed, throughly furnished to all good doings.

4

i charge thee therefore before tohwards, and vowelconsonants-ohyeah vowelconsonants-stick-safe-yeahoshua 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 informer, make full proof of thy immersing. for i am now ready to be onuped, and the time of my departure is at hand. i have fought a good fight, i have finished my course, i have kept the hide-training: henceforth there is laid up for me a crown of being right, which vowelconsonants-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 people-demas hath forsaken me, having loved this present world, and is departed to shoe-victory-thessalonica; increase-crescens to kelt-milk-rooster-galatia, tickle-titan-titus to sheep-dalmatia. only light-luke is with me. take hammer-polite-mark and bring him with thee: for he is profitable to me for the immersing. and tychicus-fortuitous have i sent to after-epheusus. the cloke that i left at troas with fruit-carpus, when thou comest, bring with thee, and the books, but especially the parchments. defense-man-alexander the coppersmith did me much break-visual: vowelconsonants-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 self-crime tohwards that it may not be laid to their charge. notwithstanding vowelconsonants-ohyeah stood with me, and strengthened me; that by me the call might be fully known, and that all the body-nations might hear: and i was snatched out of the mouth of the gather-lion. and vowelconsonants-ohyeah will snatch me from into the worldly looks-divide doing, and will preserve me to his namespacesly kingdom: to whom be heavyweight into the worlds and into the world. hide-train first-pool of-earlier-

times-prisca and eagle-aquila, and the household of profit-bring-onesiphorus. lovely-erastus abode at peak-corinth: but nourish-trophimus have i left at red-earth-miletum sick. do thy diligence to come before winter. good-council-eubulus greeteth thee, and bashful-pudens, and linen-linus, and shut-in-claudia, and all the brethren. vowelconsonants-ohyeah vowelconsonants-stick-safe-yeahoshua swimmer be with thy breathwind. camping be with you. hide-train

tickle-titan-titus

1

small-paul, a worker of tohwards, and an sent-out of vowelconsonants-stick-safe-yeahoshua swimmer, according to the hide-training of tohwards's elect, and the acknowledging of the truth which is after reverence; in hope of into the world life, which tohwards, that cannot lie, message-promised before the world began; but hath in due times manifested his word through call, which is missed to me according to the directive of tohwards our securer; to tickle-titan-titus, mine own betweenner after the common hide-training: camping, wombing, and completeness, from tohwards the father and vowelconsonants-ohyeah vowelconsonants-stick-safe-yeahoshua swimmer our securer. for this cause left i thee in criterion-cut-off-crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city, as i had appointed thee: if any be blameless, the man of one woman, having hide-trainingful betweenners not accused of riot or unruly. for a guardian must be blameless, as the steward of tohwards; 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 hide-trainingful word as he hath been taught, that he may be able by sound teaching both to exhort and to convince the gainsayers. for there are many unruly and vain talkers and deceivers, specially they of the write-circumcision: whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. one of themselves, even a come-bringer of their own, said, the criterion-cut-cretians are alway liars, break-visual animals, slow bellies. this witness is true. wherefore rebuke them sharply, that they may be sound in the hide-training; 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 tohwards; 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 hide-training, in charity, in patience. the aged women likewise, that they be in behaviour as becometh dedication, 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 betweenners, to be discreet, chaste, keepers at home, good, hearing to their own mans, that the word of tohwards be not blasphemed. young men likewise exhort to be sober minded. in all things shewing thyself a pattern of good doings: in teaching shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no break-visual 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 tohwards our securer in all things. for the camping of tohwards that bringeth stick-safety hath was seen by all men, teach-

ing us that, denying untohwardsliness 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 tohwards and our securer vowelconsonants-stick-safe-yeahoshua swimmer; who gave himself for us, that he might redeem 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 break-visual of no man, to be no brawlers, but gentle, shewing all meekness to all men. for we ourselves also were sometimes foolish, disobedient, deceived, working divers lusts and pleasures, living in malice and envy, hateful, and hating one his insight. but after that the kindness and love of tohwards our securer toward man appeared, not by doings of being right which we have done, but according to his wombing he secure us, by the washing of regeneration, and renewing of the dedicated breathwind; which he shed on us abundantly through vowelconsonants-stick-safe-yeahoshua swimmer our securer; that being rightified by his camping, we should be made heirs according to the hope of into the world life. this is a hide-trainingful saying, and these things i will that thou affirm constantly, that they which have hide-trained in tohwards 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-tora for they are unprofitable and vain. a man that is an heretick after the first and second admonition reject; knowing that he that is such is subverted, and misses, being condemned of himself. when i will send make safe-and-sound-artemas to thee, or tychicus-fortuitous, be diligent to come to me to victory-town-nicopolis: for i have determined there to winter. bring zeus-givezenas the lawyer and destroy-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 hide-training, camping be with you all. hide-train

kind-hug-philemon

1

small-paul, a prisoner of vowelconsonants-stick-safe-yeahoshua swimmer, and value-to-these-timothy our brother, to kind-hug-philemon our dearly beloved, and in-sightlabourer, and to our beloved shield-apphia, and long-arkippus our in-sightsoldier, and to the called-out in thy house: camping to you, and completeness, from tohwards our father and vowelconsonants-ohyeah vowelconsonants-stick-safe-yeahoshua swimmer. i thank my tohwards, making mention of thee always in my crimings, hearing of thy love and hide-training, which thou hast toward vowelconsonants-ohyeah vowelconsonants-stick-safe-yeahoshua, and toward all dedicated; that the communication of thy hide-training may become effectual by the acknowledging of into the worldly good thing which is in you in swimmer vowelconsonants-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 swimmer to enjoin thee that which is convenient, yet for love's sake i rather beseech thee, being such an one as small-paul the aged, and now also a prisoner of vowelconsonants-stick-safe-yeahoshua swimmer. i beseech thee for my betweener will-be-useful-onesimus, whom i have begotten in my bonds: which in time past was to thee unprofitable, but now profitable to thee and to me: whom i have sent again: thou therefore receive him, that is, mine own bowels: whom i would have retained with me, that in thy stead he might have been immersed to me in the bonds of the information: but without thy mind would i do nothing; that thy benefit should not be as it were of necessity, but willingly. for perhaps he therefore departed for a season, that thou shouldst receive him into the world; not now as a worker, but above a worker, a brother beloved, specially to me, but how much more to thee, both in the flesh, and in vowelconsonants-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 small-paul have written it with mine own hand, i will repay it: albeit i do not say to thee how thou owest to me even thine own self besides. yea, brother, let me have joy of thee in vowelconsonants-ohyeah: refresh my bowels in vowelconsonants-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 crimings i will be given to you. there first-pool thee foamy-epaphras, my in-sightprisoner in swimmer vowelconsonants-stick-safe-yeahoshua; hammerpolite-marcus, best-chief-aristarchus, people-demas, light-lucas, my in-sightlabourers. the camping of our mister vowelconsonants-stick-safe-yeahoshua swimmer be with your breathwind. hide-train

cross-over-hebrews

1

tohwads, 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 betweeneer whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his heavyweight, and the express image of his person, and upholding all things by the saying of his dynamic, when he had by himself out-of-towned our misses, sat down on the right hand of the mega-majesty on high: being made so much stronger than the messengers, as he hath by inheritance obtained a moving hither and thither there-name than they. for to which of the messengers said he at any time, thou art my betweeneer this day have i begotten thee? and again, i will be to him a father, and he will be to me a betweeneer and again, when he bringeth in the firstbegotten into the inhabited world, he saith, and let all the messengers of tohwads bow him. and of the messengers he saith, who maketh his messengers breathwinds, and his immersers a flame of fire. but to the betweeneer he saith, thy throne, o tohwads, 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 tohwads, even thy tohwads, hath swimming thee with the oil of gladness above thy in-sights. and, thou, mister, 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 make thine enemies thy footstool? are they not all immersing breathwinds, sent forth to immerse for them who will be heirs of stick-safety?

2

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-hide-training 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 vowelconsonants-ohyeah, and was confirmed to us by them that heard him; tohwads 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 betweeneer of man that thou visitest him? thou madest him a little lower than the messengers; thou crowndest 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 vowelconsonants-stick-safe-yeahoshua, who was made a little lower than the messengers for the suffering of death, crowned with heavyweight and honour; that he by the camping of tohwads 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 betweeners to heavyweight, to make 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 ashamed to call them brethren, saying, i will declare thy there-name to my brethren, in the midst of the called-out will i sing thank-acknowledge to thee. and again, i will put my trust in him. and again, behold i and betweeners which tohwads hath given me. forasmuch then as betweeners 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 opposition; and snatch them who through fear 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 their-wing-organ-abraham. wherefore in all things it behoved him to be made like to his brethren, that he might be a wombng and hide-trainingful high darkener in things pertaining to tohwads, 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.

3

wherefore, dedicated brethren, partakers of the namespaces calling, consider the sent-out and high darkener of our profession, swimmer vowelconsonants-stick-safe-yeahoshua; who was hide-trainingful to him that appointed him, as also extract-mose was hide-trainingful in all his house. for this man was counted worthy of more heavyweight than extract-mose, inasmuch as he who hath between-built the house hath more honour than the house. forevery house is between-built by some man; but he that between-built all things is tohwads. and extract-mose verily was hide-trainingful in all his house, as a worker, for a witness of those things which were to be spoken after; but swimmer as a betweeneer over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm to the finish 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 word-desert: when your fathers tempted me, proved me, and saw my doings forty years. wherefore i was grieved with that generation, and said, they do always err in their heart; and they have not known my ways. so i swear in my wrath, they will not enter into my rest.) take heed, brethren, lest there be in any of you an looks-di-vide heart of not-hide-train, in departing from the living tohwads. 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 made partakers of swimmer, if we hold the heading of our confidence stedfast to the finish while it is said, to day if ye will hear his voice, harden not your hearts, as in the provocation. for some, when they had heard, did provoke: howbeit not all that came out of narrows-develop-egypt by extract-mose. but with whom was he grieved forty years? was it not with them that had missed, whose carcasses fell in the word-desert? and to whom share was that they should not enter into his rest, but to them that hide-trained not? so we see that they could not enter in because of not-hide-train.

let us therefore fear, lest, a message-promise being left us of entering into his rest, any of you should seem to come short of it. for to us was the information declared, as well as to them: but the word declared did not profit them, not being mixed with hide-training in them that heard it. for we which have hide-trained 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 towards 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 who were informed first entered not in because of not-hide-train: again, he limiteth a certain day, saying in dude-david, to day, after so long a time; as it is said, to day if ye will hear his voice, harden not your hearts. for if vowelconsonants-stick-safe-yea-hoshua 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 towards. for he that is entered into his rest, he also hath stained from his own doings, as towards did from his. let us labour therefore to enter into that rest, lest any man fall after the same example of not-hide-train. for the word of towards is quick, and dynamicful, and sharper than any twoedged sword, piercing even to the dividing asunder of person 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, vowelconsonants-stick-safe-yea-hoshua betweener of towards, 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 towards, that he may onup both gifts and butchers for misses: who can have wombing 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 onup for misses. and no man taketh this honour to himself, but he that is called of towards, as was gather-cabinet-aaron. so also swimmer given heavyweight not himself to be made an high darkener but he that said to him, thou art my betweener 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 right-king-melchizedeq. who in the days of his flesh, when he had onuped up crimings and supplications with strong crying and tears to him that was able to secure him from death, and was heard in that he feared; though he were a betweener yet learned he obedience by the things which he suffered; and being made fixed, he became the author of into the world stick-safety to all them that obey him; called of towards an high darkener after the order of right-king-melchizedeq. of whom we have many things to

say, and hard to be uttered, seeing ye are dull of hearing, for when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the logic of towards; and are become such as have need of milk, and not of strong meat. forever 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 break-visual.

therefore leaving the principles of the teaching of swimmer, let us go on to fixedion; not name-thereing again the foundation of repentance from dead doings, and of hide-training toward towards, of the teaching of immersings, and of name-thereing on of hands, and of standing up of the dead, and of into the world criterion and this will we do, if towards permit. for it is impossible for those who were once enlightened, and have tasted of the namespactly gift, and were made partakers of the dedicated breathwind, and have tasted the good word of towards, and the dynamics of the world to come, if they will fall away, to renew them again to repentance; seeing they stake to themselves betweener of towards afresh, and put him to an open shame. for the land which drinketh in the rain that cometh oft upon it, and bringeth forth grasses meet for them by whom it is dressed, receiveth first-pooling from towards: but that which beareth thorns and briers is rejected, and is nigh to cursing; whose finish is to be burned. but, beloved, we are persuaded stronger things of you, and things that accompany stick-safety, though we thus speak. for towards is not unrighteous to forget your doing and labour of love, which ye have shewed toward his there-name, in that ye have been immersed to the dedicated, and do immerse. and we desire that into the worldly one of you do shew the same diligence to the full assurance of hope to the finish that ye be not slothful, but followers of them who through hide-training and patience inherit the message-promises. for when towards made message-promise to their-wing-organ-abraham, 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. whereinto towards, 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 towards to lie, we might have a strong consolation, who have fled for refuge to name-there hold upon the hope set before us: which hope we have as an anchor of the person, both sure and stedfast, and which entereth into that in near-inwards the veil; whither the forerunner is for us entered, even vowelconsonants-stick-safe-yeahoshua, made an high darkener into the worlds after the order of right-king-melchizedeq.

for this right-king-melchizedeq, king of peace-complete-salem, darkener of the most upon towards, who met their-wing-organ-abraham returning from the slaughter of the kings, and happy him; to whom also

their-wing-organ-abraham gave a tenth part of all; first being by interpretation king of being right, and after that also king of peace-complete-salem, which is, king of completeness; without father, without mother, without descent, having neither heading of days, nor finish of life; but made like to betweener of tohwards; abideth a darkener continually. now consider how great this man was, to whom even the patriarch their-wing-organ-abraham gave the tenth of the spoils. and verily they that are of the betweeners of borrow-join-levi who receive the office of the darkener, have a directive to take tithes of the people according to the drops-of-teaching-tora that is, of their brethren, though they came out of the loins of their-wing-organ-abraham: but he whose descent is not counted from them received tithes of their-wing-organ-abraham, and happy him that had the message-promises. and without all contradiction the less is happy of the stronger. and here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth. and as i may so say, borrow-join-levi also, who receiveth tithes, completed tithes in their-wing-organ-abraham. for he was yet in the loins of his father, when right-king-melchizedeq met him. if therefore fixedion were by the join-levitical darkener, (for under it the people received the drops-of-teaching-tora what further need was there that his in-sight darkener should rise after the order of right-king-melchizedeq, and not be called after the order of gather-cabinet-aaron? for the darkener being changed, there is made of necessity a change also of the drops-of-teaching-tora 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 mister sprang out of vowel-acknowledge-yeahodah of which branch extract-mose spake nothing concerning darkener. and it is yet far more evident: for that after the similitude of right-king-melchizedeq there ariseth his in-sight darkener who is made, not after the drops-of-teaching-tora of a man-like directive, but after the dynamic of an endless life. for he testifieth, thou art a darkener into the worlds after the order of right-king-melchizedeq. for there is verily a disannulling of the directive going before for the weakness and unprofitableness thereof. for the drops-of-teaching-tora made nothing fixed, but the bringing in of a stronger hope did; by the which we draw nigh to tohwards. and inasmuch as not without an oath he was made darkener (for those darkener were made without an oath; but this with an oath by him that said to him, vowelconsonants-ohyeah sware and will not repent, thou art a darkener into the worlds after the order of right-king-melchizedeq;) by so much was vowelconsonants-stick-safe-yeahoshua made 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 secure them to the uttermost that come to tohwards by him, seeing he into the world liveth to make intercession for them. for such an high darkener became us, who is dedicated, harmless, sound, separate from missers, and made 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 onuped up himself. for the drops-of-teaching-tora maketh men high darkener which have infirmity; but the word of the oath, which was in the midst of the drops-of-teaching-tora maketh the betweener 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 vowelconsonants-ohyeah out-of-town-pitched, and not man. into the worldly high darkener is ordained to onup gifts and butchers: wherefore it is of necessity that this man have somewhat also to onup. for if he were on land, he should not be a darkener seeing that there are darkener that onup gifts according to the drops-of-teaching-tora who work to the example and shadow of namespacesly things, as extract-mose was admonished of tohwards when he was about to make the tent: for, see, saith he, that thou make all things according to the pattern shewed to thee in the mountain but now hath he obtained a moving hither and thither immersing, by how much also he is the mediator of a stronger covenant, which was established upon stronger message-promises. for if that first covenant had been cloudyless, then should no place have been sought for the second. for finding cloudy with them, he saith, behold, the days come, saith vowelconsonants-ohyeah, when i will make a new covenant with the house of to-song-immersed-isra'el and with the house of vowel-acknowledge-yeahodah: not according to the covenant that i made with their fathers in the day when i took them by the hand to lead them out of the land of narrows-develop-egypt; because they continued not in my covenant, and i regarded them not, saith vowelconsonants-ohyeah. for this is the covenant that i will make with the house of to-song-immersed-isra'el after those days, saith vowelconsonants-ohyeah; i will put my drops-of-teaching-tora into their mind, and write them in their hearts: and i will be to them a tohwards, and they will be to me a people: and they will not teach into the worldly man his in-sight, and into the worldly man his brother, saying, know vowelconsonants-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 hath made the first old. now that which decayeth and waxeth old is ready to vanish away.

9

then verily the first covenant had also criterions of divine work, and a cosmosly dedicated. for there was a tent made; the first, wherein was the stream-candle-light, and the table, and the bread system; which is called the dedicated. and after the second veil, the tent which is called the holiest of all; which had the golden censer, and the gather-cabinet of the covenant overlaid round about with gold, wherein was the golden pot that had from-manna, and gather-cabinet-aaron's branch that budded, and the tables of the covenant; and over it the near-inwarders of heavyweight shadowing the wombingsseat; of which we cannot now speak particularly. now when these things were thus ordained, the darkener went always into the first tent, accomplishing the work of tohwards. but into the second went the high darkener alone once into the worldly year, not without blood, which he onuped 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 made manifest, while as the first tent was yet standing: which was a figure for the time then present, in which were onuped both gifts and butchers, that could not make him that did the work fixed, as pertaining to the conscience; which stood only in meats and drinks, and divers washings, and man-like criterions, imposed on them until the time of reformation. but swimmer being come an high darkener of good things to come, by a greater and coming to pass tent, not made with hands, that is to say, not of this between-building; neither by the blood of goats and calves, but by his own blood he entered in once into the dedicated place, having obtained into the world ransom-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 swimmer, who through the into the world breathwind onuped himself sound to tohwards, top-brighten your conscience from dead doings to work the living tohwards? and for this cause he is the mediator of the new covenant, that by means of death, for the ransom-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 extract-mose had spoken into the worldly precept to all the people according to the drops-of-teaching-tora 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 tohwards hath enjoined to you. moreover he sprinkled with blood both the tent, and all the tools of the immersing. and almost all things are by the drops-of-teaching-tora out-of-towned with blood; and without shedding of blood is no remission. it was therefore necessary that the patterns of things in the namespaces should be purified with these; but the namespacesly things themselves with stronger butchers than these. for swimmer is not entered into the dedicated places made with hands, which are the figures of the true; but into namespaces itself, now to appear in the presence of tohwards for us: nor yet that he should onup 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 was seen by put away miss by the butcher of himself. and as it is appointed to men once to die, but after this the criterion so swimmer was once onuped 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-tora 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 onuped year by year continually make the comers thereunto fixed. for then would they not have stained to be onuped? 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 made of misses into the worldly year. for it is not possible that the blood of bulls and of goats should turn aside

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 tohwards. above when he said, butcher and near-inward and onups and near-inward for miss thou wouldst not, neither hadst pleasure therein; which are onuped by the drops-of-teaching-tora then said he, lo, i come to do thy will, o tohwards. 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 vowelconsonants-stick-safe-yeahoshua swimmer once for all. and every darkener standeth daily immersing and near-inward oftentimes the same butchers, which can to world not turn aside misses: but this man, after he had onuped one butcher for misses into the worlds, sat down on the right hand of tohwards; from henceforth expecting till his enemies be made his footstool. for by one near-inward he hath fixed 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 make with them after those days, saith vowelconsonants-ohyeah, i will put my drops-of-teaching-tora 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 vowelconsonants-stick-safe-yeahoshua, by a new and living way, which he hath dedicated for us, through the veil, that is to say, his flesh; and having an high darkener over the house of tohwards; let us draw near with a true heart in full assurance of hide-training, having our hearts sprinkled from an looks-di-vidé conscience, and our bodies washed with win-pure water. let us hold fast the profession of our hide-training without severing; (for he is hide-trainingful 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 fearful looking for of criterion and fiery indignation, which will devour narrower. he that despised extract-mose' drops-of-teaching-tora died without wombing under two or three witnesses: of how much sorer punishment, suppose ye, will he be thought worthy, who hath trodden under foot betweenner of tohwards, and hath counted the blood of the covenant, wherewith he was dedicated, an starting thing, and hath done despite to breathwind of camping? for we know him that hath said, vengeance belongeth to me, i will recompense, saith vowelconsonants-ohyeah. and again, vowelconsonants-ohyeah will critical his people. it is a fearful thing to fall into the hands of the living tohwards. but call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became 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 tohwads, 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 hide-training: but if any man draw back, my person will have no pleasure in him. but we are not of them who draw back to perdition; but of them that hide-train to the saving of the person.

11

now hide-training is the substance of things hoped for, the evidence of things not seen. for by it the elders obtained a good report. through hide-training we understand that the worlds were framed by the word of tohwads, so that things which are seen were not made of things which do appear. by hide-training vapor-abel onuped to tohwads a moving hither and thither butcher than nest-buy-zeal-qain, by which he obtained witness that he was right, tohwads witnessing of his gifts: and by it he being dead yet speaketh. by hide-training init-train-enoch was translated that he should not see death; and was not found, because tohwads had translated him: for before his translation he had this witness, that he pleased tohwads. but without hide-training it is impossible to please him: for he that cometh to tohwads must hide-train that he is, and that he is a rewarder of them that diligently seek him. by hide-training rest-noah, being warned of tohwads of things not seen as yet, moved with fear, 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 hide-training. by hide-training their-wing-organ-abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. by hide-training he sojourned in the land of message-promise, as in a strange-substantial country, seat in tents with laugh-iz'haq and heel-follow-jaqob, the heirs with him of the same message-promise: for he looked for a city which hath foundations, whose between-builder and maker is tohwads. through hide-training also her-immersed-sarah herself received strength to be sown with seed, and was snatched of a betweener when she was past age, because she criticald him hide-trainingful 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 hide-training, not having received the message-promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the land. for they that say such things declare plainly that they seek a country. and truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. but now they desire a stronger country, that is, an namespacesly: wherefore tohwads is not ashamed to be called their tohwads: for he hath prepared for them a city. by hide-training their-wing-organ-abraham, when he was tried, onuped up laugh-iz'haq; and he that had received the message-promises onuped up his only begotten betweener of whom it was said, that in laugh-iz'haq will thy seed be called: accounting that tohwads was able to raise him up, even from the dead; from whence also he received him in a figure. by hide-training laugh-iz'haq happy heel-follow-jaqob and do-make-esau concerning things to come. by hide-training heel-follow-jaqob, when he was a dying, happy both

the betweeners of add-increase-josef; and bowed, leaning upon the top of his staff. by hide-training add-increase-josef, when he died, remembered the departing of betweeners of to-song-immersed-isra'al and gave directive concerning his bones. by hide-training extract-mose, when he was born, was hid three months of his parents, because they saw he was a proper betweener; and they were not afraid of the king's directive. by hide-training extract-mose, when he was come to years, refused to be called betweener of pharaoh's daughter; choosing rather to suffer affliction with the people of tohwads, than to enjoy the pleasures of miss for a season; esteeming the reproach of swimmer-greater riches than the treasures in narrows-develop-egypt: for he had respect to the recompence of the reward. by hide-training he forsook narrows-develop-egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible. through hide-training he kept the stopskip, and the sprinkling of blood, lest he that destroyed the firstborn should touch them. by hide-training they passed through the finish sea as by dry land: which the narrows-develop-egyptians assaying to do were drowned. by hide-training the walls of moon-smell-jericho fell down, after they were compassed about seven days. by hide-training the harlot wide-rahah perished not with them that hide-trained not, when she had received the spies with completeness. and what will i more say? for the time would fail me to tell of gedeon, and of lightning-sparkle-baraq, and of sunny-boy-samson, and of open-nurture-jiftah; of dude-david also, and to-his-namethere-samu'al, and of the come-bringers: who through hide-training subdued kingdoms, wrought being right, obtained message-promises, stopped the mouths of gather-lyons. quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. women received their dead raised to life again: and others were tortured, not accepting snatchance; that they might obtain a stronger standing 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 word-deserts, and in mountains, and in dens and caves of the land. and these all, having obtained a good report through hide-training, received not the message-promise: tohwads having provided some stronger thing for us, that they without us should not be made fixed.

12

wherefore seeing we also are compassed about with so great a cloud of witnesses, let us name-there 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 vowelconsonants-stick-safe-yeahoshua the author and finisher of our hide-training; 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 tohwads. 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 betweeners, my betweener despise not

thou the chastening of vowelconsonants-ohyeah, nor faint when thou art rebuked of him: for whom vowelconsonants-ohyeah loveth he chasteneth, and scourgeth every betweener whom he receiveth. if ye endure chastening, tohwards dealeth with you as with betweeners; for what betweener is he whom the father chasteneth not? but if ye be without chastisement, whereof all are partakers, then are ye bastards, and not betweeners. 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 notwithstanding afterward it yieldeth the completeness fruit of being right to them which are exercised thereby. wherefore lift up the hands which hang down, and the feeble pool-knees; and make straight paths for your feet, lest that which is stopskip-lame be turned out of the way; but let it rather be healed. follow completeness with all men, and dedication, without which no man will see vowelconsonants-ohyeah: looking diligently lest any man fail of the camping of tohwards; lest any root of bitterness springing up trouble you, and thereby many be ceased; lest there be any fornicator, or profane person, as do-make-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 mountain 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 extract-mose said, i exceedingly fear and quake:) but ye are come to mountain zenith-sion, and to the city of the living tohwards, the namespacesly cast-complete-jerusalem, and to an innumerable insight of messengers, to the general assembly and called-out of the firstborn, which are written in namespaces, and to tohwards the critical of all, and to breathwinds of right men made fixed, and to vowelconsonants-stick-safe-yeahoshua the mediator of the new covenant, and to the blood of sprinkling, that speaketh stronger things that that of vapor-abel 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 made, 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 tohwards acceptably with reverence and with reverence fear: for our tohwards is a consuming fire.

sengers unawares. remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body. marriage is honourable in all, and the bed sound: but whoremongers and adulterers tohwards 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, vowelconsonants-ohyeah is my helper, and i will not fear what man will do to me. remember them which have the rule over you, who have spoken to you the word of tohwards: whose hide-training follow, considering the finish of their conversation. vowelconsonants-stick-safe-yeahoshua 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 been occupied therein. we have an butcher-place, whereof they have no right to eat which work 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 vowelconsonants-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 onup the butcher of thank-acknowledgement to tohwards continually, that is, the fruit of our lips giving thanks to his there-name. but to do good and to communicate forget not: for with such butchers tohwards is well pleased. obey them that have the rule over you, and submit yourselves: for they watch for your persons, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you. self-crime 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 tohwards of completeness, that brought again from the dead our mister vowelconsonants-stick-safe-yeahoshua, that great watcher of the sheep, through the blood of the world covenant, make you fixed in into the worldly good doing to do his will, doing in you that which is wellpleasing in his sight, through vowelconsonants-stick-safe-yeahoshua swimmer; to whom be heavyweight into the worlds and into the world. hide-train 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 value-to-these-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 young-italy first-pool you. camping be with you all. hide-train

13

let brotherly love continue. be not forgetful to entertain strangers: for thereby some have entertained mes-

heel-supplant-jeqob

1

heel-follow-jaqob, a worker of tohwards and of vowelconsonants-ohyeah vowelconsonants-stick-safe-yeahoshua 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 hide-training doingeth patience. but let patience have her fixed doing, that ye may be fixed and entire, wanting nothing. if any of you lack wisdom, let him ask of tohwards, that giveth to all men liberally, and upbraideth not; and it will be given him. but let him ask in hide-training, nothing sievering. for he that sievereth is like a sieve of the sea driven with the wind and tossed. for let not that man think that he will receive any thing of vowelconsonants-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 made low: because as the flower of the grass he will pass away. for the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the 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 vowelconsonants-ohyeah hath message-promised to them that love him. let no man say when he is tempted, i am tempted of tohwards: for tohwards cannot be tempted with break-visual, 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 tohwards. wherefore name-there apart all stainedness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to secure your persons. 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-tora 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 bridlet not his language, but deceiveth his own heart, this man's religion is vain. win-pure religion and sound before tohwards and the father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the cosmos.

2

my brethren, have not the hide-training of our mis-ter vowelconsonants-stick-safe-yeahoshua swimmer, vowelconsonants-ohyeah of heavyweight, with respect

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 respect 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 looks-di-vide thoughts? hearken, my beloved brethren, hath not tohwards chosen the poor of this cosmos rich in hide-training, 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 criterion seats? do not they blaspheme that worthy there-name by the which ye are called? if ye fulfil the royal drops-of-teaching-tora according to the writing, thou wilt love thy in-sight as thyself, ye do well: but if ye have respect to persons, ye commit miss and are convinced of the drops-of-teaching-tora as go-beyonders. for whosoever will keep the whole drops-of-teaching-tora 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-tora so speak ye, and so do, as they that will be critical by the drops-of-teaching-tora of liberty. for he will have criterion without wombing, that hath shewed no wombing; and wombing rejoiceith against criterion what doth it profit, my brethren, though a man say he hath hide-training, and have not doings? can hide-training secure him? if a brother or sister be naked, and destitute of daily food, and one of you say to them, depart in completeness, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? even so hide-training, if it hath not doings, is dead, being alone. yea, a man may say, thou hast hide-training, and i have doings: shew me thy hide-training without thy doings, and i will shew thee my hide-training by my doings. thou hide-trainst that there is one tohwards; thou doest well: the breast-devils also hide-train, and tremble. but wilt thou know, o vain man, that hide-training without doings is dead? was not their-wing-organ-abraham our father rightified by doings, when he had onuped laugh-iz'haq his betweener upon the butcher-place? seest thou how hide-training wrought with his doings, and by doings was hide-training made fixed? and the writing was fulfilled which saith, their-wing-organ-abraham hide-trained tohwards, and it was imputed to him for being right: and he was called the in-sight of tohwards. ye see then how that by doings a man is rightified, and not by hide-training only. likewise also was not wide-rah-hab the 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 hide-training without doings is dead also.

3

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 been tamed of mankind: but the language-tongue can no man tame; it is an unruly break-visual, full of deadly poison. therewith first-pool we tohwards, even the father; and therewith lighten-curse we men, which are made after the similitude of tohwards. 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 endued with knowledge among you? let him shew out of a good conversation his doings with meekness of wisdom. but if ye have bitter envying and strife in your hearts, heavyweight not, and lie not against the truth. this wisdom descendeth not from above, but is landly, sensual, oppositionish. for where envying and strife is, there is confusion and every break-visual doing. but the wisdom that is from above is first win-pure, then completenessable, 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 completeness of them that make completeness.

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 tohwards? whosoever therefore will be a in-sight of the cosmos is the enemy of tohwards. do ye think that the writing saith in vain, breathwind that house-dwelth in us lusteth to envy? but he giveth more camping. wherefore he saith, tohwards resisteth the proud, but giveth camping to the humble. submit yourselves therefore to tohwards. resist the opposition, and he will flee from you. draw nigh to tohwards, and he will draw nigh to you. win-pure your hands, ye missers; and purify your hearts, ye double minded. be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. humble yourselves in the sight of vowelconsonants-ohyeah, and he will lift you up. speak not break-visual one of his in-sight, brethren. he that speaketh break-visual of his brother, and criticalth his brother, speaketh break-visual of the drops-of-teaching-tora and criticalth the drops-of-teaching-tora but if thou critical the drops-of-teaching-tora thou art not a doer of the drops-of-teaching-tora but a critical. there is one lawgiver, who is able to secure 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 vowelconsonants-ohyeah will, we will live, and do this, or that. but now ye rejoice

in your cheerings: all such rejoicing is looks-di-vide. 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 moth eaten. your gold and silver is cankered; and the rust of them will be a witness against you, and will eat your flesh as it were fire. ye have heaped treasure together for the last days. behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of vowelconsonants-ohyeah of armies. ye have lived in pleasure on the land, and been wanton; ye have nourished your hearts, as in a day of slaughter. ye have condemned and killed the right; and he doth not resist you. be patient therefore, brethren, to the coming of vowelconsonants-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 vowelconsonants-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 there-name of vowelconsonants-ohyeah, for an example of suffering affliction, and of patience. behold, we count them happy which endure. ye have heard of the patience of father-enemy-aioh, and have seen the finish of vowelconsonants-ohyeah; that vowelconsonants-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 self-crime. is any merry? let him sing prunings. is any sick among you? let him call for the elders of the called-out; and let them self-crime over him, swiming him with oil in the there-name of vowelconsonants-ohyeah: and the criming of hide-training will secure the sick, and vowelconsonants-ohyeah will raise him up; and if he have missed misses, they will be out-of-towned him. confess your cloudys one to his in-sight, and self-crime one for his in-sight, that ye may be healed. the effectual fervent criming of a right man twist-eovailth much. my-to-alias was a man subject to like passions as we are, and he self-crimeed earnestly that it might not rain: and it rained not on the land by the space of three years and six months. and he self-crimeed 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 secure a person from death, and will hide a multitude of misses.

stone-peter, an sent-out of vowelconsonants-stick-safe-yeahoshua swimmer, to the strangers scattered throughout sea-pontus, kelt-milk-rooster-galatia, beautiful-horses-cappadocia, heal-sorrow-asia, and bithynia, elect according to the foreknowledge of tohwads the father, through dedication of breathwind, to obedience and sprinkling of the blood of vowelconsonants-stick-safe-yeahoshua swimmer: camping to you, and completeness, be multiplied. happy be the tohwads and father of our mister vowelconsonants-stick-safe-yeahoshua swimmer, which according to his abundant wombing hath begotten us again to a lively hope by the standing up of vowelconsonants-stick-safe-yeahoshua 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 tohwads through hide-training 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 hide-training, being much more precious than of gold that perisheth, though it be tried with fire, might be found to thank-acknowledge and honour and heavyweight at the appearing of vowelconsonants-stick-safe-yeahoshua 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 hide-training, even the stick-safety of your persons. 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 swimmer which was in them did signify, when it testified beforehand the sufferings of 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 informed 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 discovering of vowelconsonants-stick-safe-yeahoshua swimmer; as hearing betweeners, not fashioning yourselves according to the former lusts in your ignorance: 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 respect of persons critically according to into the worldly man's doing, pass the time of your sojourning here in fear: forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of 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 hide-train in tohwads, that raised him up from the dead, and gave him heavyweight; that your hide-training and hope might be in tohwads. seeing ye have purified your persons 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

ferently: being born again, not of corruptible seed, but of incorruptible, by the word of tohwads, which liveth and abideth forever. for all flesh is as grass, and all the heavyweight of man as the flower of grass. the grass withereth, and the flower thereof falleth away: but the word of vowelconsonants-ohyeah endureth into the worlds. and this is the word which by the information is declared to you.

wherefore name-thering aside all malice, and all guile, and hypocrisies, and envies, all break-visual speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that vowelconsonants-ohyeah is gracious. to whom coming, as to a living stone, disallowed indeed of men, but chosen of tohwads, and precious, ye also, as lively stones, are between-built up a breathwindual house, an dedicated darkener, to onup breathwindual butchers, acceptable to tohwads by vowelconsonants-stick-safe-yeahoshua swimmer. wherefore also it is contained in the writing, behold, i name-there in zenithion a chief corner stone, elect, precious: and he that hide-traineth in him will not be confounded. to you therefore which hide-train he is precious: but to them which be disobedient, the stone which the between-builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed. but ye are a chosen generation, a royal darkener, an dedicated nation, a peculiar people; that ye should recount the thank-acknowledges 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 tohwads: 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 person; having your conversation honest among the body-nations: that, whereas they speak against you as break-visualdoers, they may by your good doings, which they will behold, heavyweight tohwads in the day of visitation. submit yourselves to into the worldly criterion of man for vowelconsonants-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 break-visualdoers, and for the thank-acknowledge of them that do well. for so is the will of tohwads, that with well doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloke of maliciousness, but as the workers of tohwads. honour all men. love the brotherhood. fear tohwads. honour the king. workers, be subject to your masters with all fear; not only to the good and gentle, but also to the froward. for this is thankworthy, if a man for conscience toward tohwads endure grief, suffering wrongfully. for what report is it, if, when ye be buffeted for your cloudy, ye will take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with tohwads. for even hereunto were ye called: because 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 persons.

3

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 fear. whose adorning let it not be that outward adorning of plaiting the ruin-*air*, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet breathwind, which is in the sight of tohwards of great price. for after this manner in the old time the dedicated women also, who trusted in tohwards, adorned themselves, being in subjection to their own mans: even as her-immersed-sarah obeyed their-wing-organ-abraham, calling him mister: whose betweenas ye are, as long as ye do well, and are not afraid with any amazement. likewise, ye mans, house-dwell with them according to knowledge, giving honour to the woman, as to the weaker tool, and as being heirs together of the camping of life; that your crimings 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 break-visual for break-visual, 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 break-visual, and his lips that they speak no guile: let him eschew break-visual, and do good; let him seek completeness, and ensue it. for the eyes of vowel-consonants-ohyeah are over the right, and his ears are open to their crimings: but the face-turnings of vowelconsonants-ohyeah is against them that do break-visual, and who is he that will harm you, if ye be followers of that which is good? but and if ye suffer for being right'sake, happy are ye: and be not afraid of their terror, neither be troubled; but dedicated vowelconsonants-ohyeah tohwards in your hearts: and be ready always to give an answer to into the worldly man that asketh you a reason of the hope that is in you with meekness and fear: having a good conscience; that, whereas they speak break-visual of you, as of break-visualdoers, they may be ashamed that falsely accuse your good conversation in swimmer. for it is better, if the will of tohwards be so, that ye suffer for well doing, than for break-visual doing. for swimmer also hath once suffered for misses, the right for the unjust, that he might bring us to tohwards, being put to death in the flesh, but quickened by breathwind: by which also he went and decreed to breathwinds in prison; which sometime were disobedient, when once the longsuffering of tohwards waited in the days of rest-noah, while the gather-cabinet was a preparing, wherein few, that is, eight persons were secure by water. the like figure whereunto even immersing doth also now secure us (not the putting away of the filth of the flesh, but the answer of a good conscience toward tohwards,) by the standing up of vowelconsonants-stick-safe-yeahoshua swimmer: who is gone into namespaces, and is on the right hand of tohwards; messengers and authorities and dynamics being made subject to him.

4

forasmuch then as 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 tohwards. for the time past of our life may suffice us to have wrought the will of the body-nations, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable ideal-image-idolatry: wherein they think it strange-substantial that ye run not with them to the same excess of riot, speaking break-visual of you: who will give account to him that is ready to critical the quick and the dead. for for this cause was the information decreed also to them that are dead, that they might be criticald according to men in the flesh, but live according to tohwards in breathwind, but the finish of all things is at hand: be ye therefore sober, and watch to criming. and above all things have fervent charity among yourselves: for charity will cover the multitude of misses. use hospitality one to his insight 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 tohwards. if any man speak, let him speak as the logic of tohwards; if any man immerse, let him do it as of the ability which tohwards giveth: that tohwards in all things may be given heavyweight through vowelconsonants-stick-safe-yeahoshua swimmer, to whom be thank-acknowledge and dominion into the worlds and into the world. hide-train 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 swimmer's sufferings; that, when his heavyweight will be revealed, ye may be glad also with exceeding joy. if ye be reproached for the there-name of swimmer, happy are ye; for breathwind of heavyweight and of tohwards resteth upon you: on their part he is break-visual 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 break-visualdoer, or as a busybody in other men's matters. yet if any man suffer as a swimmerian, let him not be ashamed; but let him heavyweight tohwards on this behalf. for the time is come that criterion must begin at the house of tohwards: and if it first begin at us, what will the finish be of them that obey not the information of tohwards? and if the right scarcely be secure, where will the untohwardsly and the misser appear? wherefore let them that suffer according to the will of tohwards commit the keeping of their persons to him in well doing, as to a hide-trainingful creator.

5

the elders which are among you i exhort, who am also an elder, and a witness of the sufferings of swimmer, and also a partaker of the heavyweight that will be revealed: watch-feed the sheep of tohwards 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 misters over tohwards'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 tohwards resisteth the proud, and giveth

camping to the humble. humble yourselves therefore under the mighty hand of tohwards, 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 opponent the opposition, as a roaring gather-lion, walketh about, seeking whom he may devour: whom resist stedfast in the hide-training, knowing that the same afflictions are accomplished in your brethren that are in the cosmos. but the tohwards of all camping, who hath called us to his into the world heavyweight by swimmer vowelconsonants-stick-safe-yeahoshua, after that ye have suffered a while, make you fixed, stablish, strengthen, settle you. to him be heavyweight and strength into the worlds and into the world. hide-train by wood-silvanus, a hide-trainingful brother to you, as i suppose, i have written briefly, exhorting, and witnessing that this is the true camping of tohwards wherein ye stand. the called-out that is at in-mix-fade-babel, elected together with you, first-poolth you; and so doth hammer-polite-marcus my betweenner greet ye one his in-sight with a kiss of charity. completeness be with you all that are in swimmer vowelconsonants-stick-safe-yeahoshua. hide-train

stone-peter b

1

hear-simon stone-peter, a worker and an sent-out of vowelconsonants-stick-safe-yeahoshua swimmer, to them that have obtained like precious hide-training with us through the being right of tohwards and our securer vowelconsonants-stick-safe-yeahoshua swimmer: camping and completeness be multiplied to you through the knowledge of tohwards, and of vowelconsonants-stick-safe-yeahoshua our mister, 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 hide-training 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 make you that ye will neither be barren nor unfruitful in the knowledge of our mister vowelconsonants-stick-safe-yeahoshua swimmer. but he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was out-of-town from his old misses. wherefore the rather, brethren, give diligence to make 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 mister and securer vowelconsonants-stick-safe-yeahoshua 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 mister vowelconsonants-stick-safe-yeahoshua 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 made known to you the dynamic and coming of our mister vowelconsonants-stick-safe-yeahoshua swimmer, but were eyewitnesses of his mega-majesty. for he received from tohwards the father honour and heavyweight, when there came such a voice to him from the excellent heavyweight, this is my beloved betweener in whom i am well pleased. and this voice which came from namespaces we heard, when we were with him in the dedicated mountain 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 tohwards 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 vowelconsonants-ohyeah that bought them, and bring upon themselves swift destruction. and many will fol-

low their pernicious ways; by reason of whom the way of truth will be break-visual spoken of. and through covetousness will they with feigned words make merchandise of you: whose criterion now of a long time lingereth not, and their damnation slumbereth not. for if tohwards spared not the messengers that missed, but cast them down to asking, and snatched them into chains of darkness, to be reserved to criterion and spared not the old cosmos, but secure rest-noah the eighth person, a declaree of being right, bringing in the flood upon the cosmos of the untohwardsly; and turning the cities of splint-blood-sodom and sheaves-gomorrah into ashes condemned them with an overthrow, making them an ensample to those that after should live untohwardsly; and snatched right cover-lot vexed with the filthy conversation of the laborious: (for that right man seat among them, in seeing and hearing, vexed his right person from day to day with their unlawful deeds;) vowelconsonants-ohyeah knoweth how to snatch the with reverence out of temptations, and to reserve the unjust to the day of criterion to be punished: but chiefly them that walk after the flesh in the lust of stainedness, and despise government. presumptuous are they, selfwilled, they are not afraid to speak break-visual of dignities. whereas messengers, which are greater in dynamic and might, bring not railing accusation against them before vowelconsonants-ohyeah. but these, as natural brute animals, made to be taken and destroyed, speak break-visual of the things that they understand not; and will utterly perish in their own corruption; and will receive the reward of not being right, as they that count it pleasure to riot in the day time. spots they are and blemishes, sporting themselves with their own deceivings while they feast with you; having eyes full of adultery, and that cannot cease from miss beguiling unstable persons: an heart they have exercised with covetous practices; lighten-cursed betweeners: which have forsaken the right way, and are gone astray, following the way of swallow-baalum betweener of burn-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, 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 vowelconsonants-ohyeah and securer vowelconsonants-stick-safe-yeahoshua swimmer, they are again entangled therein, and overcome, the latter finish is worse with them than the heading. for it had been better for them not to have known the way of being right, than, after they have known it, to turn from the dedicated directive snatched 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 vowelconsonants-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 tohwards 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 criterion and perdition of untohwardsly men. but, beloved, be not ignorant of this one thing, that one day is with vowelconsonants-ohyeah as a thousand years, and a thousand years as one day. vowelconsonants-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 vowelconsonants-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 tohwards, 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 completeness, sound, and blameless. and account that the longsuffering of our mister is stick-safety; even as our beloved brother small-paul also according to the wisdom 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 steadfastness. but grow in camping, and in the knowledge of our mister and securer vowelconsonants-stick-safe-yeahoshua swimmer. to him be heavyweight both now and into the worlds. hide-train

vowel-camping-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 betweener vowelconsonants-stick-safe-yeahoshua 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 tohwards 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 vowelconsonants-stick-safe-yeahoshua swimmer his betweener 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 hide-trainingful 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 make him a liar, and his word is not in us.

2

my little betweeners, these things write i to you, that ye miss not. and if any man miss we have an advocate with the father, vowelconsonants-stick-safe-yeahoshua 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 tohwards 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 betweeners, because your misses are out-of-towned you for his there-name'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 looks-di-vidé one. i write to you, little betweeners, 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 tohwards abideth in you, and ye have overcome the looks-di-vidé 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 tohwards abideth into the worlds. little betweeners, it is the last time: and as ye have heard that anti-swimmer will come, even now are there many anti-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 been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us. but ye have an unction from the 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 vowelconsonants-stick-safe-yeahoshua is the swimmer? he is anti-swimmer, that denieth the father and the betweener whosoever denieth the betweener the same hath not the father: he that acknowledgeth the betweener 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 betweener and in the father. and this is the message-promise that he hath message-promised us, even into the world life. these things have i written to you concerning them that seduce you. but the swimming which ye have received of him abideth in you, and ye need not that any man teach you: but as the same swimming teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye will abide in him. and now, little betweeners, abide in him; that, when he will appear, we may have confidence, and not be ashamed before him at his coming. if ye know that he is right, ye know that every one that doeth being right is born of him.

3

behold, what manner of love the father hath bestowed upon us, that we should be called the betweeners of tohwards: therefore the cosmos knoweth us not, because it knew him not. beloved, now are we the betweeners of tohwards, 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-tora for miss is the go-beyond of the drops-of-teaching-tora and ye know that he was manifested to turn aside our misses; and in him is no miss whosoever abideth in him misses not: whosoever misses hath not seen him, neither known him. little betweeners, let no man deceive you: he that doeth being right is right, even as he is right. he that committeth miss is of the opposition; for the opposition misses from the heading. for this purpose betweener of tohwards was manifested, that he might destroy the doings of the opposition. whosoever is born of tohwards doth not commit miss for his seed remaineth in him: and he cannot miss because he is born of tohwards. in this betweeners of tohwards are manifest, and betweeners of the opposition: whosoever doeth not being right is not of tohwards, 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 nest-buy-zeal-gain, who was of that looks-di-vidé one, and slew his brother. and wherefore slew he him? because his own doings were looks-di-vidé, and his brother's right. marvel not, my brethren,

if the cosmos 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 tohwards, because he laid down his life for us: and we ought to name-there 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-dwellethe the love of tohwards in him? my little betweeners, 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, tohwards is greater than our heart, and knoweth all things. beloved, if our heart condemn us not, then have we confidence toward tohwards. 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 hide-train on the there-name of his betweener vowelconsonants-stick-safe-yeahoshua swimmer, and love one his in-sight, as he gave us directive. and he that keepeth his directives house-dwellethe in him, and he in him. and hereby we know that he abideth in us, by breathwind which he hath given us.

4

beloved, hide-train not into the worldly breathwind, but try breathwinds whether they are of tohwards: because many false come-bringers are gone out into the cosmos. hereby know ye breathwind of tohwards: into the worldly breathwind that confesseth that vowelconsonants-stick-safe-yeahoshua swimmer is come in the flesh is of tohwards: and into the worldly breathwind that confesseth not that vowelconsonants-stick-safe-yeahoshua swimmer is come in the flesh is not of tohwards: and this is that breathwind of anti-swimmer, whereof ye have heard that it should come; and even now already is it in the cosmos. ye are of tohwards, little betweeners, and have overcome them: because greater is he that is in you, than he that is in the cosmos. they are of the cosmos: therefore speak they of the cosmos, and the cosmos heareth them. we are of tohwards: he that knoweth tohwards heareth us; he that is not of tohwards 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 tohwards; and into the worldly one that loveth is born of tohwards, and knoweth tohwards. he that loveth not knoweth not tohwards; for tohwards is love. in this was manifested the love of tohwards toward us, because that tohwards sent his only begotten betweener into the cosmos, that we might live through him. herein is love, not that we loved tohwards, but that he loved us, and sent his betweener to be the propitiation for our misses. beloved, if tohwards so loved us, we ought also to love one his in-sight. no man hath seen tohwards at any time. if we love one his in-sight, tohwards house-dwellethe 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 betweener to be the securer of the cosmos. whosoever will confess that vowelconsonants-stick-safe-yeahoshua is betweener of tohwards, tohwards house-dwellethe in him, and he in tohwards. and we have known and hide-trained the love that tohwards hath to us. tohwards is love; and he that house-

dwellethe in love house-dwellethe in tohwards, and tohwards in him. herein is our love made fixed, that we may have boldness in the day of criterion because as he is, so are we in this cosmos. there is no fear in love; but fixed love casteth out fear: because fear hath torment. he that feareth is not made fixed in love. we love him, because he first loved us. if a man say, i love tohwards, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love tohwards whom he hath not seen? and this directive have we from him, that he who loveth tohwards love his brother also.

5

whosoever hide-traineth that vowelconsonants-stick-safe-yeahoshua is the swimmer is born of tohwards: 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 betweeners of tohwards, when we love tohwards, and keep his directives. for this is the love of tohwards, that we keep his directives: and his directives are not grievous. for whatsoever is born of tohwards overcometh the cosmos: and this is the victory that overcometh the cosmos, even our hide-training. who is he that overcometh the cosmos, but he that hide-traineth that vowelconsonants-stick-safe-yeahoshua is betweener of tohwards? this is he that came by water and blood, even vowelconsonants-stick-safe-yeahoshua 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 tohwards is greater: for this is the witness of tohwards which he hath testified of his betweener he that hide-traineth in betweener of tohwards hath the witness in himself: he that hide-traineth not tohwards hath made him a liar; because he hide-traineth not the record that tohwards gave of his betweener and this is the record, that tohwards hath given to us into the world life, and this life is in his betweener he that hath the betweener hath life; and he that hath not betweener of tohwards hath not life. these things have i written to you that hide-train on the there-name of betweener of tohwards; that ye may know that ye have into the world life, and that ye may hide-train on the there-name of betweener of tohwards. 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 self-crime for it. all not being right is miss and there is a miss not to death. we know that whosoever is born of tohwards misses not; but he that is begotten of tohwards keepeth himself, and that looks-di-videth one toucheth him not. and we know that we are of tohwards, and the whole cosmos lieth in looks-di-videness. and we know that betweener of tohwards 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 betweener vowelconsonants-stick-safe-yeahoshua swimmer. this is the true tohwards, and into the world life. little betweeners, keep yourselves

from ideal-image-idols. hide-train

vowel-camping-yeahoannan b

1

the elder to the elect lady and her betweeners, 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-dwellet in us, and will be with us into the worlds. camping be with you, wombing, and completeness, from tohwards the father, and from vowelconsonants-ohyeah vowelconsonants-stick-safe-yeahoshua swimmer, betweener of the father, in truth and love. i rejoiced greatly that i found of thy betweeners 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 vowelconsonants-stick-safe-yeahoshua swimmer is come in the flesh. this is a deceiver and an anti-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 swimmer, hath not tohwards. he that abideth in the teaching of swimmer, he hath both the father and the betweener if there come any to you, and bring not this teaching, receive him not into your house, neither bid him tohwards speed: for he that biddeth him tohwards speed is partaker of his looks-di-videdeeds. 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. betweeners of thy elect sister greet thee. hide-train

the elder to the wellbeloved land-gaius, whom i love in the truth. beloved, i wish above all things that thou mayest prosper and be in health, even as thy person 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 betweeners walk in truth. beloved, thou doest hide-trainingfully 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 there-name'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 zeus-cherish-diotrephes, who loveth to have the pre-eminence among them, receiveth us not. wherefore, if i come, i will remember his deeds which he doeth, prating against us with ponerosmalicious 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 break-visual, but that which is good. he that doeth good is of tohwards: but he that doeth break-visual hath not seen tohwards. of-earth-mother-demetrius hath good report of all men, and of the truth itself: yea, and we also bear record; and ye know that our record is true. i had many things to write, but i will not with ink and branch write to thee: but i trust i will shortly see thee, and we will speak face-turnings to face-turnings. completeness be to thee. our in-sights first-pool thee. greet the in-sights by there-name.

vowel-acknowledge-yeahode

1

vowel-acknowledge-yeahode, the worker of vowelconsonants-stick-safe-yeahoshua swimmer, and brother of heel-follow-jaqob, to them that are dedicated by tohwards the father, and preserved in vowelconsonants-stick-safe-yeahoshua swimmer, and called: wombong to you, and completeness, and love, be multiplied. beloved, when i gave all diligence to write to you of the common stick-safety, it was needful for me to write to you, and exhort you that ye should earnestly contend for the hide-training which was once snatched to the dedicated. for there are certain men crept in unawares, who were before of old ordained to this condemnation, untohwardsly men, turning the camping of our tohwards into lasciviousness, and denying the only mister tohwards, and our mister vowelconsonants-stick-safe-yeahoshua swimmer. i will therefore put you in remembrance, though ye once knew this, how that vowelconsonants-ohyeah, having secure the people out of the land of narrows-develop-egypt, afterward destroyed them that hide-trained not. and the messengers which kept not their first estate, but left their own seat, he hath reserved in world chains under darkness to the criterion of the great day. even as splint-blood-sodom and sheaves-gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange-substantial flesh, are 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 break-visual of notion-dignities. yet who-like-to-mika'al the archangel, when contending with the opposition he disputed about the body of extract-mose, durst not bring against him a railing accusation, but said, vowelconsonants-ohyeah rebuke thee. but these speak break-visual 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 nest-buy-zeal-gain, and ran greedily after the error of swallow-baalam for reward, and perished in the gainsaying of bald-ice-qore. these are spots in your feasts of charity, when they feast with you, watch-feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging sieves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness into the worlds. and init-train-enoch also, the seventh from earth-blood-man-adam brought of these, saying, behold, vowelconsonants-ohyeah cometh with ten thousands of his dedicated, to execute criterion upon all, and to convince all that are untohwardsly among them of all their untohwardsly deeds which they have untohwardsly missed, and of all their hard speeches which untohwardsly 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 because of advantage. but, beloved, remember ye the words which were spoken before of the sent-outs of our mister vowelconsonants-stick-safe-yeahoshua swimmer; how that they told you there should be mockers in the last time, who should walk after their own untohwardsly lusts. these be they who separate themselves, sensual, having not breathwind. but ye, beloved, between-building

up yourselves on your most dedicated hide-training, self-crimeing in the dedicated breathwind, keep yourselves in the love of tohwards, looking for the wombong of our mister vowelconsonants-stick-safe-yeahoshua swimmer to into the world life. and of some have wombong, making a difference: and others secure with fear, 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 cloudy-less before the presence of his heavyweight with exceeding joy, to the only wise tohwards our securer, be heavyweight and mega-majesty, dominion and dynamic, both now and into the world. hide-train

vowel-given-mattheuah

1

the book of the generation of vowelconsonants-stick-safe-yeahoshua swimmer, betweener of dude-david, betweener of their-wing-organ-abraham. their-wing-organ-abraham begat laugh-iz'haq; and laugh-iz'haq begat heel-follow-jaqob; and heel-follow-jaqob begat hand-know-judas and his brethren; and hand-know-judas begat break-parez and seed-zara of date-palm-tamar; and break-parez begat courtyard-high-esrom; and courtyard-high-esrom begat high-aram-syria; and high-aram-syria begat my-with-generous-eminadab; and my-with-generous-eminadab begat guess-snake-naasson; and guess-snake-naasson begat image-zalmon; and image-zalmon begat in-goat-strength-boec of wide-rachab; and in-goat-strength-boec begat worker-eobed of sight-rut; and worker-eobed begat safe-jesse; and safe-jesse begat dude-david the king; and dude-david the king begat complete-solomon of her that had been the woman of vowel-light-aoriyeah; and complete-solomon begat wide-with-rehobo'em; and wide-with-rehobo'em begat vowel-my-father-abiyeah; and vowel-my-father-abiyeah begat ride-asa and ride-asa begat criterion-io-joshafat; and criterion-io-joshafat begat yo-high-joram; and yo-high-joram begat vowel-goat-ucyeah; and vowel-goat-ucyeah begat sound-io-jotam; and sound-io-jotam begat hold-ahac; and hold-ahac begat vowel-strong-heceqyeah; and vowel-strong-heceqyeah begat sleep-change-manasseh; and sleep-change-manasseh begat hide-train-amon and hide-train-amon begat vowel-fire-josyeah; and vowel-fire-josyeah begat prepare-vowel-yeahojakin and his brethren, about the time they were carried away to in-mix-fade-babel: and after they were brought to in-mix-fade-babel, prepare-vowel-yeahojakin begat to-ask-salati'al; and to-ask-salati'al begat seed-pressed-out-of-babel-cerubbabel; and seed-pressed-out-of-babel-cerubbabel begat my-father-majesty-abiud; and my-father-majesty-abiud begat my-to-get-up-aliaqim; and my-to-get-up-aliaqim begat help-ecur; and help-ecur begat be-right-zadoq; and be-right-zadoq begat raise-up-achim; and raise-up-achim begat my-to-majestic-eliud; and my-to-majestic-eliud begat help-to-alecer; and help-to-alecer begat give-matthan; and give-matthan begat heel-follow-jaqob; and heel-follow-jaqob begat add-increase-josef the man of bitter-merry-miriam, of whom was born vowelconsonants-stick-safe-yeahoshua, who is called swimmer. so all the generations from their-wing-organ-abraham to dude-david are fourteen generations; and from dude-david until the carrying away into in-mix-fade-babel are fourteen generations; and from the carrying away into in-mix-fade-babel to swimmer are fourteen generations. now the birth of vowelconsonants-stick-safe-yeahoshua swimmer was on this wise: when as his mother bitter-merry-miriam was espoused to add-increase-josef, before they came together, she was found with betweener of the dedicated breathwind. then add-increase-josef her man, being a right man, and not willing to make her a publick example, was minded to put her away privily. but while he thought on these things, behold, the messenger of vowelconsonants-ohyeah was seen by him in a dream, saying, add-increase-josef, thou betweener of dude-david, fear not to take to thee bitter-merry-miriam thy woman: for that which is bright-conceived in her is of the dedicated

breathwind. and she will bring forth a betweener and thou will call his there-name vowelconsonants-stick-safe-yeahoshua: for he will secure his people from their misses. now all this was done, that it might be fulfilled which was spoken of vowelconsonants-ohyeah by the come-bringer, saying, behold, a virgin will be with betweener, and will bring forth a betweener and they will call his there-name to-with-us-emmanuel, which being translated is, tohwards with us. then add-increase-josef being raised from sleep did as the messenger of vowelconsonants-ohyeah had bidden him, and took to him his woman: and knew her not till she had brought forth her firstborn betweener and he called his there-name vowelconsonants-stick-safe-yeahoshua.

2

now when vowelconsonants-stick-safe-yeahoshua was born in bread-house-bet-lehem of hand-know-judaea in the days of fugitive-freeman-herod the king, behold, there came wise men from the east to cast-complete-jerusalem, saying, where is he that is born king of the vowel-knowlege-yeahodim for we have seen his star in the east, and are come to bow him. when fugitive-freeman-herod the king had heard these things, he was troubled, and all cast-complete-jerusalem with him. and when he had added all the chief darkener and scroll-recounters of the people together, he demanded of them where swimmer should be born. and they said to him, in bread-house-bet-lehem of hand-know-judaea: for thus it is written by the come-bringer, and thou bread-house-bet-lehem, in the land of vowel-knowlege-yeahodah art not the least among the presidents of vowel-knowlege-yeahodah for out of thee will come a governor, that will rule my people to-song-immersed-isra'al then fugitive-freeman-herod when he had privily called the wise men, enquired of them diligently what time the star appeared. and he sent them to bread-house-bet-lehem, and said, go and search diligently for the young betweener; 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 betweener was. when they saw the star, they rejoiced with exceeding great joy. and when they were come into the house, they saw the young betweener with bitter-merry-miriam his mother, and fell down, and bowed him: and when they had opened their treasures, they presented to him gifts; gold, and white-frankincense and myrrh. and being warned of tohwards in a dream that they should not return to fugitive-freeman-herod they departed into their own country his in-sight way. and when they were departed, behold, the messenger of vowelconsonants-ohyeah appeared to add-increase-josef in a dream, saying, arise, and take the young betweener and his mother, and flee into narrows-develop-egypt, and be thou there until i bring thee word: for fugitive-freeman-herod will seek the young betweener to destroy him. when he arose, he took the young betweener and his mother by night, and departed into narrows-develop-egypt: and was there until the death of fugitive-freeman-herod that it might be fulfilled which was spoken of vowelconsonants-ohyeah by the come-bringer, saying, out of narrows-develop-egypt have i called my betweener then fugitive-freeman-herod when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all betweeners that were in bread-house-bet-

lehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men. then was fulfilled that which was spoken by vowel-high-jeremyeaho the come-bringer, saying, in high-region-ramah was there a voice heard, stopskip-lamentation, and weeping, and great mourning, ewe-rachel weeping for her betweeners, and would not be comforted, because they are not. but when fugitive-freeman-herod was dead, behold, an messenger of vowelconsonants-ohyeah appeareth in a dream to add-increase-josef in narrow-develop-egypt, saying, arise, and take the young betweenner and his mother, and go into the land of to-song-immersed-isra'al for they are dead which sought the young betweenner's life. and he arose, and took the young betweenner and his mother, and came into the land of to-song-immersed-isra'al but when he heard that people-master-archelaus did king in hand-know-judaea in the room of his father fugitive-freeman-herod he was afraid to go thither: notwithstanding, being warned of tohwards in a dream, he turned aside into the parts of rolling-galilee: and he came and seated in a city called scattered-sown-nazareth: that it might be fulfilled which was spoken by the come-bringers, he will be called a scattered-diaspora-nazarene.

3

in those days came vowel-camping-yeaohannan the immerser, declareing in the word-desert of hand-know-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 yeah-stick-safe-jesaiah, saying, the voice of one crying in the word-desert, prepare ye the way of vowelconsonants-ohyeah, make his paths straight. and the same vowel-camping-yeaohannan had his raiment of camel's ruin-eir, and a leathern girdle about his loins; and his meat was locusts and wild honey. then went out to him cast-complete-jerusalem, and all hand-know-judaea, and all the region round about its-going-down-jordan, and were immersed of him in its-going-down-jordan, confessing their misses. but when he saw many of the split-spread-persians and right-ones-sadducees come to his immersing, he said to them, o generation of vipers, who hath warned you to flee from the wrath to come? bring forth therefore fruits meet for repentance: and think not to say in near-inwards ourselves, we have their-wing-organ-abraham to our father: for i say to you, that tohwards is able of these stones to raise up betweeners to their-wing-organ-abraham. and now also the axe is laid to the root of the trees: therefore into the worldly tree which bringeth not forth good fruit is hewn down, and cast into the fire. i indeed immerse you with water to repentance: but he that cometh after me is mightier than i, whose shoes i am not worthy to bear: he will immerse you with the dedicated breathwind, and with fire: whose fan is in his hand, and he will thoroughly top-brighten his floor, and gather his corn into the garner; but he will burn up the chaff with unquenchable fire. then cometh vowelconsonants-stick-safe-yeahoshua from rolling-galilee to its-going-down-jordan to vowel-camping-yeaohannan, to be immersed of him. but vowel-camping-yeaohannan forbad him, saying, i have need to be immersed of thee, and comest thou to me? and vowelconsonants-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 vowelconsonants-stick-safe-

yeahoshua, when he was immersed, upped straightway out of the water: and, lo, the namespaces were opened to him, and he saw breathwind of tohwards descending like a dove, and lighting upon him: and lo a voice from namespaces, saying, this is my beloved betweenner in whom i am well pleased.

4

then was vowelconsonants-stick-safe-yeahoshua led up of breathwind into the word-desert to be tempted of the opposition. 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 betweenner of tohwards, direct that these stones be made 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 tohwards. then the opposition taketh him up into the dedicated city, and setteth him on a pinnacle of the temple, and saith to him, if thou be betweenner of tohwards, 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. vowelconsonants-stick-safe-yeahoshua said to him, it is written again, don't tempt vowelconsonants-ohyeah thy tohwards. again, the opposition taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the cosmos, and the heavyweight of them; and saith to him, all these things will i give thee, if thou wilt fall down and bow me. then saith vowelconsonants-stick-safe-yeahoshua to him, get thee hence, opposition: for it is written, thou wilt bow vowelconsonants-ohyeah thy tohwards, and him only will thou work then the opposition leaveth him, and, behold, messengers came and was immersed to him. now when vowelconsonants-stick-safe-yeahoshua had heard that vowel-camping-yeaohannan was cast into prison, he departed into rolling-galilee; and leaving scattered-sown-nazareth, he came and seated in out-of-town-console-village-capernaum, which is upon the sea coast, in the borders of garbage-fertile-cebulun and cunning-twist-naftali: that it might be fulfilled which was spoken by yeah-stick-safe-jesaiah the come-bringer, saying, the land of garbage-fertile-cebulun, and the land of cunning-twist-naftali, by the way of the sea, beyond its-going-down-jordan, rolling-galilee of the body-nations; the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up. from that time vowelconsonants-stick-safe-yeahoshua began to declare, and to say, think different: for the kingdom of namespaces is at hand. and vowelconsonants-stick-safe-yeahoshua, walking by the sea of rolling-galilee, saw two brethren, hear-simon called stone-peter, and vow-man-andrew his brother, casting a net into the sea: for they were fishers. and he saith to them, follow me, and i will make you fishers of men. and they straightway left their nets, and followed him. and going on from thence, he saw other two brethren, heel-follow-jaqob of vowel-given-zebedeeyah, and vowel-camping-yeaohannan his brother, in a ship with vowel-given-zebedeeyah their father, mending their nets; and he called them. and they immediately left the ship and their father, and followed him. and vowelconsonants-stick-safe-yeahoshua went about all rolling-galilee, teaching in their come-together-synagogues, and declareing the information of the kingdom, and giving therapy all manner of sickness

and all manner of disease among the people. and his fame went throughout all level-plain-syria: and they brought to him all shit-sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he give ther-apyed them. and there followed him great multitudes of people from rolling-galilee, and from ten-city-decapolis, and from cast-complete-jerusalem, and from hand-know-judaea, and from beyond its-going-down-jordan.

5

and seeing the multitudes, he upped 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 towards. happy are the completenessmakers: for they will be called betweeners of tohwards. 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 looks-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 shine to all that are in the house. let your light so shine before men, that they may see your good doings, and heavy-weigh your father which is in namespaces. think not that i am come to destroy the drops-of-teaching-tora 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-tora till all be fulfilled. whosoever therefore will break one of these least directives, and will teach men so, he will be called the least in the kingdom of namespaces: but whosoever will do and teach them, the same will be called great in the kingdom of namespaces. for i say to you, that except your being right will exceed the being right of the scroll-recounters and split-spread-persians, ye will in no case enter into the kingdom of namespaces. ye have heard that it was said of them of old time, don't kill; and whosoever will kill will be in danger of the criterion but i say to you, that whosoever is angry with his brother without a cause will be in danger of the criterion and whosoever will say to his brother, raca, will be in danger of the council: but whosoever will say, thou fool, will be in danger of asking fire. therefore if thou bring thy gift to the butcher-place, and there rememberest that thy brother hath ought against thee; leave there thy gift before the butcher-place, and go thy way; first be reconciled to thy brother, and then come and onup thy gift. agree with thine opponent quickly, whiles thou art in the way with him; lest at any time narrower snatch thee to the critical, and the critical snatch thee to the offi-

cer, 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, don't commit adultery: but i say to you, that whosoever looketh on a woman to lust after her hath missed adultery with her already in his heart. and if thy right eye scandal thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into asking. and if thy right hand scandal thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into asking. it hath been said, whosoever will put away his woman, let him give her a writing of divorcement: but i say to you, that whosoever will put away his woman, saving for the cause of fornication, causeth her to commit adultery: and whosoever will marry her that is divorced committeth adultery. again, ye have heard that it hath been said by them of old time, don't forswear thyself, but will perform to vowelconsonants-ohyeah thine oaths: but i say to you, swear not at all; neither by namespaces; for it is tohwards's throne: nor by the land; for it is his footstool: neither by cast-complete-jerusalem; for it is the city of the great king. neither will thou swear by thy head, because thou canst not make one ruin-eir white or black. but let your communication be, yea, yea; nay, nay: for whatsoever is more than these cometh of looks-di-vid. ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth: but i say to you, that ye resist not looks-di-vid: 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-tora and turn aside thy coat, let him have thy cloak also. and whosoever will compel thee to go a mile, go with him twain. give to him that asketh thee, and from him that would borrow of thee turn not thou away. ye have heard that it hath been said, thou will love thy in-sight, and hate thine enemy. but i say to you, love your enemies, first-pool them that lighten-curse you, do good to them that hate you, and self-crime for them which despitefully use you, and persecute you; that ye may be betweeners of your father which is in namespaces: for he maketh his sun to rise on the looks-di-vid 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 come-together-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 self-crimeest, don't be as the down-critizisers are: for they love to self-crime standing in the come-together-synagogues and in the corners of the streets, that they may be seen of men. verily i say to you, they have their re-

ward. but thou, when thou self-crimeest, enter into thy closet, and when thou hast shut thy door, self-crime to thy father which is in secret; and thy father which seeth in secret will reward thee openly. but when ye self-crime, 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 self-crime ye: our father which art in namespaces, dedicated be thy there-name. 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 snatch us from looks-di-vide: for thine is the kingdom, and the dynamic, and the heavyweight, into the worlds. hide-train for if ye forgive men their trespasses, your namespacesly father will also forgive you: but if ye forgive not men their trespasses, neither will your father forgive your trespasses. moreover when ye fast, be not, as the down-critisizers, of a sad face-turnings: for they disfigure their face-turnings, that they may appear to men to fast. verily i say to you, they have their reward. but thou, when thou fastest, swim thine head, and wash thy face-turnings; that thou appear not to men to fast, but to thy father which is in secret: and thy father, which seeth in secret, will reward thee openly. name-there not up for yourselves treasures upon land, where moth and rust doth corrupt, and where thieves break through and steal: but name-there 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 looks-di-vide, 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 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 towards and riches-mammon. therefore i say to you, take no thought for your life, what ye will eat, or what ye will drink; nor yet for your body, what ye will put on. is not the life more than meat, and the body than raiment? behold the birds of the air: for they sow not, neither do they reap, nor gather into barns; yet your namespacesly father 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 complete-solomon in all his heavyweight was not arrayed like one of these. wherefore, if tohwards 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 hide-training? 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 tohwards, 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 break-visual thereof.

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-critisizer, 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: forevery 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 betweenner ask bread, will he give him a stone? or if he ask a fish, will he give him a serpent? if ye then, being looks-di-vide, know how to give good gifts to your betweenners, 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-tora 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 looks-di-vide fruit. a good tree cannot bring forth looks-di-vide 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, mister, mister, 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, mister, mister, have we not brought in thy there-name? and in thy there-name have cast out devils? and in thy there-name 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-tora therefore whosoever heareth these sayings of mine, and doeth them, i will liken him to a wise man, which between-built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. and every one that heareth these sayings of mine, and doeth them not, will be likened to a foolish man, which between-built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it. and it came to pass, when vowel-consonants-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-recounters.

when he was come down from the mountain, great multitudes followed him. and, behold, there came a narrow-waspish and bowed him, saying, mister, if thou wilt, thou canst make me win-pure. and vowelconsonants-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 vowelconsonants-stick-safe-yeahoshua saith to him, see thou tell no man; but go thy way, shew thyself to the darkener and onup the gift that extract-mose directed, for a witness to them. and when vowelconsonants-stick-safe-yeahoshua was entered into out-of-town-console-village-capernaum, there came to him a over-hundred-centurion, beseeching him, and saying, mister, my child lieth at home paralysed, grievously tormented. and vowelconsonants-stick-safe-yeahoshua saith to him, i will come and give therapy him. the over-hundred-centurion answered and said, mister, 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 vowelconsonants-stick-safe-yeahoshua heard it, he marvelled, and said to them that followed, verily i say to you, i have not found so great hide-training, no, not in to-song-immersed-isra'el and i say to you, that many will come from the east and west, and will sit down with their wing-organ-abraham, and laugh-iz'haq, and heel-follow-jaqob, in the kingdom of namespaces. but betweeners of the kingdom will be cast out into outer darkness: there will be weeping and gnashing of teeth. and vowelconsonants-stick-safe-yeahoshua said to the over-hundred-centurion, go thy way; and as thou hast hide-trained, so be it done to thee. and his child was healed in the selfsame hour. and when vowelconsonants-stick-safe-yeahoshua was come into stone-peter's house, he saw his woman's mother laid, and sick of a fever, and he touched her hand, and the fever left her: and she arose, and was immersed to them. when the even was come, they brought to him many that were possessed with 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 yeah-stick-safe-jesiah the come-bringer, saying, himself took our infirmities, and bare our sicknesses. now when vowelconsonants-stick-safe-yeahoshua saw great multitudes about him, he gave directive to depart to the other side. and a certain scroll-recounters came, and said to him, master, i will follow thee whithersoever thou goest. and vowelconsonants-stick-safe-yeahoshua saith to him, the foxes have holes, and the birds of the air have tents; but the betweener of man hath not where to name-there his head. and his in-sight of his learners said to him, mister, suffer me first to go and bury my father. but vowelconsonants-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, inasmuch that the ship was covered with the sieves: but he was asleep. and his learners came to him, and awoke him, saying, mister, secure us: we perish. and he saith to them, why are ye fearful, o ye of little hide-training? then he arose, and rebuked the winds and the sea; and there was a great calm. but the men marvelled, saying, what manner of man is this, that even the winds and the

sea obey him! and when he was come to the other side into the country of the come-from-strangeness-fight-gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. and, behold, they cried out, saying, what have we to do with thee, vowelconsonants-stick-safe-yeahoshua, thou betweener of to-hwards? art thou come hither to torment us before the time? and there was a good way off from them an 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 came 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 vowelconsonants-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 vowelconsonants-stick-safe-yeahoshua seeing their hide-training said to the paralysed; betweener 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 vowelconsonants-stick-safe-yeahoshua knowing their thoughts said, wherefore think ye looks-di-vide 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 betweener 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 towards, which had given such charge to men. and as vowelconsonants-stick-safe-yeahoshua passed forth from thence, he saw a man, there-named vowel-given-mattheah, 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 vowelconsonants-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 split-spread-persians saw it, they said to his learners, why eateth your master with taxmans and missers? but when vowelconsonants-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 vowel-camping-yeahoannan, saying, why do we and the split-spread-persians fast oft, but thy learners fast not? and vowelconsonants-stick-safe-yeahoshua said to them, can betweeners of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom will be taken from them, and then will they fast. no man putteth a piece of new cloth to an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse. neither do men put new wine into old amphores: else the amphores break, and the wine runneth out, and the am-

phores perish: but they put new wine into new amphores, and both are preserved. while he spake these things to them, behold, there came a certain governor, and bowed him, saying, my daughter is even now dead: but come and name-there thy hand upon her, and she will live. and vowelconsonants-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 vowelconsonants-stick-safe-yeahoshua turned him about, and when he saw her, he said, daughter, be of good comfort; thy hide-training hath secured thee. and the woman was made whole from that hour. and when vowelconsonants-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 sleep-eth. 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 vowelconsonants-stick-safe-yeahoshua departed thence, two blind men followed him, crying, and saying, thou betweener of dude-david, womb us. and when he was come into the house, the blind men came to him: and vowelconsonants-stick-safe-yeahoshua saith to them, hide-train ye that i am able to do this? they said to him, yea, mister. then touched he their eyes, saying, according to your hide-training be it to you. and their eyes were opened; and vowelconsonants-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 to-song-immersed-isra'al but the split-spread-persians said, he casteth out devils through the president of the devils. and vowelconsonants-stick-safe-yeahoshua went about all the cities and villages, teaching in their come-together-synagogues, and declaring the information 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; self-crime ye therefore vowelconsonants-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 there-names of the twelve sent-outs are these; the first, hear-simon, who is called stone-peter, and vow-man-andrew his brother; heel-follow-jacob betweener of vowel-given-zebedeeyeah, and vowel-camping-yeahoannan his brother; love-horses-philip, and son-of-the-plow-men-bartholomew; twin-thomas, and vowel-given-mattheyah the taxman; heel-follow-jacob betweener of traverse-exchange-alphaeus, and lion-confess-lebbaeus, whose surname was praise-confess-thaddaeus; hear-simon the idf-nest-zeal-zealot, and hand-know-

judas man-of-city-happenings-iscariot, who also betrayed him. these twelve vowelconsonants-stick-safe-yeahoshua sent forth, and directed them, saying, go not into the way of the body-nations, and into any city of the keep-samaritans enter ye not: but go rather to the lost sheep of the house of to-song-immersed-isra'al 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 completeness come upon it: but if it be not worthy, let your completeness 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 splint-blood-sodom and sheaves-gomorra in the day of criterion than for that city. behold, i send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. but beware of men: for they will snatch you up to the councils, and they will scourge you in their come-together-synagogues; and ye will be brought before governors and kings for my sake, for a witness against them and the body-nations. but when they snatch 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 snatch up the brother to death, and the father betweener: and betweeners will rise up against their parents, and cause them to be put to death. and ye will be hated of all men for my there-name's sake: but he that endureth to the finish will be secure. but when they persecute you in this city, flee ye into his in-sight: for verily i say to you, ye will not have pass-crossed over the cities of to-song-immersed-isra'al till the betweener of man be come. the learner is not above his master, nor the worker above his mister. it is enough for the learner that he be as his master, and the worker as his mister. if they have called the master of the house lord-of-the-flies-beelzebub, how much more will they call them of his household? fear them not therefore: for there is nothing covered, that will not be revealed; and hid, that will not be known. what i tell you in darkness, that speak ye in light: and what ye hear in the ear, that declare ye upon the housetops. and fear not them which kill the body, but are not able to kill the person: but rather fear him which is able to destroy both person 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 ruin-eirs of your head are all numbered. fear ye not therefore, ye are of more value than many sparrows. whosoever therefore will confess me before men, him will i confess also before my father which is in namespaces. but whosoever will deny me before men, him will i also deny before my father which is in namespaces. think not that i am come to send completeness on land: i came not to send completeness, but a sword. for i am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. and a man's foes 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 betweener or

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 there-name of a come-bringer will receive a come-bringer's reward; and he that receiveth a right man in the there-name 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 there-name of a learner, verily i say to you, he will in no wise lose his reward.

11

and it came to pass, when vowelconsonants-stick-safe-yeahoshua had made an finish of directing his twelve learners, he departed thence to teach and to declare in their cities. now when vowel-camping-yeahoannan had heard in the prison the doings of 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? vowelconsonants-stick-safe-yeahoshua answered and said to them, go and shew vowel-camping-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-town'd, and the deaf hear, the dead are raised up, and the poor have the information declared to them. and happy is he, whosoever will not be go-beyond-offended in me. and as they departed, vowelconsonants-stick-safe-yeahoshua began to say to the multitudes concerning vowel-camping-yeahoannan, what went ye out into the word-desert to see? a reed shaken with the wind? but what went ye out for to see? a man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses. but what went ye out for to see? a come-bringer? yea, i say to you, and more than a come-bringer. for this is he, of whom it is written, behold, i send my messenger before thy face-turnings, which will prepare thy way before thee. verily i say to you, among them that are born of women there hath not risen a greater than vowel-camping-yeahoannan the immerser: notwithstanding he that is least in the kingdom of namespaces is greater than he. and from the days of vowel-camping-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-tora brought until vowel-camping-yeahoannan. and if ye will receive it, this is my-to-alias which was for to come. he that hath ears to hear, let him hear. but whereunto will i liken this generation? it is like to betweeners sitting in the markets, and calling to their in-sights, and saying, we have piped to you, and ye have not danc'd; we have mourned to you, and ye have not stopskip-lamented. for vowel-camping-yeahoannan came neither eating nor drinking, and they say, he hath a devil. the betweener of man came eating and drinking, and they say, behold a man gluttonous, and a winebibber, a in-sight of taxmans and missers. but wisdom is rightified of her doings. then began he to upbraid the cities wherein most of his mighty doings were done, because they repented not: woe to thee, secret-chorazin! woe to thee, fish-hunting-house-betsaida! for if the mighty doings, which were done in you, had been done in narrow-develop-zur and side-by-side-sidon, they would have repented long ago in sackcloth and ashes. but i say to you, it will be more tolerable for narrow-de-

velop-zur and side-by-side-sidon at the day of criterion than for you. and thou, out-of-town-console-village-capernaum, which art exalted to namespaces, will be brought down to asking: for if the mighty doings, which have been done in thee, had been done in splint-blood-sodom, it would have remained until this day. but i say to you, that it will be more tolerable for the land of splint-blood-sodom in the day of criterion than for thee. at that time vowelconsonants-stick-safe-yeahoshua answered and said, i thank thee, o father, mister 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 snatched to me of my father: and no man knoweth the betweener but the father; neither knoweth any man the father, secure the betweener and he to whomsoever the betweener 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 persons. for my yoke is easy, and my burden is light.

12

at that time vowelconsonants-stick-safe-yeahoshua went on the settling day through the corn; and his learners were an hungred, and began to pluck the ears of corn and to eat. but when the split-spread-persians saw it, they said to him, behold, thy learners do that which is not allowed to do upon the settling day. but he said to them, have ye not read what dude-david did, when he was an hungred, and they that were with him; how he entered into the house of tohwards, 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-tora how that on the settling days the darkener in the temple profane the settling, 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 betweener of man is mister even of the settling day. and when he was departed thence, he went into their come-together-synagogue: and, behold, there was a man which had his hand withered. and they asked him, saying, is it allowed to give therapy on the settling 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 settling day, will he not name-there 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 settling days. then saith he to the man, stretch forth thine hand. and he stretched it forth; and it was restored whole, like as the other. then the split-spread-persians went out, and held a council against him, how they might destroy him. but when vowelconsonants-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 make him known: that it might be fulfilled which was spoken by yeahstick-safe-jesaiah the come-bringer, saying, behold my worker, whom i have chosen; my beloved, in whom my person is well pleased: i will put my breathwind upon him, and he will shew criterion to the body-nations. he will not strive, nor cry; neither will any man hear his voice in the streets. a bruised reed will he not break, and smoking flax will he not quench, till he send forth crite-

rion to victory. and in his there-name 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 betweener of dude-david? but when the split-spread-persians heard it, they said, this in-sight doth not cast out devils, but by lord-of-the-flies-beelzebub the president of the devils. and vowelconsonants-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 opposition cast out opposition, he is divided against himself; how will then his kingdom stand? and if i by lord-of-the-flies-beelzebub cast out devils, by whom do your betweeners cast them out? therefore they will be your criticals. but if i cast out devils by breathwind of tohwards, then the kingdom of tohwards 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-town to men: but the blasphemy against the dedicated breathwind will not be out-of-town to men. and whosoever speaketh a word against the betweener of man, it will be out-of-town to him: but whosoever speaketh against the dedicated breathwind, it will not be out-of-town to him, neither in this world, neither in the world to come. either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit. o generation of vipers, how can ye, being looks-di-vid, 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 looks-di-vid man out of the looks-di-vid treasure bringeth_forth looks-di-vid things. but i say to you, that every idle word that men will speak, they will give account thereof in the day of criterion 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 split-spread-persians answered, saying, master, we would see a sign from thee. but he answered and said to them, an looks-di-vid and adulterous generation seeketh after a sign; and there will no sign be given to it, but the sign of the come-bringer dove-jonah: for as dove-jonah was three days and three nights in the whale's belly; so will the betweener of man be three days and three nights in the heart of the land. the men of fish-in-house-nineveh will rise in criterion with this generation, and will condemn it: because they repented at the call of dove-jonah; and, behold, a greater than dove-jonah is here. the queen of the south will rise up in the criterion with this generation, and will condemn it: for she came from the uttermost parts of the land to hear the wisdom of complete-solomon; and, behold, a greater than complete-solomon 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 looks-di-vid 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 looks-di-vid 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.

13

the same day went vowelconsonants-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 withered away. and some fell among thorns; and the thorns sprung up, and choked them: but other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold. who hath ears to hear, let him hear. and the 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 turned aside even that he hath. therefore speak i to them in proverb-rules: because they seeing see not; and hearing they hear not, neither do they understand. and in them is fulfilled the come-bringing of yeah-stick-safe-jesaiah, which saith, by hearing ye will hear, and will not understand; and seeing ye will see, and will not perceive: for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes and hear with their ears, and should understand with their heart, and should be converted, and i should heal them. but happy are your eyes, for they see: and your ears, for they hear. for verily i say to you, that many come-bringers and right men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. hear ye therefore the proverb-rule of the sower. when any one heareth the word of the kingdom, and understandeth it not, then cometh the looks-di-vid one, and catcheth away that which was sown in his heart. this is he which received seed by the way side. but he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is 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 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 vowelconsonants-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 been kept secret from the foundation of the cosmos. then vowelconsonants-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 betweener of man; the field is the cosmos; the good seed are betweeners of the kingdom; but the tares are betweeners of the looks-di-vid-e one; the enemy that sowed them is the opposition; 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 betweener 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 tools, but cast the break-visual away. so will it be at the joint-finish of the world: the messengers will come forth, and sever the looks-di-vid-e from among the right, and will cast them into the furnace of fire: there will be wailing and gnashing of teeth. vowelconsonants-stick-safe-yeahoshua saith to them, have ye understood all these things? they say to him, yea, mister. 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 vowelconsonants-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 come-together-synagogue, insomuch that they were blown away, and said, whence hath this man this wisdom, and these mighty doings? is not this the carpenter's betweener is not his mother called bitter-merry-miriam? and his brethren, heel-follow-jaqob, and add-increase-joses and hear-simon, and hand-know-judas? and his sisters, are they not all with us? whence then hath this man all these things? and they were go-beyond-offended in him. but vowelconsonants-stick-safe-yeahoshua said to them, a come-bringer is not without honour, secure in his own country, and in his own house. and he did not many mighty doings there because of their not-hide-train.

14

at that time fugitive-freeman-herod the four-rule-tetrarch heard of the fame of vowelconsonants-stick-safe-yeahoshua, and said to his workers, this is vowel-camping-yeahoannan the immerser; he is risen from the dead; and therefore mighty doings do recount themselves in him. for fugitive-freeman-herod had laid hold on vowel-camping-yeahoannan, and bound him, and put him in prison for fugitive-freeman-herodias' sake, his brother love-horses-philip's woman. for vowel-camping-yeahoannan said to him, it is not allowed for thee to have her. and when he would have put him to death, he feared the multitude, because they counted him as a come-bringer. but when herod's birthday was kept, the daughter of fugitive-freeman-herodias danced before them, and pleased fugitive-freeman-herod whereupon he message-promised with an oath to give her whatsoever she would ask. and she, being before instructed of her mother, said, give me here vowel-camping-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 vowel-camping-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 vowelconsonants-stick-safe-yeahoshua. when vowelconsonants-stick-safe-yeahoshua heard of it, he departed thence by ship into a word-desert place apart: and when the people had heard thereof, they followed him on foot out of the cities. and vowelconsonants-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 word-desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals. but vowelconsonants-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 betweeners. and straightway vowelconso-

nants-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 upped into a mountain apart to self-crime: 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 vowelconsonants-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 cried out for fear. but straightway vowelconsonants-stick-safe-yeahoshua spake to them, saying, be of good cheer; it is i; be not afraid. and stone-peter answered him and said, mister, if it be thou, bid me come to thee on the water. and he said, come. and when stone-peter was come down out of the ship, he walked on the water, to go to vowelconsonants-stick-safe-yeahoshua. but when he saw the wind boisterous, he was afraid; and heading to sink, he cried, saying, mister, secure me. and immediately vowelconsonants-stick-safe-yeahoshua stretched forth his hand, and caught him, and said to him, o thou of little hide-training, 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 betweener of tohwards. and when they were pass-crossed over, they came into the land of immersed-garden-genesaret. and when the men of that place had knowledge of him, they sent out into all that country round about, and brought 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 made fixedly secure.

15

then came to vowelconsonants-stick-safe-yeahoshua scroll-recounterss and split-spread-persians, which were of cast-complete-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 tohwards by your tradition? for tohwards directed, saying, honour thy father and mother: and, he that lighten-curseth father or mother, let him die the death. but ye say, whosoever will say to his father or his mother, it is a gift, by whatsoever thou mightest be profited by me; and honour not his father or his mother, he will be free. thus have ye made the directive of tohwards of none effect by your tradition. ye down-critizisers, well did yeah-stick-safe-jesaiah bring of you, saying, this people draweth nigh to me with their mouth, and honoureth 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 split-spread-persians were go-beyond-offended, after they heard this saying? but he answered and said, into the worldly plant, which my namespactly father hath not planted, will be rooted up. let them alone: they be blind leaders of the blind. and if the blind lead the blind, both will fall into the ditch. then answered stone-peter and said to him, declare to us this proverb-rule. and vowelconsonants-stick-safe-yeahoshua said, are ye also yet without understanding? do not ye yet understand, that whatso-

ever 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 looks-di-vide 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 vowelconsonants-stick-safe-yeahoshua went thence, and departed into the coasts of narrow-develop-zur and side-by-side-sidon. and, behold, a woman of nest-buy-kanaan came out of the same coasts, and cried to him, saying, womb me, o mister, thou betweener of dude-david; my 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 to-song-immersed-isra'al then came she and bowed him, saying, mister, help me. but he answered and said, it is not meet to take betweeners's bread, and to cast it to dogs. and she said, truth, mister: yet the dogs eat of the crumbs which fall from their masters' table. then vowelconsonants-stick-safe-yeahoshua answered and said to her, o woman, great is thy hide-training: be it to thee even as thou wilt. and her daughter was healed from that very hour. and vowelconsonants-stick-safe-yeahoshua departed from thence, and came nigh to the sea of rolling-galilee; and upped 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 vowelconsonants-stick-safe-yeahoshua' feet; and he healed them: inso much 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 tohwards of to-song-immersed-isra'al then vowelconsonants-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 word-desert, as to fill so great a multitude? and vowelconsonants-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 betweeners. and he sent away the multitude, and took ship, and came into the coasts of tower-magdala.

16

the split-spread-persians also with the right-ones-sad-ducees came, and tempting desired him that he would shew them a sign from namespaces. he answered and said to them, when it is evening, ye say, it will be fair weather: for the sky is red. and in the morning, it will be foul weather to day: for the sky is red and lowering. o ye down-critizisers, ye can discern the face-turnings of the sky; but can ye not discern the signs of the times? a looks-di-vide and adulterous generation seeketh after a sign; and there will no sign be given to it, but the sign of the come-bringer dove-jonah. and he left them,

and departed, and when his learners were come to the other side, they had forgotten to take bread. then vowelconsonants-stick-safe-yeahoshua said to them, take heed and beware of the heaven of the split-spread-persians and of the right-ones-sadducees. and they reasoned among themselves, saying, it is because we have taken no bread. which when vowelconsonants-stick-safe-yeahoshua perceived, he said to them, o ye of little hide-training, 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 split-spread-persians and of the right-ones-sadducees? then understood they how that he bade them not beware of the heaven of bread, but of the teaching of the split-spread-persians and of the right-ones-sadducees. when vowelconsonants-stick-safe-yeahoshua came into the coasts of kaiser-caesarea love-horses-philippi, he asked his learners, saying, whom do men say that i the betweener of man am? and they said, some say that thou art vowel-camping-yeaohannan the immerser: some, my-to-alias and others, vowel-high-jeremyeaho, or one of the come-bringers. he saith to them, but whom say ye that i am? and hear-simon stone-peter answered and said, thou art the swimmer, betweener of the living towards. and vowelconsonants-stick-safe-yeahoshua answered and said to him, happy art thou, hear-simon dove-son-barjona: for flesh and blood hath not revealed it to thee, but my father which is in namespaces. and i say also to thee, that thou art stone-peter, and upon this rock i will between-build my called-out; and the gates of hades will not prevail against it. and i will give to thee the keys of the kingdom of namespaces: and whatsoever thou will bind on land will be bound in namespaces: and whatsoever thou will loose on land will be loosed in namespaces. then charged he his learners that they should tell no man that he was vowelconsonants-stick-safe-yeahoshua the swimmer. from that time forth began vowelconsonants-stick-safe-yeahoshua to shew to his learners, how that he must go to cast-complete-jerusalem, and suffer many things of the elders and chief darkener and scroll-recounterss, and be killed, and be raised again the third day. then stone-peter took him, and began to rebuke him, saying, be it far from thee, mister: this will not be to thee. but he turned, and said to stone-peter, get thee behind me, opposition: thou art an scandal to me: for thou savourest not the things that be of towards, but those that be of men. then said vowelconsonants-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 secure 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 person? or what will a man give in exchange for his person? for the betweener 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 betweener of man coming in his kingdom.

and after six days vowelconsonants-stick-safe-yeahoshua taketh stone-peter, heel-follow-jaqob, and vowel-camping-yeaohannan 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 was seen by them extract-mose and my-to-alias talking with him. then answered stone-peter, and said to vowelconsonants-stick-safe-yeahoshua, mister, it is good for us to be here: if thou wilt, let us make here three tents; one for thee, and one for extract-mose, and one for my-to-alias while he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, this is my beloved betweener in whom i am well pleased; hear ye him. and when the learners heard it, they fell on their face-turnings, and were sore afraid. and vowelconsonants-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, secure vowelconsonants-stick-safe-yeahoshua only. and as they came down from the mountain, vowelconsonants-stick-safe-yeahoshua charged them, saying, tell the vision to no man, until the betweener of man be risen again from the dead. and his learners asked him, saying, why then say the scroll-recounterss that my-to-alias must first come? and vowelconsonants-stick-safe-yeahoshua answered and said to them, my-to-alias truly will first come, and restore all things. but i say to you, that my-to-alias is come already, and they knew him not, but have done to him whatsoever they listed. likewise will also the betweener of man suffer of them. then the learners understood that he spake to them of vowel-camping-yeaohannan the immerser. and when they were come to the multitude, there came to him a certain man, pool-kneeling down to him, and saying, mister, womb my betweener for he is lunatick, and sore vexed: for ofttimes he falleth into the fire, and oft into the water. and i brought him to thy learners, and they could not cure him. then vowelconsonants-stick-safe-yeahoshua answered and said, o hide-trainingless and perverse generation, how long will i be with you? how long will i suffer you? bring him hither to me. and vowelconsonants-stick-safe-yeahoshua rebuked the devil; and he departed out of him: and the betweener was attended-to-therapisedd from that very hour. then came the learners to vowelconsonants-stick-safe-yeahoshua apart, and said, why could not we cast him out? and vowelconsonants-stick-safe-yeahoshua said to them, because of your not-hide-train: for verily i say to you, if ye have hide-training 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 criming and fasting. and while they abode in rolling-galilee, vowelconsonants-stick-safe-yeahoshua said to them, the betweener of man will be betrayed into the hands of men: and they will kill him, and the third day he will be raised again. and they were exceeding sorry. and when they were come to out-of-town-console-village-capernaum, they that received tribute money came to stone-peter, and said, doth not your master complete tribute? he saith, yes. and when he was come into the house, vowelconsonants-stick-safe-yeahoshua prevented him, saying, what thinkest thou, hear-simon? of whom do the kings of the land take custom or tribute? of their own betweeners, or of strangers? stone-peter saith to him,

of strangers. vowelconsonants-stick-safe-yeahoshua saith to him, then are betweeners free. notwithstanding, lest we should scandal them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou wilt find a piece of money: that take, and give to them for me and thee.

18

at the same time came the learners to vowelconsonants-stick-safe-yeahoshua, saying, who is the greatest in the kingdom of namespaces? and vowelconsonants-stick-safe-yeahoshua called a little betweener 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 betweeners, ye will not enter into the kingdom of namespaces. whosoever therefore will humble himself as this little betweener, the same is greatest in the kingdom of namespaces. and whoso will receive one such little betweener in my there-name receiveth me. but whoso will scandalize one of these little ones which hide-train in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. woe to the cosmos because of scandals! for it must needs be that scandals come; but woe to that man by whom the scandal cometh! wherefore if thy hand or thy foot 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 betweener of man is come to secure that which was lost. how think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? and if so be that he find it, verily i say 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 taxman. verily i say to you, whatsoever ye will bind on land will be bound in namespaces: and whatsoever ye will loose on land will be loosed in namespaces. again i say 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 there-name, there am i in the midst of them. then came stone-peter to him, and said, mister, how oft will my brother miss against me, and i forgive him? till seven times? vowelconsonants-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 mister directed him to be sold, and his woman, and betweeners, and all that he had, and completement to be made. the worker therefore fell down, and bowed him, saying, mister, have patience with me, and i will complete thee all. then vowelconsonants-ohyeah 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 mister all that was done. then his mister, after that he had called him, said to him, o thou looks-di-vide 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 mister was wroth, and snatched him to the tormentors, till he should complete all that was due to him. so likewise will my namespacesly father do also to you, if ye from your hearts forgive not every one his brother their trespasses.

19

and it came to pass, that when vowelconsonants-stick-safe-yeahoshua had finished these sayings, he departed from rolling-galilee, and came into the coasts of hand-know-judaea beyond its-going-down-jordan; and great multitudes followed him; and he healed them there. the split-spread-persians also came to him, tempting him, and saying to him, is it allowed for a man to put away his woman into the worldly cause? and he answered and said to them, have ye not read, that he which made them at the heading made 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 tohwards hath joined together, let not man put asunder. they say to him, why did extract-mose then direct to give a writing of divorcement, and to put her away? he saith to them, extract-mose because 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, secure they to whom it is given. for there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of namespaces's sake. he that is able to receive it, let him receive it. then were there brought to him little betweeners, that he should put his hands on them, and self-crime: and the learners rebuked them. but vowelconsonants-stick-safe-yeahoshua said, suffer little betweeners, 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, tohwards: but if thou wilt enter into life, keep the directives. he saith to him, which? vowelconsonants-stick-safe-yeahoshua said, thou will do no murder, don't commit adultery, don't steal, don't bear false witness, honour thy father and thy mother: and, thou wilt love thy insight as thyself. the young man saith to him, all these things have i kept from my youth up: what lack i yet? vowelconsonants-stick-safe-yeahoshua said to him, if thou wilt be fixed, go and sell that thou hast, and give to the poor, and thou will 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 vowelconsonants-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 tohwards. when his learners heard it, they were exceedingly amazed, saying, who then can be secure? but vowelconsonants-stick-safe-yeahoshua beheld them, and said to them, with men this is impossible; but with tohwards all things are possible. then answered stone-peter and said to him, behold, we have forsaken all, and followed thee; what will we have therefore? and vowelconsonants-stick-safe-yeahoshua said to them, verily i say to you, that ye which have followed me, in the regeneration when the betweener of man will sit in the throne of his heavyweight, ye also will sit upon twelve thrones, judging the twelve branch of to-song-immersed-isra'al and into the worldly one that hath forsaken houses, or brethren, or sisters, or father, or mother, or woman, or betweeners, or lands, for my there-name'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 branchny a day, he sent them into his vineyard. and he went out about the third hour, and saw others standing idle in the marketplace, and said 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, vowelconsonants-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 branchny. but when the first came, they supposed that they should have received more; and they likewise received every man a branchny. and when they had received it, they murmured against the good-man of the house, saying, these last have wrought but one hour, and thou hast made 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 branchny?

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 looks-di-vid, because i am good? so the last will be first, and the first last: for many be called, but few chosen. and vowelconsonants-stick-safe-yeahoshua upping to cast-complete-jerusalem took the twelve learners apart in the way, and said to them, behold, we up to cast-complete-jerusalem; and the betweener of man will be betrayed to the chief darkener and to the scroll-recounters, and they will condemn him to death, and will snatch him to the body-nations to mock, and to scourge, and to stake him: and the third day he will rise again. then came to him the mother of vowel-given-zebedeeyeahs betweeners with her betweeners, 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 betweeners may sit, the one on thy right hand, and the other on the left, in thy kingdom. but vowelconsonants-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 vowelconsonants-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 betweener of man came not to be was immersed to, but to immerse, and to give his life a out-of-town for many. and as they departed from moon-smell-jericho, a great multitude followed him. and, behold, two blind men sitting by the way side, when they heard that vowelconsonants-stick-safe-yeahoshua passed by, cried out, saying, womb us, o mister, thou betweener of dude-david. and the multitude rebuked them, because they should hold their completeness: but they cried the more, saying, womb us, o mister, thou betweener of dude-david. and vowelconsonants-stick-safe-yeahoshua stood still, and called them, and said, what will ye that i will do to you? they say to him, mister, that our eyes may be opened. so vowelconsonants-stick-safe-yeahoshua had wombing on them, and touched their eyes: and immediately their eyes received sight, and they followed him.

21

and when they drew nigh to cast-complete-jerusalem, and were come to unripe-fig-house-betfage, to the mountain of olives, then sent vowelconsonants-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, vowelconsonants-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 daughter of mark-zionsion, behold, thy king cometh to thee, meek, and sitting upon an ass, and a colt the foal of an ass. and the learn-

ers went, and did as vowelconsonants-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, cried, saying, safe-us-please-hosanna to betweener of dude-david: happy is he that cometh in the there-name of vowelconsonants-ohyeah; safe-us-please-hosanna in the highest. and when he was come into cast-complete-jerusalem, all the city was moved, saying, who is this? and the multitude said, this is vowelconsonants-stick-safe-yeahoshua the come-bringer of scattered-sown-nazareth of rolling-galilee. and vowelconsonants-stick-safe-yeahoshua went into the temple of tohwards, 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 criming; but ye have made 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-recouners saw the wonderful things that he did, and betweeners crying in the temple, and saying, safe-us-please-hosanna to betweener of dude-david; they were sore displeased, and said to him, hearest thou what these say? and vowelconsonants-stick-safe-yeahoshua saith to them, yea; have ye to world not read, out of the mouth of babes and sucklings thou hast fixeded thank-acknowledge? and he left them, and went out of the city into answer-house-betany; and he lodged there. now in the morning as he returned into the city, he hungered. and when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said to it, let no fruit grow on thee henceforward into the worlds. and presently the fig tree withered away. and when the learners saw it, they marvelled, saying, how soon is the fig tree withered away! vowelconsonants-stick-safe-yeahoshua answered and said to them, verily i say to you, if ye have hide-training, 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 criming, 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 vowelconsonants-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 vowel-camping-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 hide-train him? but if we will say, of men; we fear the people; for all hold vowel-camping-yeahoannan as a come-bringer. and they answered vowelconsonants-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 betweeners; and he came to the first, and said, betweener 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. vowelconsonants-stick-safe-yeahoshua saith

to them, verily i say to you, that the taxmans and the harlots go into the kingdom of tohwards before you. for vowel-camping-yeahoannan came to you in the way of being right, and ye hide-trained him not: but the taxmans and the harlots hide-trained him: and ye, when ye had seen it, repented not afterward, that ye might hide-train 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 between-built a tower, and let it out to manmen, and went into a far country: and when the time of the fruit drew near, he sent his workers to the manmen, that they might receive the fruits of it. and the manmen took his workers, and beat one, and killed 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 betweener saying, they will reverence my betweener but when the manmen saw the betweener they said among themselves, this is the heir; come, let us kill him, and let us seize on his inheritance. and they caught him, and cast him out of the vineyard, and slew him. when vowelconsonants-ohyeah therefore of the vineyard cometh, what will he do to those manmen? they say to him, he will miserably destroy those looks-di-viden men, and will let out his vineyard to other manmen, which will render him the fruits in their seasons. vowelconsonants-stick-safe-yeahoshua saith to them, did ye to world not read in the writings, the stone which the between-builders were fed up with, the same is become the head of the corner: this is vowelconsonants-ohyeah's doing, and it is wonderful in our eyes? therefore say i to you, the kingdom of tohwards will be taken from you, and given to a nation bringing forth the fruits thereof. and whosoever will fall on this stone will be broken: but on whomsoever it will fall, it will grind him to powder. and when the chief darkener and split-spread-persians had heard his proverb-rules, they perceived that he spake of them. but when they sought to name-there hands on him, they feared the multitude, because they took him for a come-bringer.

22

and vowelconsonants-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 made a marriage for his betweener 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 made 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 armies, and destroyed those murderers, and burned up their city. then saith he to his workers, the wedding is ready, but they which were bidden were not worthy. go ye therefore into the highways, and as many as ye will find, bid to the marriage. so those workers went out into the highways, and added together all as many as they found, ponesoboth break-visual and good: and the wedding was furnished with guests. and when the king came in to see the guests, he saw there a man which had not on a wedding garment: and he saith to him, in-sight, how camest thou in hither not having a wedding garment? and he was speechless. then said the king to the

workers, bind him hand and foot, and take him away, and cast him into outer darkness, there will be weeping and gnashing of teeth. for many are called, but few are chosen. then went the split-spread-persians, and took counsel how they might entangle him in his talk. and they sent out to him their learners with the fugitive-freeman-herodians, saying, master, we know that thou art true, and teachest the way of tohwards 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 vowelconsonants-stick-safe-yeahoshua perceived their looks-di-videness, and said, why tempt ye me, ye down-critizisers? shew me the tribute money. and they brought to him a branchny. 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 tohwards the things that are tohwards's. when they had heard these words, they marvelled, and left him, and went their way. the same day came to him the right-ones-sadducees, which say that there is no standing up, and asked him, saying, master, extract-mose said, if a man die, having no betweeners, his brother will marry his woman, and standing 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 standing up whose woman will she be of the seven? for they all had her. vowelconsonants-stick-safe-yeahoshua answered and said to them, ye do err, not knowing the writings, nor the dynamic of tohwards. for in the standing up they neither marry, nor are given in marriage, but are as the messengers of tohwards in namespaces. but as touching the standing up of the dead, have ye not read that which was spoken to you by tohwards, saying, i am the tohwards of their-wing-organ-abraham, and the tohwards of laugh-iz-haq, and the tohwards of heel-follow-jaqob? tohwards is not the tohwards of the dead, but of the living. and when the multitude heard this, they were blown away at his teaching. but when the split-spread-persians had heard that he had put the right-ones-sadducees to silence, they were added together. then one of them, which was a lawyer, asked him a question, tempting him, and saying, master, which is the great directive in the drops-of-teaching-tora vowelconsonants-stick-safe-yeahoshua said to him, thou will love vowelconsonants-ohyeah thy tohwards with all thy heart, and with all thy person, 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-tora and the come-bringers. while the split-spread-persians were added together, vowelconsonants-stick-safe-yeahoshua asked them, saying, what think ye of swimmer? whose betweener is he? they say to him, betweener of dude-david. he saith to them, how then doth dude-david in breathwind call him mister, saying, vowelconsonants-ohyeah said to my mister, sit thou on my right hand, till i make thine enemies thy footstool? if dude-david then call him mister, how is he his betweener and no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.

then spake vowelconsonants-stick-safe-yeahoshua to the multitude, and to his learners, saying the scroll-recounterss and the split-spread-persians sit in extract-mose' seat: all therefore whatsoever they bid you keep, that keep and do; but do not ye after their doings: for they say, and do not. for they bind heavy burdens and grievous to be borne, and name-there 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 make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the come-together-synagogues, and greetings in the markets, and to be called of men, rabbi, rabbi. but be not ye called rabbi: for one is your master, even 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 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 split-spread-persians, down-critizisers! for ye shut up the kingdom of namespaces against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in. woe to you, scroll-recounterss and split-spread-persians, down-critizisers! for ye devour widows' houses, and for a pretence make long criming: therefore ye will receive the greater damnation. woe to you, scroll-recounterss and split-spread-persians, down-critizisers! for ye compass sea and land to make one come-from-somewhere-else-proselyte, and when he is made, ye make him twofold more betweener 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 tohwards, and by him that sitteth thereon. woe to you, scroll-recounterss and split-spread-persians, down-critizisers! for ye complete tithe of mint and anise and cummin, and have omitted the weightier matters of the drops-of-teaching-tora criterion wombing, and hide-training: these ought ye to have done, and not to leave the other undone. ye blind guides, which strain at a gnat, and swallow a camel. woe to you, scroll-recounterss and split-spread-persians, down-critizisers! for ye make win-pure the outside of the cup and of the platter, but in near-inwards they are full of extortion and excess. thou blind split-spread-persian, win-pure first that which is in near-inwards the cup and platter, that the outside of them may be win-pure also. woe to you, scroll-recounterss and split-spread-persians, down-critizisers! for ye are like to whited sepulchres, which indeed appear beautiful outward, but are in near-inwards full of dead men's bones, and of all stainedness. even so ye also outwardly appear right to men, but in near-in-

wards ye are full of down-critique and noisomeness. woe to you, scroll-recounters and split-spread-persians, down-critisers! because ye between-build the tombs of the come-bringers, and garnish the sepulchres of the right, and say, if we had been in the days of our fathers, we would not have been partakers with them in the blood of the come-bringers. wherefore ye be witnesses to yourselves, that ye are betweeners of them which killed the come-bringers. fill ye up then the measure of your fathers. ye serpents, ye generation of vipers, how can ye escape the damnation of asking? wherefore, behold, i send to you come-bringers, and wise men, and scroll-recounters: and some of them ye will kill and stake; and some of them will ye scourge in your come-together-synagogues, and persecute them from city to city: that upon you may come all the right blood shed upon the land, from the blood of right vapor-abel to the blood of vowel-male-remember-zachariyeh between of vowel-knee-bornfirst-barachiyah, whom ye slew between the temple and the butcher-place. verily i say to you, all these things will come upon this generation. o cast-complete-jerusalem, cast-complete-jerusalem, thou that killest the come-bringers, and stonest them which are sent to thee, how often would i have added thy betweeners together, even as a camping-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 there-name of vowelconsonants-ohyeah.

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and vowelconsonants-stick-safe-yeahoshua went out, and departed from the temple: and his learners came to him for to shew him the between-buildings of the temple. and vowelconsonants-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 mountain 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 vowelconsonants-stick-safe-yeahoshua answered and said to them, take heed that no man deceive you. for many will come in my there-name, saying, i am 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 snatch you up to be afflicted, and will kill you: and ye will be hated of all nations for my there-name'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 to the finish the same will be secure. and this information 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 to-my-court-dani'el the come-bringer, stand in the dedicated place, (whoso readeth, let him understand): then let them which be in hand-know-judaea flee into the mountains: let him which is on the housetop not come down to take any

thing out of his house: neither let him which is in the field return back to take his clothes. and woe to them that are with betweener, and to them that give suck in those days! but self-crime ye that your flight be not in the winter, neither on the settling 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 secure: but for the elect's sake those days will be shortened. then if any man will say to you, lo, here is swimmer, or there; hide-train it not. for there will arise false 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 word-desert; go not forth: behold, he is in the secret chambers; hide-train it not. for as the lightning cometh out of the east, and shineth even to the west; so will also the coming of the betweener 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 betweener of man in namespaces: and then will all the branch of the land mourn, and they will see the betweener 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 mouth-piece-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 rest-noah were, so will also the coming of the betweener of man be. for as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that rest-noah entered into the gather-cabinet, and knew not until the flood came, and took them all away; so will also the coming of the betweener of man be. then will two be in the field; the one will be taken, and the other left. two women will be grinding at the mill; the one will be taken, and the other left. watch therefore: for ye know not what hour your mister 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 betweener of man cometh. who then is a hide-trainingful and wise worker, whom his mister hath made governor over his household, to give them meat in due season? happy is that worker, whom his mister when he cometh will find so doing. verily i say to you, that he will make him governor over all his goods. but and if that looks-di-vid worker will say in his heart, my mister delayeth his coming; and will begin to smite his in-sightservants, and to eat and drink with the drunken; vowelconsonants-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-critisers: there will be

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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 tools with their lamps. while the bridegroom tarried, they all slumbered and slept. and at midnight there was a cry made, behold, the bridegroom cometh; go ye out to meet him. then all those virgins arose, and trimmed their lamps. and the foolish said 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, mister, mister, 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 betweener of man cometh. for the kingdom of namespaces is as a man travelling into a far country, who called his own workers, and snatched 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 made them other five talents. and likewise he that had received two, he also gained other two. but he that had received one went and digged in the land, and hid his mister's money. after a long time vowelconsonants-ohyeah of those workers cometh, and reckoneth with them. and so he that had received five talents came and brought other five talents, saying, mister, thou snatchedst to me five talents: behold, i have gained beside them five talents more. his mister said to him, well done, thou good and hide-trainingful worker: thou hast been hide-trainingful over a few things, i will make thee governor over many things: enter thou into the joy of thy mister. he also that had received two talents came and said, mister, thou snatchedst to me two talents: behold, i have gained two other talents beside them. his mister said to him, well done, good and hide-trainingful worker; thou hast been hide-trainingful over a few things, i will make thee governor over many things: enter thou into the joy of thy mister. then he which had received the one talent came and said, mister, 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 mister answered and said to him, thou looks-di-vide and slothful worker, thou knowest 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 turned aside even that which he hath. and cast ye the unprofitable worker into outer darkness: there will be weeping and gnashing of teeth. when the betweener of man will come in his heavyweight, and all the dedicated messengers with him, then will he sit upon the throne of his heavyweight: and before him will be added all na-

tions: 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, mister, 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 lighten-cursed, into world fire, prepared for the opposition 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, mister, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not immerse 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.

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and it came to pass, when vowelconsonants-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 betweener of man is betrayed to be staked. then assembled together the chief darkener, and the scroll-recounters, and the elders of the people, to the palace of the high darkener who was called diligently-seek-vomit-kaiafas, and consulted that they might take vowelconsonants-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 vowelconsonants-stick-safe-yeahoshua was in answer-house-betany, in the house of hear-simon the narrow-waspish, there came to him a woman having an alabaster box of very precious oil, and poured it on his head, as he sat at meat. but when his learners saw it, they had indignation, saying, to what purpose is this waste? for this oil might have been sold for much, and given to the poor. when vowelconsonants-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 information will be declared in the whole cosmos, there will also this, that this woman hath done, be told for a memorial of her. then one of the twelve, called hand-know-judas man-of-city-happenings-iscariot, went to the chief darkener, and said to them, what will ye give me, and i will snatch 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 matzas the learners came to vowelconsonants-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 vowelconsonants-stick-safe-yeahoshua had appointed them; and they made 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, mister, is it i? and he answered said, he that dipeth his hand with me in the dish, the same will betray me. the betweener of man goeth as it is written of him: but woe to that man by whom the betweener of man is betrayed! it had been good for that man if he had not been born. then hand-know-judas, which betrayed him, answered and said, master, is it i? he said to him, thou hast said. and as they were eating, vowelconsonants-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 mountain of olives. then saith vowelconsonants-stick-safe-yeahoshua to them, all ye will be go-beyond-offended because of me this night: for it is written, i will smite the watcher, and the sheep of the sheep will be scattered abroad. but after i am risen again, i will go before you into rolling-galilee. stone-peter answered and said to him, though all men will be go-beyond-offended because of thee, yet will i to world not be go-beyond-offended. vowelconsonants-stick-safe-yeahoshua said to him, verily i say to thee, that this night, before the cock crow, thou wilt deny me thrice. stone-peter said to him, though i should die with thee, yet will i not deny thee. likewise also said all the learners. then cometh vowelconsonants-stick-safe-yeahoshua with them to a place called oil-press-getsemane, and saith to the learners, sit ye here, while i go and self-crime yonder. and he took with him stone-peter and the two betweeners of vowel-given-zebedeeyeah, and began to be labourful and very heavy. then saith he to them, my person 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 self-crimeed, saying, o my father, if it be possible, let this cup pass from me: to world notwithstanding not as i will, but as thou wilt. and he cometh to the learners, and findeth them asleep, and saith to stone-peter, what, could ye not watch with me one hour? watch and self-crime, that ye enter not into temptation: breathwind indeed is willing, but the flesh is weak. he went away again the second time, and self-crimeed, 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 self-crimeed 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 betweener of man is betrayed into the hands of misers. rise, let us be going: behold, he is at hand that doth betray me. and while he yet spake, lo, hand-know-judas, one of the twelve, came, and with him a great multitude with swords and canvas, from the chief darkener and elders of the people. now he that betrayed him gave

them a sign, saying, whomsoever i will kiss, that same is he: hold him fast. and forthwith he came to vowelconsonants-stick-safe-yeahoshua, and said, ruin-eil, master; and kissed him. and vowelconsonants-stick-safe-yeahoshua said to him, in-sight, wherefore art thou come? then came they, and laid hands on vowelconsonants-stick-safe-yeahoshua and took him. and, behold, one of them which were with vowelconsonants-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 vowelconsonants-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 self-crime to my father, and he will presently give me more than twelve military-legions of messengers? but how then will the writings be fulfilled, that thus it must be? in that same hour said vowelconsonants-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 vowelconsonants-stick-safe-yeahoshua led him away to diligently-seek-vomit-kaiafas the high darkener where the scroll-recounters and the elders were assembled. but stone-peter followed him afar off to the high server's palace, and went in, and sat with the workers, to see the finish now the chief darkener, and elders, and all the council, sought false witness against vowelconsonants-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 tohwards, and to between-build it in three days. and the high darkener arose, and said to him, answerest thou nothing? what is it which these witness against thee? but vowelconsonants-stick-safe-yeahoshua held his completeness, and the high darkener answered and said to him, i adjure thee by the living tohwards, that thou tell us whether thou be the swimmer, betweener of tohwards. vowelconsonants-stick-safe-yeahoshua saith to him, thou hast said: to world notwithstanding i say to you, hereafter will ye see the betweener of man sitting on the right hand of dynamic, and coming in the clouds of namespaces. then the high darkener rent his clothes, saying, he hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. what think ye? they answered and said, he is guilty of death. then did they spit in his face-turnings, and buffeted him; and others smote him with the palms of their hands, saying, bring us to you, thou swimmer, who is he that smote thee? now stone-peter sat without in the palace: and a damsel came to him, saying, thou also wast with vowelconsonants-stick-safe-yeahoshua of rolling-galilee. but he denied before them all, saying, i know not what thou sayest. and when he was gone out into the porch, his in-sight maid saw him, and said to them that were there, this in-sight was also with vowelconsonants-stick-safe-yeahoshua of scattered-sown-nazareth. and again he denied with an oath, i do not know the man. and after a while came to him they that stood by, and said to stone-peter, surely thou also art one of them; for thy speech bewrayeth thee. then began he to lighten-curse and to swear, saying, i know not the man. and immediately the cock crew. and stone-peter remembered the word of vowelconsonants-stick-safe-yeahoshua, which said to him, before the cock crew,

thou will deny me thrice. and he went out, and wept bitterly.

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when the morning was come, all the chief darkener and elders of the people took counsel against vowel-consonants-stick-safe-yeahoshua to put him to death: and when they had bound him, they led him away, and snatched him to five-sea-pontius hair-spear-pilate the governor. then hand-know-judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief darkener and elders, saying, i have missed in that i have betrayed the innocent blood. and they said, what is that to us? see thou to that. and he cast down the pieces of silver in the temple, and departed, and went and hanged himself. and the chief darkener took the silver pieces, and said, it is not allowed for to put them into the treasury, because it is the price of blood. and they took counsel, and bought with them the potter's field, to bury strangers in. wherefore that field was called, the field of blood, to this day. then was fulfilled that which was spoken by vowel-high-jeremyeaho the come-bringer, saying, and they took the thirty pieces of silver, the price of him that was valued, whom they of betweeners of to-song-immersed-isra'al did value; and gave them for the potter's field, as vowelconsonants-ohyeah appointed me. and vowelconsonants-stick-safe-yeahoshua stood before the governor: and the governor asked him, saying, art thou the king of the vowel-acknowledge-yeahodim and vowelconsonants-stick-safe-yeahoshua said to him, thou sayest. and when he was accused of the chief darkener and elders, he answered nothing. then said hair-spear-pilate to him, hearest thou not how many things they witness against thee? and he answered him to to world not a 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 son-of-the-father-barabbas. therefore when they were added together, hair-spear-pilate said to them, whom will ye that i release to you? son-of-the-father-barabbas, or vowelconsonants-stick-safe-yeahoshua which is called swimmer? for he knew that for envy they had snatched him. when he was set down on the criterion seat, his woman sent to him, saying, have thou nothing to do with that right man: for i have suffered many things this day in a dream because of him. but the chief darkener and elders persuaded the multitude that they should ask son-of-the-father-barabbas, and destroy vowelconsonants-stick-safe-yeahoshua. the governor answered and said to them, whether of the twain will ye that i release to you? they said, son-of-the-father-barabbas. hair-spear-pilate saith to them, what will i do then with vowelconsonants-stick-safe-yeahoshua which is called swimmer? they all say to him, let him be staked. and the governor said, why, what looks-di-vid hath he done? but they cried out the more, saying, let him be staked. when hair-spear-pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, i am innocent of the blood of this right person: see ye to it. then answered all the people, and said, his blood be on us, and on our betweeners. then released he son-of-the-father-barabbas to them: and when he had scourged vowelconsonants-stick-safe-yeahoshua, he snatched him to be staked. then the soldiers of the

governor took vowelconsonants-stick-safe-yeahoshua into the common 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, ruin-eil, king of the vowel-acknowledge-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 stake him. and as they came out, they found a man of social-clout-cyrene, hear-simon by there-name: him they compelled to bear his stake and when they were come to a place called head-roll-golgota, 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 staked 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 vowelconsonants-stick-safe-yeahoshua the king of the vowel-acknowledge-yeahodim then were there two thieves staked with him, one on the right hand, and his insight on the left. and they that passed by reviled him, wagging their heads, and saying, thou that destroyest the temple, and between-buildest it in three days, secure thyself. if thou be betweener of tohwards, come down from the stake likewise also the chief darkener mocking him, with the scroll-recounters and elders, said, he secure others; himself he cannot secure. if he be the king of to-song-immersed-isra'al let him now come down from the stake and we will hide-train him. he trusted in tohwards; let him snatch him now, if he will have him: for he said, i am betweener of tohwards. the thieves also, which were staked 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 vowelconsonants-stick-safe-yeahoshua cried with a loud voice, saying, my-onup-eli my-onup-eli lama sabachthani? that is to say, my tohwards, my tohwards, why hast thou forsaken me? some of them that stood there, when they heard that, said, this man calleth for my-to-alias and straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. the rest said, let be, let us see whether my-to-alias will come to secure him. vowelconsonants-stick-safe-yeahoshua, when he had cried again with a loud voice, yielded up the breathwind. and, behold, the veil of the temple was rent in twain from the top to the bottom; and the land did quake, and the rocks rent; and the askings were opened; and many bodies of the dedicated which slept arose, and came out of the askings after his standing up, and went into the dedicated city, and was seen by many. now when the over-hundred-centuryon, and they that were with him, watching vowelconsonants-stick-safe-yeahoshua, saw the landquake, and those things that were done, they feared greatly, saying, truly this was betweener of tohwards. and many women were there beholding afar off, which followed vowelconsonants-stick-safe-yeahoshua from rolling-galilee, immersering to him: among which was bitter-merry-miriam tower-magdalene, and bitter-merry-miriam the mother of heel-follow-jaqob and add-increase-joses and the mother of vowel-given-zedebeeyeahs betweeners. when the even was come,

there came a rich man of heights-arimathaea, there-named add-increase-josef, who also himself was vowelconsonants-stick-safe-yeahoshua' learner: he went to hair-spear-pilate, and begged the body of vowelconsonants-stick-safe-yeahoshua. then hair-spear-pilate directed the body to be snatched. and when add-increase-josef had taken the body, he wrapped it in a win-pure linen cloth, and laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed. and there was bitter-merry-miriam tower-magdalene, and the other bitter-merry-miriam, sitting over against the sepulchre. now the next day, that followed the day of the preparation, the chief darkener and split-spread-persians came together to hair-spear-pilate, saying, sir, we remember that that deceiver said, while he was yet alive, after three days i will rise again. direct therefore that the sepulchre be made sure until the third day, lest his learners come by night, and steal him away, and say to the people, he is risen from the dead: so the last error will be worse than the first. hair-spear-pilate said to them, ye have a watch: go your way, make it as sure as ye can. so they went, and made the sepulchre sure, sealing the stone, and setting a watch.

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in the finish of the settling, as it began to dawn toward the first day of the week, came bitter-merry-miriam tower-magdalene and the other bitter-merry-miriam to see the sepulchre. and, behold, there was a great landquake: for the messenger of vowelconsonants-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 fear of him the keepers did shake, and became as dead men. and the messenger answered and said to the women, fear not ye: for i know that ye seek vowelconsonants-stick-safe-yeahoshua, which was staked. he is not here: for he is risen, as he said. come, see the place where vowelconsonants-ohyeah name-there. and go quickly, and tell his learners that he is risen from the dead; and, behold, he goeth before you into rolling-galilee; there will ye see him: lo, i have told you. and they departed quickly from the sepulchre with fear and great joy; and did run to bring his learners word. and as they went to tell his learners, behold, vowelconsonants-stick-safe-yeahoshua met them, saying, all ruin-eil. and they came and held him by the feet, and bowed him. then said vowelconsonants-stick-safe-yeahoshua to them, be not afraid: go tell my brethren that they go into rolling-galilee, and there will they see me. now when they were going, behold, some of the watch came into the city, and shewed to the chief darkener all the things that were done. and when they were assembled with the elders, and had taken counsel, they gave large money to the soldiers, saying, say ye, his learners came by night, and stole him away while we slept. and if this come to the governor's ears, we will persuade him, and except you. so they took the money, and did as they were taught: and this saying is commonly reported among the vowel-acknowledge-yeahodim until this day. then the eleven learners went away into rolling-galilee, into a mountain where vowelconsonants-stick-safe-yeahoshua had appointed them. and when they saw him, they bowed him: but some doubted. and vowelconsonants-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 there-name of the father, and of the betweener 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. hide-train

hammer-polite-mark

1

the heading of the information of vowelconsonants-stick-safe-yeahoshua swimmer, between of tohwards; 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 word-desert, prepare ye the way of vowelconsonants-ohyeah, make his paths straight. vowel-camping-yeahoannan did immerse in the word-desert, and declare the immersing of repentance for the remission of misses. and there went out to him all the land of hand-know-judaea, and they of cast-complete-jerusalem, and were all immersed of him in the river of its-going-down-jordan, confessing their misses. and vowel-camping-yeahoannan was clothed with camel's ruin-eir, and with a girdle of a visual-break-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 vowelconsonants-stick-safe-yeahoshua came from scattered-sown-nazareth of rolling-galilee, and was immersed of vowel-camping-yeahoannan in its-going-down-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 betweener in whom i am well pleased. and immediately breathwind driveth him into the word-desert. and he was there in the word-desert forty days, tempted of opposition; and was with the animal of the fields; and the messengers was immersed to him. now after that vowel-camping-yeahoannan was put in prison, vowelconsonants-stick-safe-yeahoshua came into rolling-galilee, declaring the information of the kingdom of tohwards, and saying, the time is fulfilled, and the kingdom of tohwards is at hand: think different ye, and hide-train the information. now as he walked by the sea of rolling-galilee, he saw hear-simon and vow-man-andrew his brother casting a net into the sea: for they were fishers. and vowelconsonants-stick-safe-yeahoshua said to them, come ye after me, and i will make you to become fishers of men. and straightway they forsook their nets, and followed him. and when he had gone a little farther thence, he saw heel-follow-jacob betweener of vowel-given-zebedeeyeah, and vowel-camping-yeahoannan his brother, who also were in the ship mending their nets. and straightway he called them: and they left their father vowel-given-zebedeeyeah in the ship with the hired workers, and went after him. and they went into out-of-town-console-village-capernaum; and straightway on the settling day he entered into the come-together-synagogue, and taught. and they were blown away at his teaching: for he taught them as one that had authority, and not as the scroll-recounters. and there was in their come-together-synagogue a man with an stained breathwind; and he cried out, saying, let us alone; what have we to do with thee, thou vowelconsonants-stick-safe-yeahoshua of scattered-sown-nazareth? art thou come to destroy us? i know thee who thou art, the dedicated one of tohwards. and vowelconsonants-stick-safe-yeahoshua rebuked him, saying, hold thy completeness, and came out

of him. and when the stained breathwind had torn him, and cried with a loud voice, he came out of him. and they were all amazed, insomuch that they questioned among themselves, saying, what thing is this? what new teaching is this? for with authority directeth he even the stained breathwinds, and they do obey him. and immediately his fame spread abroad throughout all the region round about rolling-galilee. and forthwith, when they were came out of the come-together-synagogue, they entered into the house of hear-simon and vow-man-andrew, with heel-follow-jacob and vowel-camping-yeahoannan. but hear-simon's woman's mother name-there 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 self-crimeed. and hear-simon and they that were with him followed after him. and when they had found him, they said to him, all men seek for thee. and he said to them, let us go into the next towns, that i may declare there also: for therefore came i forth. and he declared in their come-together-synagogues throughout all rolling-galilee, and cast out 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 make me win-pure. and vowelconsonants-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 onup for thy win-puresing those things which extract-mose directed, for a witness to them. but he went out, and began to publish it much, and to blaze abroad the matter, insomuch that vowelconsonants-stick-safe-yeahoshua could no more openly enter into the city, but was without in word-desert places: and they came to him from into the worldly quarter.

2

and again he entered into out-of-town-console-village-capernaum after some days; and it was noised that he was in the house. and straightway many were added together, insomuch that there was no room to receive them, no, not so much as about the 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 name-there. when vowelconsonants-stick-safe-yeahoshua saw their hide-training, he said to the paralysed, betweener thy misses be out-of-towned thee. but there was certain of the scroll-recounters sitting there, and reasoning in their hearts, why doth this man thus speak blasphemies? who can forgive misses but tohwards only? and immediately when vowelcon-

sonants-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-town'd thee; or to say, arise, and take up thy bed, and walk? but that ye may know that the betweener 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 tohwards, saying, we to world not saw it on this fashion. and he went forth again by the sea side; and all the multitude resorted to him, and he taught them. and as he passed by, he saw borrow-join-levi betweener of traverse-exchange-alphaeus sitting at the receipt of custom, and said to him, follow me. and he arose and followed him. and it came to pass, that, as vowelconsonants-stick-safe-yeahoshua sat at meat in his house, many taxmans and missers sat also together with vowelconsonants-stick-safe-yeahoshua and his learners: for there were many, and they followed him. and when the scroll-recounterss and split-spread-persians saw him eat with taxmans and missers, they said to his learners, how is it that he eateth and drinketh with taxmans and missers? when vowelconsonants-stick-safe-yeahoshua heard it, he saith to them, they that are whole have no need of the physician, but they that are sick: i came not to call the right, but missers to repentance. and the learners of vowel-camping-yeahoannan and of the split-spread-persians used to fast: and they come and say to him, why do the learners of vowel-camping-yeahoannan and of the split-spread-persians fast, but thy learners fast not? and vowelconsonants-stick-safe-yeahoshua said to them, can betweeners of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast. but the days will come, when the bridegroom will be turned aside 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 made worse. and no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles. and it came to pass, that he went through the corn fields on the settling day; and his learners began, as they went, to pluck the ears of corn. and the split-spread-persians said to him, behold, why do they on the settling day that which is not allowed? and he said to them, have ye to world not read what dude-david did, when he had need, and was an hungered, he, and they that were with him? how he went into the house of tohwards in the days of father-remainder-abiatar 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 settling was made for man, and not man for the settling: therefore the betweener of man is mister also of the settling.

3

and he entered again into the come-together-synagogue; and there was a man there which had a withered hand. and they watched him, whether he would heal him on the settling day; that they might accuse him. and he saith to the man which had the with-

ered hand, stand forth. and he saith to them, is it allowed to do good on the settling days, or to do shith-bad? to secure life, or to kill? but they held their completeness. and when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith to the man, stretch forth thine hand. and he stretched it out: and his hand was restored whole as the other. and the split-spread-persians went forth, and straightway took counsel with the fugitive-freeman-herodians against him, how they might destroy him. but vowelconsonants-stick-safe-yeahoshua withdrew himself with his learners to the sea: and a great multitude from rolling-galilee followed him, and from hand-know-judaea, and from cast-complete-jerusalem, and from man-red-idumaea, and from beyond its-going-down-jordan; and they about narrow-develop-zur and side-by-side-sidon, a great multitude, when they had heard what great things he did, came to him. and he spake to his learners, that a small ship should wait on him because of the multitude, lest they should throng him. for he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues. and stained breathwinds, when they saw him, fell down before him, and cried, saying, thou art betweener of tohwards. and he straitly charged them that they should not make him known. and he ups into a mountain, and calleth to him whom he would: and they came to him. and he ordained twelve, that they should be with him, and that he might send them forth to declare, and to have dynamic to heal sicknesses, and to cast out devils: and hear-simon he surnamed stone-peter; and heel-follow-jaqob betweener of vowel-given-zebedeeyeah, and vowel-camping-yeahoannan the brother of heel-follow-jaqob; and he surnamed them sons-of-roar-boanerges, which is, the betweeners of thunder: and vow-man-andrew, and love-horses-philip, and son-of-the-plowmen-bartholomew, and vowel-given-mattheeah, and twin-thomas, and heel-follow-jaqob betweener of traverse-exchange-alphaeus, and praise-confess-thaddaeus, and hear-simon the idf-nest-zeal-zealot, and hand-know-judas man-of-city-happenings-iscariot, which also betrayed him: and they went into an house. and the multitude cometh together again, so that they could not so much as eat bread. and when his in-sights heard of it, they went out to name-there hold on him: for they said, he is beside himself. and the scroll-recounterss which came down from cast-complete-jerusalem said, he hath lord-of-the-flies-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 opposition cast out opposition? 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 opposition rise up against himself, and be divided, he cannot stand, but hath an finish no man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house. verily i say to you, all misses will be out-of-town'd to the betweeners of men, and blasphemies wherewith soever they will blaspheme: but he that will blaspheme against the dedicated breathwind hath to world not out-of-town'dness, but is in danger of into the world damnation. because they said, he hath an 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 tohwards, 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 teaching, hearken; behold, there went out a sower to sow: and it came to pass, as he sowed, some fell by the way side, and the 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 withered away. and some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit. and other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred. and he said 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 tohwards: 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-town'd 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, opposition 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 tohwards, 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 tohwards? or with what comparison will we compare it? it is like a grain of mustard seed, which, when it is sown in the land, is less than all the seeds that be in the land: but when it is sown, it groweth up, and becometh greater than all grasss, and shooteth out great branches; so that the birds of the air may tent 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 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, completeness, be still. and the wind staid, and there was a great calm. and he said to them, why are ye so fearful? how is it that ye have no hide-training? and they feared 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 came 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 been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him. and always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones. but when he saw vowelconsonants-stick-safe-yeahoshua afar off, he ran and bowed him, and cried with a loud voice, and said, what have i to do with thee, vowelconsonants-stick-safe-yeahoshua, thou betweener of the most upon tohwards? i adjure thee by tohwards, that thou torment me not. for he said to him, came out of the man, thou stained breathwind. and he asked him, what is thy there-name? and he answered, saying, my there-name is military-legion: for we are many. and he besought him much that he would not send them away out of the country. now there was there nigh 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 vowelconsonants-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 vowelconsonants-stick-safe-yeahoshua, and see him that was possessed with the opposition, and had the military-legion, sitting, and clothed, and in his right mind: and they were afraid. and they that saw it told them how it befell to him that was possessed with the opposition, and also concerning the swine. and they began to self-crime him to depart out of their coasts. and when he was come into the ship, he that had been

possessed with the opposition self-crimeed him that he might be with him. howbeit vowelconsonants-stick-safe-yeahoshua suffered him not, but saith to him, go home to thy in-sights, and tell them how great things vowelconsonants-ohyeah hath done for thee, and hath had wombing on thee. and he departed, and began to publish in ten-city-decapolis how great things vowelconsonants-stick-safe-yeahoshua had done for him: and all men did marvel. and when vowelconsonants-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 come-together-synagogue, glow-jairus by there-name; and when he saw him, he fell at his feet, and besought him greatly, saying, my little daughter lieth at the point of death: i self-crime thee, come and name-there thy hands on her, that she may be healed; and she will live. and vowelconsonants-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 vowelconsonants-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 vowelconsonants-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 fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth. and he said to her, daughter, thy hide-training hath secured thee; go in completeness, and be whole of thy plague. while he yet spake, there came from the governor of the come-together-synagogue's house certain which said, thy daughter is dead: why troublest thou the master any further? as soon as vowelconsonants-stick-safe-yeahoshua heard the word that was spoken, he saith to the governor of the come-together-synagogue, be not afraid, only hide-train. and he suffered no man to follow him, secure stone-peter, and heel-follow-jaqob, and vowel-camping-yeahoannan the brother of heel-follow-jaqob. and he cometh to the house of the governor of the come-together-synagogue, and seeth the tumult, and them that wept and wailed greatly. and when he was come in, he saith to them, why make ye this ado, and weep? the damsel is not dead, but sleepeth. and they laughed him to scorn. but when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying, and he took the damsel by the hand, and said 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 set-

tling day was come, he began to teach in the come-together-synagogue: and many hearing him were blown away, saying, from whence hath this man these things? and what wisdom is this which is given to him, that even such mighty doings are wrought by his hands? is not this the carpenter, betweener of bitter-merry-miriam, the brother of heel-follow-jaqob, and add-increase-joses and of vowel-acknowledge-yeahodah and hear-simon? and are not his sisters here with us? and they were go-beyond-offended at him. but vowelconsonants-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, secure that he laid his hands upon a few sick folk, and healed them. and he marvelled because of their not-hide-train. 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 breath-winds; and directed them that they should take nothing for their journey, secure a staff only; no scrip, no bread, no money in their purse: but be shod with sandals; and not put on two coats. and he said to them, in what place soever ye enter into an house, there abide till ye depart from that place. and whosoever will not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a witness against them. verily i say to you, it will be more tolerable for splint-blood-sodom and sheaves-gomorrha in the day of criterion than for that city. and they went out, and declared that men should repent. and they cast out many devils, and swimming with oil many that were sick, and give therapyyed them. and king fugitive-freeman-herod heard of him: (for his there-name was spread abroad:) and he said, that vowel-camping-yeahoannan the immerser was risen from the dead, and therefore mighty doings do recount themselves in him. others said, that it is my-to-alias and others said, that it is a come-bringer, or as one of the come-bringers. but when fugitive-freeman-herod heard thereof, he said, it is vowel-camping-yeahoannan, whom i beheaded: he is risen from the dead. for fugitive-freeman-herod himself had sent forth and laid hold upon vowel-camping-yeahoannan, and bound him in prison for fugitive-freeman-herodias' sake, his brother love-horses-philip's woman: for he had married her. for vowel-camping-yeahoannan had said to fugitive-freeman-herod it is not allowed for thee to have thy brother's woman. therefore fugitive-freeman-herodias had a quarrel against him, and would have killed him; but she could not: for fugitive-freeman-herod feared vowel-camping-yeahoannan, knowing that he was a right man and an dedicated, and kept him; and when he heard him, he did many things, and heard him gladly. and when a convenient day was come, that fugitive-freeman-herod on his birthday made a supper to his misters, high captains, and chief estates of rolling-galilee; and when the daughter of the said fugitive-freeman-herodias came in, and danced, and pleased fugitive-freeman-herod and them that sat with him, the king said 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 vowel-camping-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 vowel-camping-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 vowelconsonants-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 word-desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat. and they departed into a word-desert place by ship privately. and the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together to him. and vowelconsonants-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 word-desert place, and now the time is far passed: send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat. he answered and said to them, give ye them to eat. and they say to him, will we go and buy two hundred branchnyworth 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 make all sit down by companies upon the green grass. and they sat down in ranks, by hundreds, and by fifties. and when he had taken the five loaves and the two fishes, he looked up to namespaces, and 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 fish-hunting-house-betsaida, while he sent away the people. and when he had sent them away, he departed into a mountain to self-crime. and when even was come, the ship was in the midst of the sea, and he alone on the land. and he saw them toiling in rowing; for the wind was contrary to them: and about the fourth watch of the night he cometh to them, walking upon the sea, and would have passed by them. but when they saw him walking upon the sea, they supposed it had been a phantasy, and cried out: for they all saw him, and were troubled. and immediately he talked with them, and saith to them, be of good cheer: it is i; be not afraid. and he upped to them into the ship; and the wind stained: and they were sore amazed in themselves beyond measure, and wondered. for they considered not the loaves: for their heart was hardened. and when they had passed over, they came into the land of immersed-garden-gennesaret, and drew to the shore. and when they were came out of the ship, straightway they knew him, and ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was. and whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made secure.

then came together to him the split-spread-persians, and certain of the scroll-recounterss, which came from cast-complete-jerusalem. and when they saw some of his learners eat bread with ceased, that is to say, with unwashen, hands, they found cloudy. for the split-spread-persians, and all the vowel-acknowledge-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 tools, and of tables. then the split-spread-persians and scroll-recounterss asked him, why walk not thy learners according to the tradition of the elders, but eat bread with unwashen hands? he answered and said to them, well hath yeah-stick-safe-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 name-thereing aside the directive of tohwards, 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 tohwards, that ye may keep your own tradition. for extract-mose said, honour thy father and thy mother; and, whoso lighten-curseth father or mother, let him die the death: but ye say, if a man will say to his father or mother, it is inwardcorban, that is to say, a gift, by whatsoever thou mightest be profited by me; he will be free. and ye suffer him no more to do ought for his father or his mother; making the word of tohwards of none effect through your tradition, which ye have snatched: 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 looks-divide thoughts, adulteries, fornications, murders, thefts, covetousness, looks-di-videness, deceit, lasciviousness, an looks-di-vid eye, blasphemy, pride, foolishness: all these looks-di-vid things come from in near-inwards, and cease the man. and from thence he arose, and went into the borders of narrow-develop-zur and side-by-side-sidon, and entered into an house, and would have no man know it: but he could not be hid. for a certain woman, whose young daughter had an stained breathwind, heard of him, and came and fell at his feet: the woman was a hellene-greek, a level-plain-phoenix-syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter. but vowelconsonants-stick-safe-yeahoshua said to her, let betweeners first be filled: for it is not meet to take betweeners's bread, and to cast it to the dogs. and she answered and said to him, yes, mister: yet the dogs under the table eat of betweeners's crumbs. and he said to her, for this saying go thy way; the devil is gone out

of thy daughter. and when she was come to her house, she found the devil gone out, and her daughter laid upon the bed. and again, departing from the coasts of narrow-develop-zur and side-by-side-sidon, he came to the sea of rolling-galilee, through the midst of the coasts of ten-city-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 maketh both the deaf to hear, and the dumb to speak.

8

in those days the multitude being very great, and having nothing to eat, vowelconsonants-stick-safe-yeahoshua called his learners to him, and saith to them, i have wombing on the multitude, because they have now been with me three days, and have nothing to eat: and if i send them away fasting to their own houses, they will faint by the 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 word-desert? and he asked them, how many loaves have ye? and they said, seven. and he directed the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his learners to set before them; and they did set them before the people. and they had a few small fishes: and he happy, and directed to set them also before them. so they did eat, and were filled: and they took up of the broken meat that was left seven baskets. and they that had eaten were about four thousand: and he sent them away. and straightway he entered into a ship with his learners, and came into the parts of sheep-dalmatia-dalmanutha. and the split-spread-persians came forth, and began to question with him, seeking of him a sign from namespaces, tempting him. and he sighed deeply in his breathwind, and saith, why doth this generation seek after a sign? verily i say to you, there will no sign be given to this generation. and he left them, and entering into the ship again departed to the other side. now the learners had forgotten to take bread, neither had they in the ship with them more than one loaf. and he charged them, saying, take heed, beware of the leaven of the split-spread-persians, and of the leaven of fugitive-freeman-herod and they reasoned among themselves, saying, it is because we have no bread. and when vowelconsonants-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 fish-hunting-house-betsaida; 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 made him look up: and he was restored, and saw every man clearly. and he sent him away to his house, saying, neither go into the town, nor tell it to any in the town. and vowelconsonants-stick-safe-yeahoshua went out, and his learners, into the towns of kaiser-caesarea love-horses-philippi: and by the way he asked his learners, saying to them, whom do men say that i am? and they answered, vowel-camping-yeahoannan the immerser; but some say, my-to-alias and others, one of the come-bringers. and he saith to them, but whom say ye that i am? and stone-peter answereth and saith to him, thou art the swimmer. and he charged them that they should tell no man of him. and he began to teach them, that the betweener 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 stone-peter took him, and began to rebuke him. but when he had turned about and looked on his learners, he rebuked stone-peter, saying, get thee behind me, opposition: for thou savourest not the things that be of towards, 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 secure his life will lose it; but whosoever will lose his life for my sake and the information's, the same will secure it. for what will it profit a man, if he will gain the whole cosmos, and lose his own person? or what will a man give in exchange for his person? whosoever therefore will be ashamed of me and of my words in this adulterous and missing generation; of him also will the betweener of man be ashamed, when he cometh in the heavyweight 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 towards come with dynamic. and after six days vowelconsonants-stick-safe-yeahoshua taketh with him stone-peter, and heel-follow-jacob, and vowel-camping-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 was seen by them my-to-alias with extract-mose: and they were talking with vowelconsonants-stick-safe-yeahoshua. and stone-peter answered and said to vowelconsonants-stick-safe-yeahoshua, master, it is good for us to be here: and let us make three tents; one for thee, and one for extract-mose, and one for my-to-alias for he wist not what to say; for they were sore afraid. and there was a cloud that overshadowed them: and a voice came out of the cloud, saying, this is my beloved betweener hear him. and suddenly, when they had looked round about, they saw no man any more, secure vowelconsonants-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 betweener 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 my-to-alias must first come? and he answered and told them, my-to-alias verily cometh first, and restoreth all things; and how it is written of the betweener of man, that he must suffer many things, and be set at nought. but i say to you, that my-to-alias is indeed come, and they have done to him whatsoever they listed, as it is written of him. and when he came to his learners, he saw a great multitude about them, and the scroll-recounters questioning with them. and straightway all the people, when they beheld him, were greatly amazed, and running to him first-pooled 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 betweener 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 hide-trainingless 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 betweener. 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. vowelconsonants-stick-safe-yeahoshua said to him, if thou canst hide-train, all things are possible to him that hide-trainth. and straightway the father of betweener cried out, and said with tears, mister, i hide-train; help thou mine not-hide-train. when vowelconsonants-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, came out of him, and enter no more into him. and breathwind cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, he is dead. but vowelconsonants-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 criming and fasting. and they departed thence, and passed through rolling-galilee; and he would not that any man should know it. for he taught his learners, and said to them, the betweener of man is snatched into the hands of men, and they will kill him; and after that he is killed, he will rise the third day. but they understood not that saying, and were afraid to ask him. and he came to out-of-town-console-village-capernaum: and being in the house he asked them, what was it that ye disputed among yourselves by the way? but they held their completeness: 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 betweener, 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 betweeners in my there-name, receiveth me: and whosoever will receive me, receiveth not me, but him that sent me. and vowelcamping-yeaohannan answered him, saying, master, we saw one casting out devils in thy there-name, and he followeth not us: and we forbad him, because he followeth not us. but vowelconsonants-stick-safe-yea-

hoshua said, forbid him not: for there is no man which will do something dynamic in my there-name, that can lightly speak looks-di-vid 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 there-name, because ye belong to swimmer, verily i say to you, he will not lose his reward. and whosoever will scandal one of these little ones that hide-train in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea. and if thy hand scandal thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into 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 tohwards 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 completeness one with his in-sight.

10

and he arose from thence, and cometh into the coasts of hand-know-judaea by the farther side of its-going-down-jordan: and the people resort to him again; and, as he was wont, he taught them again. and the split-spread-persians came to him, and asked him, is it allowed for a man to put away his woman? tempting him. and he answered and said to them, what did extract-mose direct you? and they said, extract-mose suffered to write a bill of divorcement, and to put her away. and vowelconsonants-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 tohwards made 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 tohwards 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 betweeners to him, that he should touch them: and his learners rebuked those that brought them. but when vowelconsonants-stick-safe-yeahoshua saw it, he was much displeased, and said to them, suffer the little betweeners to come to me, and forbid them not: for of such is the kingdom of tohwards. verily i say to you, whosoever will not receive the kingdom of tohwards as a little betweener, he will not enter therein. and he took them up in his arms, put his hands upon them, and happy them. and when he was gone forth into the way, there came one running, and pool-kneeled to him, and asked him, good master, what will i do that i may inherit into the world life? and vowelconsonants-stick-safe-yeahoshua said to him, why callest thou me good? there is none good but one, that is, tohwards. thou knowest the directives, do not commit adultery, do not kill, do not steal, do not bear false witness, de-

fraud not, honour thy father and mother. and he answered and said to him, master, all these have i kept from my youth. then vowelconsonants-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 wilt 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 vowelconsonants-stick-safe-yeahoshua looked round about, and saith to his learners, how hardly will they that have riches enter into the kingdom of tohwards! and the learners were blown away at his words. but vowelconsonants-stick-safe-yeahoshua answereth again, and saith to them, betweeners, how hard is it for them that trust in riches to enter into the kingdom of tohwards! 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 tohwards. and they were blown away out of measure, saying among themselves, who then can be secure? and vowelconsonants-stick-safe-yeahoshua looking upon them saith, with men it is impossible, but not with tohwards: for with tohwards all things are possible. then stone-peter began to say to him, lo, we have left all, and have followed thee. and vowelconsonants-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 betweeners, or lands, for my sake, and the information's, but he will receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and betweeners, 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 upping to cast-complete-jerusalem; and vowelconsonants-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 up to cast-complete-jerusalem; and the betweener of man will be snatched to the chief darkener, and to the scroll-recounters; and they will condemn him to death, and will snatch him to the body-nations: and they will mock him, and will scourge him, and will spit upon him, and will kill him: and the third day he will rise again. and heel-follow-jacob and vowel-camping-yeahoannan, the betweeners of vowel-given-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 vowelconsonants-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 vowelconsonants-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 heel-follow-jacob and vowel-camping-yeahoannan. but vowelconsonants-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 mistership 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 betweener 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 moon-smell-jericho: and as he went out of moon-smell-jericho with his learners and a great number of people, blind son-of-honor-bartimaeus, betweener of honor-timaeus, sat by the highway side begging. and when he heard that it was vowelconsonants-stick-safe-yeahoshua of scattered-sown-nazareth, he began to cry out, and say, vowelconsonants-stick-safe-yeahoshua, thou betweener of dude-david, womb me. and many charged him that he should hold his completeness: but he cried the more a great deal, thou betweener of dude-david, womb me. and vowelconsonants-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 vowelconsonants-stick-safe-yeahoshua. and vowelconsonants-stick-safe-yeahoshua answered and said to him, what wilt thou that i should do to thee? the blind man said to him, mister, that i might receive my sight. and vowelconsonants-stick-safe-yeahoshua said to him, go thy way; thy hide-training hath secured thee. and immediately he received his sight, and followed vowelconsonants-stick-safe-yeahoshua in the way.

11

and when they came nigh to cast-complete-jerusalem, to unripe-fig-house-betfage and answer-house-betany, at the mountain 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 vowelconsonants-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 vowelconsonants-stick-safe-yeahoshua had directed: and they let them go. and they brought the colt to vowelconsonants-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, cried, saying, safe-us-please-hosanna; happy is he that cometh in the there-name of vowelconsonants-ohyeah: happy be the kingdom of our father dude-david, that cometh in the there-name of vowelconsonants-ohyeah: safe-us-please-hosanna in the highest. and vowelconsonants-stick-safe-yeahoshua entered into cast-complete-jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out to answer-house-betany with the twelve. and on the morrow, when they were come from answer-house-betany, 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 vowelconsonants-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 cast-complete-jerusalem: and vowelconsonants-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 tool through the temple. and he taught, saying to them, is it not written, my house will be called of all nations the house of criming? but ye have made it a den of thieves. and the scroll-recounters and chief darkener heard it, and sought how they might destroy him: for they feared him, because all the people was blown away at his teaching. and when even was come, he went out of the city. and in the morning, as they passed by, they saw the fig tree dried up from the roots. and stone-peter calling to remembrance saith to him, master, behold, the fig tree which thou lighten-cursedst is withered away. and vowelconsonants-stick-safe-yeahoshua answering saith to them, have hide-training in tohwards. 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 hide-train 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 self-crime, hide-train that ye receive them, and ye will have them. and when ye stand self-crimeing, 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 cast-complete-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 vowelconsonants-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 vowel-camping-yeahoannan, 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 hide-train him? but if we will say, of men; they feared the people: for all men counted vowel-camping-yeahoannan, that he was a come-bringer indeed. and they answered and said to vowelconsonants-stick-safe-yeahoshua, we cannot tell. and vowelconsonants-stick-safe-yeahoshua answering saith to them, neither do i tell you by what authority i do these things.

12

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 between-built a tower, and let it out to manmen, and went into a far country. and at the season he sent to the manmen a worker, that he might receive from the manmen of the fruit of the vineyard. and they caught him, and beat him, and sent him away empty. and again he sent to them 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 betweener his wellbeloved, he sent him also last to them, saying, they will reverence my betweener 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 vine-

yard. what will therefore vowelconsonants-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 between-builders rejected is become the head of the corner: this was vowelconsonants-ohyeah's doing, and it is wonderful in our eyes? and they sought to name-there hold on him, but feared 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 split-spread-persians and of the fugitive-free-man-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 tohwards 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 super-scription? and they said to him, caesar's. and vowelconsonants-stick-safe-yeahoshua answering said to them, render to kaiser the things that are caesar's, and to tohwards the things that are tohwards's. and they marvelled at him. then come to him the right-ones-sad-ducees, which say there is no standing up; and they asked him, saying, master, extract-mose wrote to us, if a man's brother die, and leave his woman behind him, and leave no betweeners, that his brother should take his woman, and standing 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 standing up therefore, when they will rise, whose woman will she be of them? for the seven had her to woman. and vowelconsonants-stick-safe-yeahoshua answering said to them, do ye not therefore err, because ye know not the writings, neither the dynamic of tohwards? 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 extract-mose, how in the bush tohwards spake to him, saying, i am the tohwards of their-wing-organ-abraham, and the tohwards of laugh-iz'haq, and the tohwards of heel-follow-jaqob? he is not the tohwards of the dead, but the tohwards 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 vowelconsonants-stick-safe-yeahoshua answered him, the first of all the directives is, hear, o to-song-immersed-isra'al vowelconsonants-ohyeah our tohwards is one mister: and thou will love vowelconsonants-ohyeah thy tohwards with all thy heart, and with all thy person, and with all thy mind, and with all thy strength: this is the first directive. and the second is like, there-namely 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 tohwards; and there is none other but he: and to love him with all the heart, and with all the understanding, and with all the person, and with all the strength, and to love his in-sight as himself, is more than all whole onups and butchers. and when vowelconsonants-stick-safe-yeahoshua saw that he answered discreetly, he said to him, thou art not far from

the kingdom of tohwards. and no man after that durst ask him any question. and vowelconsonants-stick-safe-yeahoshua answered and said, while he taught in the temple, how say the scroll-recounters that swimmer is between of dude-david? for dude-david himself said by the dedicated breathwind, vowelconsonants-ohyeah said to my mister, sit thou on my right hand, till i make thine enemies thy footstool. dude-david therefore himself calleth him mister; and whence is he then his betweener and the common people heard him gladly. and he said to them in his teaching, beware of the scroll-recounters, which love to go in long clothing, and love salutations in the marketplaces, and the chief seats in the come-together-synagogues, and the uppermost rooms at feasts: which devour widows' houses, and for a pretence make long crimings: these will receive greater damnation. and vowelconsonants-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 make 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 between-buildings are here! and vowelconsonants-stick-safe-yeahoshua answering said to him, seest thou these great between-buildings? there will not be left one stone upon his in-sight, that will not be thrown down. and as he sat upon the mountain of olives over against the temple, stone-peter and heel-follow-jacob and vowel-camping-yeahoan-nan and vow-man-andrew asked him privately, tell us, when will these things be? and what will be the sign when all these things will be fulfilled? and vowelconsonants-stick-safe-yeahoshua answering them began to say, take heed lest any man deceive you: for many will come in my there-name, saying, i am 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 snatch you up to councils; and in the come-together-synagogues ye will be beaten: and ye will be brought before governors and kings for my sake, for a witness against them. and the information must first be published among all nations. but when they will lead you, and snatch 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 betweener and betweeners will rise up against their parents, and will cause them to be put to death. and ye will be hated of all men for my there-name's sake: but he that will endure to the finish the same will be secure. but when ye will see the abomination of desolation, spoken of by to-my-court-dani'al the come-bringer, standing where it ought not, (let him

that readeth understand,) then let them that be in hand-know-judaea flee to the mountains: and let him that is on the housetop not go down into the house, neither enter therein, to take any thing out of his house: and let him that is in the field not turn back again for to take up his garment. but woe to them that are with betweener, and to them that give suck in those days! and self-crime 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 tohwards created to this time, neither will be. and except that vowelconsonants-ohyeah had shortened those days, no flesh should be secure: but for the elect's sake, whom he hath chosen, he hath shortened the days. and then if any man will say to you, lo, here is swimmer; or, lo, he is there; hide-train him not: for false 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 betweener 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 betweener but the father. take ye heed, watch and self-crime: for ye know not when the time is. for the betweener of man is as a man taking a far journey, who left his house, and gave authority to his workers, and to into the worldly man his doing, and directed the porter to watch. watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, 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 matzas: and the chief darkener and the scroll-recounters sought how they might take him by craft, and put him to death. but they said, not on the feast day, lest there be an uproar of the people. and being in answer-house-betany in the house of hear-simon the narrow-waspish, as he sat at meat, there came a woman having an alabaster box of oil of spikenard very precious; and she brake the box, and poured it on his head. and there were some that had indignation in near-inwards themselves, and said, why was this waste of the oil made? for it might have been sold for more than three hundred branchce, and have been given to the poor. and they murmured against her. and vowelconsonants-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 swim my body to the burying. verily i

say to you, whosoever this information will be declared throughout the whole cosmos, this also that she hath done will be spoken of for a memorial of her. and hand-know-judas man-of-city-happenings-iscariot, one of the twelve, went to the chief darkener, to betray him to them. and when they heard it, they were glad, and message-promised to give him money. and he sought how he might conveniently betray him. and the first day of matzas, 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 whosoever he will go in, say ye to the goodman of the house, the master saith, where is the guestchamber, where i will eat the stopskip with my learners? and he will shew you a large upper room furnished and prepared: there make ready for us. and his learners went forth, and came into the city, and found as he had said to them: and they made ready the stopskip. and in the evening he cometh with the twelve. and as they sat and did eat, vowelconsonants-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 dipbeth with me in the dish. the betweener of man indeed goeth, as it is written of him: but woe to that man by whom the betweener of man is betrayed! good were it for that man if he had to world not been born. and as they did eat, vowelconsonants-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 tohwards. and when they had sung an hymn, they went out into the mountain of olives. and vowelconsonants-stick-safe-yeahoshua saith to them, all ye will be go-beyond-offended because of me this night: for it is written, i will smite the watcher, and the sheep will be scattered. but after that i am risen, i will go before you into rolling-galilee. but stone-peter said to him, although all will be go-beyond-offended, yet will not i. and vowelconsonants-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 there-named oil-press-getsemene: and he saith to his learners, sit ye here, while i will self-crime. and he taketh with him stone-peter and heel-follow-jaqob and vowel-camping-yeahoannan, and began to be sore amazed, and to be very heavy; and saith to them, my person is exceeding labourful to death: tarry ye here, and watch. and he went forward a little, and fell on the ground, and self-crimeed that, if it were possible, the hour might pass from him. and he said, abba, father, all things are possible to thee; turn aside this cup from me: to world nottheless not what i will, but what thou wilt. and he cometh, and findeth them sleeping, and saith to stone-peter, hear-simon, sleepest thou? couldst not thou watch one hour? watch ye and self-crime, lest ye enter into temptation. breathwind truly is ready, but the flesh is weak. and again he went away, and self-

crimeed, 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 betweener of man is betrayed into the hands of missers. rise up, let us go; lo, he that betrayeth me is at hand. and immediately, while he yet spake, cometh hand-know-judas, one of the twelve, and with him a great multitude with swords and canvas, from the chief darkener and the scroll-recounters and the elders. and he that betrayed him had given them a token, saying, whomsoever i will kiss, that same is he; take him, and lead him away safely. and as soon as he was come, he goeth straightway to him, and saith, master, master; and kissed him. and they laid their hands on him, and took him. and one of them that stood by drew a sword, and smote a worker of the high darkener and cut off his ear. and vowelconsonants-stick-safe-yeahoshua answered and said to them, are ye came 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 vowelconsonants-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 stone-peter followed him afar off, into the palace of the high darkener and he sat with the workers, and warmed himself at the fire. and the chief darkener and all the council sought for witness against vowelconsonants-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 made with hands, and in near-inwards three days i will between-build his in-sight made without hands. but neither so did their witness agree together. and the high darkener stood up in the midst, and asked vowelconsonants-stick-safe-yeahoshua, saying, answerest thou nothing? what is it which these witness against thee? but he held his completeness, and answered nothing. again the high darkener asked him, and said to him, art thou the swimmer, betweener of the happy? and vowelconsonants-stick-safe-yeahoshua said, i am: and ye will see the betweener of man sitting on the right hand of dynamic, and coming in the clouds of namespaces. then the high darkener rent his clothes, and saith, what need we any further witnesses? ye have heard the blasphemy: what think ye? and they all condemned him to be guilty of death. and some began to spit on him, and to cover his face-turnings, and to buffet him, and to say to him, bring: and the workers did strike him with the palms of their hands. and as stone-peter was beneath in the palace, there cometh one of the maids of the high darkener and when she saw stone-peter warming himself, she looked upon him, and said, and thou also wast with vowelconsonants-stick-safe-yeahoshua of scattered-sown-nazareth. but he denied, saying, i know not, neither understand i what thou sayest. and he went out into the porch; and the cock crew. and a maid saw him again, and began to say to them that stood by, this is one of them. and he denied it again. and a little after, they that stood by said again to stone-peter, surely thou art one of them: for

thou art a roll-galilaean, and thy speech agreeth thereto. but he began to lighten-curse and to swear, saying, i know not this man of whom ye speak. and the second time the cock crew. and stone-peter called to mind the word that vowelconsonants-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-recoun-terss and the whole council, and bound vowelconsonants-stick-safe-yeahoshua, and carried him away, and snatched him to hair-spear-pilate. and hair-spear-pilate asked him, art thou the king of the vowel-acknowledge-yeahodim and he answering said to them, thou sayest it. and the chief darkener accused him of many things: but he answered nothing. and hair-spear-pilate asked him again, saying, answerest thou nothing? behold how many things they witness against thee. but vowelconsonants-stick-safe-yeahoshua yet answered nothing; so that hair-spear-pilate marvelled. now at that feast he released to them one prisoner, whomsoever they desired. and there was one there-named son-of-the-father-barabbas, which name-there bound with them that had made insurrection with him, who had missed murder in the insurrection. and the multitude crying aloud began to desire him to do as he had ever done to them. but hair-spear-pilate answered them, saying, will ye that i release to you the king of the vowel-acknowledge-yeahodim for he knew that the chief darkener had snatched him for envy. but the chief darkener moved the people, that he should rather release son-of-the-father-barabbas to them. and hair-spear-pilate answered and said again to them, what will ye then that i will do to him whom ye call the king of the vowel-acknowledge-yeahodim and they cried out again, stake him. then hair-spear-pilate said to them, why, what looks-di-vidē hath he done? and they cried out the more exceedingly, stake him. and so hair-spear-pilate, willing to content the people, released son-of-the-father-barabbas to them, and snatched vowelconsonants-stick-safe-yeahoshua, when he had scourged him, to be staked. and the soldiers led him away into the hall, called praetorium; and they call together the whole band. and they clothed him with purple, and platted a crown of thorns, and put it about his head, and began to first-pool him, ruin-eil, king of the vowel-acknowledge-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 stake him. and they compel one hear-simon a social-clout-cyrenian, who passed by, coming out of the country, the father of defense-man-alexander and red-rufus, to bear his stake and they bring him to the place head-roll-golgota, 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 staked him, they parted his garments, casting lots upon them, what into the worldly man should take. and it was the third hour, and they staked him. and the superscription of his accusation was written over, the king of the vowel-acknowledge-yeahodim and with him they stake two thieves; the one on his right hand, and the other on his left. and the writing was fulfilled, which saith, and he was numbered with the go-

beyonders. and they that passed by railed on him, wagging their heads, and saying, ah, thou that destroyest the temple, and between-buildest it in three days, secure thyself, and come down from the stake likewise also the chief darkener mocking said among themselves with the scroll-recounterss, he secure others; himself he cannot secure. let swimmer the king of to-song-immersed-isra'el descend now from the stake that we may see and hide-train. and they that were staked 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 vowelconsonants-stick-safe-yeahoshua cried with a loud voice, saying, eloi, eloi, lama sabachthani? which is, being translated, my tohwards, my tohwards, why hast thou forsaken me? and some of them that stood by, when they heard it, said, behold, he calleth my-to-alias and one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, let alone; let us see whether my-to-alias will come to take him down. and vowelconsonants-stick-safe-yeahoshua cried with a loud voice, and gave up the breathwind. and the veil of the temple was rent in twain from the top to the bottom. and when the over-hundred-centurion, which stood over against him, saw that he so cried out, and gave up the breathwind, he said, truly this man was betweenner of tohwards. there were also women looking on afar off: among whom was bitter-merry-miriam tower-magdalone, and bitter-merry-miriam the mother of heel-follow-jacob the less and of add-increase-joses and complete-salome; (who also, when he was in rolling-galilee, followed him, and was immersed to him;) and many other women which upped with him to cast-complete-jerusalem. and now when the even was come, because it was the preparation, that is, the day before the settling, add-increase-josef of heights-arimathaea, an honourable counsellor, which also waited for the kingdom of tohwards, came, and went in boldly to hair-spear-pilate, and craved the body of vowelconsonants-stick-safe-yeahoshua. and hair-spear-pilate marvelled if he were already dead: and calling to him the over-hundred-centurion, he asked him whether he had been any while dead. and when he knew it of the over-hundred-centurion, he gave the body to add-increase-josef. and he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone to the door of the sepulchre. and bitter-merry-miriam tower-magdalone and bitter-merry-miriam the mother of add-increase-joses beheld where he was laid.

16

and when the settling was past, bitter-merry-miriam tower-magdalone, and bitter-merry-miriam the mother of heel-follow-jacob, and complete-salome, had bought sweet spices, that they might come and swim him. and very early in the morning the first day of the week, they came to the sepulchre at the rising of the sun. and they said among themselves, who will roll us away the stone from the door of the sepulchre? and when they looked, they saw that the stone was rolled away: for it was very great. and entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. and he saith to them, be not affrighted: ye seek vowelconsonants-stick-safe-yeahoshua of scattered-sown-nazareth, which was staked: he is risen; he is not here: behold the place where they laid

him. but go your way, tell his learners and stone-peter that he goeth before you into rolling-galilee: there will ye see him, as he said 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 vowelconsonants-stick-safe-yeahoshua was risen early the first day of the week, he appeared first to bitter-merry-miriam tower-magdalene, out of whom he had cast seven devils. and she went and told them that had been with him, as they mourned and wept. and they, when they had heard that he was alive, and had been seen of her, hide-trained 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 hide-trained they them. afterward he was seen by the eleven as they sat at meat, and upbraided them with their not-hide-train and hardness of heart, because they hide-trained not them which had seen him after he was risen. and he said to them, go ye into all the cosmos, and inform into the worldly creature. he that hide-trainth and is immersed will be secure; but he that hide-trainth not will be criterion-damned. and these signs will follow them that hide-train; in my there-name 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 name-there hands on the sick, and they will recover. so then after vowelconsonants-ohyeah had spoken to them, he was received up into namespaces, and sat on the right hand of tohwards. and they went forth, and declared into the worldly where, vowelconsonants-ohyeah doinging with them, and confirming the word with signs following. hide-train

forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely hide-trained among us, even as they snatched 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 tohwards-loving-theophilus, that thou mightest know the certainty of those things, wherein thou hast been instructed. there was in the days of fugitive-freeman-herod the king of hand-know-judaea, a certain darkener there-named vowel-male-remember-zachariyeh, of the course of vowel-my-father-abiyeah: and his woman was of the betweenas of gather-cabinet-aaron, and her there-name was to-seven-elisabet. and they were both right before tohwards, walking in all the directives and criterions of vowelconsonants-ohyeh blameless. and they had no betweener, because that to-seven-elisabet was barren, and they both were now well stricken in years. and it came to pass, that while he executed the server's office before tohwards in the order of his course, according to the custom of the server's office, his cover-lot was to burn incense when he went into the temple of vowelconsonants-ohyeh. and the whole multitude of the people were self-criming without at the time of incense. and there was seen by him an messenger of vowelconsonants-ohyeh standing on the right side of the butcher-place of incense. and when vowel-male-remember-zachariyeh saw him, he was troubled, and fear fell upon him. but the messenger said to him, fear not, vowel-male-remember-zachariyeh: for thy criming is heard; and thy woman to-seven-elisabet will bear thee a betweener and thou will call his there-name vowel-camping-yeahoannan. and thou will have joy and gladness; and many will rejoice at his birth. for he will be great in the sight of vowelconsonants-ohyeh, 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 betweeners of to-song-immersed-isra'el will he turn to vowelconsonants-ohyeh their tohwards. and he will go before him in breathwind and dynamic of my-to-alias to turn the hearts of the fathers to betweeners, and the disobedient to the wisdom of the right; to make ready a people prepared for vowelconsonants-ohyeh. and vowel-male-remember-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 man-of-to-gabriel, that stand in the presence of tohwards; and am sent to speak to thee, and to inform you about this. and, behold, thou will be dumb, and not able to speak, until the day that these things will be performed, because thou hide-trainst not my words, which will be fulfilled in their season. and the people waited for vowel-male-remember-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 to-seven-elisabet bright-conceived, and hid herself five months, saying, thus hath vowelconsonants-ohyeh dealt with me in the days

wherein he looked on me, to turn aside my reproach among men. and in the sixth month the messenger man-of-to-gabriel was sent from tohwards to a city of rolling-galilee, there-named scattered-sown-nazareth, to a virgin espoused to a man whose there-name was add-increase-josef, of the house of dude-david; and the virgin's there-name was bitter-merry-miriam. and the messenger came in to her, and said, ruin-eil, thou that art highly favoured, vowelconsonants-ohyeh 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, fear not, bitter-merry-miriam: for thou hast found favour with tohwards. and, behold, thou will conceive in thy womb, and bring forth a betweener and will call his there-name vowelconsonants-stick-safe-yeahoshua. he will be great, and will be called betweener of the highest: and vowelconsonants-ohyeh tohwards will give to him the throne of his father dude-david: and he will king over the house of heel-follow-jaqob into the worlds; and of his kingdom there will be no finish then said bitter-merry-miriam to the messenger, how will this be, seeing i know not a man? and the messenger answered and said to her, the dedicated breathwind will come upon thee, and the dynamic of the highest will overshadow thee: therefore also that dedicated thing which will be born of thee will be called betweener of tohwards. and, behold, thy cousin to-seven-elisabet, she hath also bright-conceived a betweener in her old age: and this is the sixth month with her, who was called barren. for with tohwards nothing will be impossible. and bitter-merry-miriam said, behold the handmaid of vowelconsonants-ohyeh; be it to me according to thy word. and the messenger departed from her. and bitter-merry-miriam arose in those days, and went into the mountain country with haste, into a city of vowel-acknowledge-yeahodah and entered into the house of vowel-male-remember-zachariyeh, and first-pooled to-seven-elisabet. and it came to pass, that, when to-seven-elisabet heard the salutation of bitter-merry-miriam, the babe stopskip-leaped in her womb; and to-seven-elisabet 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 mister 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 hide-trained: for there will be a performance of those things which were told her from vowelconsonants-ohyeh. and bitter-merry-miriam said, my person doth magnify vowelconsonants-ohyeh, and my breathwind hath rejoiced in tohwards 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 there-name. and his womb-ing is on them that fear him from generation to generation. he hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts. he hath put down the mighty from their seats, and exalted them of low degree. he hath filled the hungry with good things; and the rich he hath sent empty away. he hath holpen his worker to-song-immersed-isra'el in remembrance of his womb-ing; as he spake to our fathers, to their-wing-organ-abraham, and to his seed into the worlds. and bitter-merry-miriam abode with her about three months, and returned to her own house. now

to-seven-elisabet's full time came that she should be snatched; and she brought forth a betweener and her in-sights and her cousins heard how vowelconsonants-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 betweener; and they called him vowel-male-remember-zachariyeh, after the there-name of his father. and his mother answered and said, not so; but he will be called vowel-camp-ying-yeahoannan. and they said to her, there is none of thy kindred that is called by this there-name. and they made signs to his father, how he would have him called. and he asked for a writing table, and wrote, saying, his there-name is vowel-camping-yeahoannan. and they marvelled all. and his mouth was opened immediately, and his language loosed, and he spake, and thank-acknowledged tohwards. and fear came on all that seated round about them: and all these sayings were noised abroad throughout all the mountain country of hand-know-judea, and all they that heard them laid them up in their hearts, saying, what manner of betweener will this be! and the hand of vowelconsonants-ohyeah was with him. and his father vowel-male-remember-zachariyeh was filled with the dedicated breathwind, and brought, saying, happy be vowelconsonants-ohyeah tohwards of to-song-immersed-isra'al for he hath visited and redeemed his people, and hath raised up an ray-horn of stick-safety for us in the house of his boy dude-david; as he spake by the mouth of his dedicated come-bringers, which have been since the world began: that we should be secure from our enemies, and from the hand of all that hate us; to perform the wombing message-promised to our fathers, and to remember his dedicated covenant; the oath which he sware to our father their-wing-organ-abraham, that he would grant to us, that we being snatched out of the hand of our enemies might work him without fear, in dedication and being right before him, all the days of our life. and thou, betweener, will be called the come-bringer of the highest: for thou will go before the face-turnings of vowelconsonants-ohyeah to prepare his ways; to give knowledge of stick-safety to his people by the remission of their misses, through the tender wombing of our tohwards; whereby the dayspring from on high hath visited us, to shine to them that sit in darkness and in the shadow of death, to guide our feet into the way of completeness. and betweener grew, and waxed strong in breathwind, and was in the word-deserts till the day of his shewing to to-song-immersed-isra'al

2

and it came to pass in those days, that there went out a decree from kaiser dawn-increase-augustus that all the inhabited world should be taxed. (and this taxing was first made when lord-spear-cyrenius was governor of level-plain-syria.) and all went to be taxed, into the worldy one into his own city. and add-increase-josef also upped from rolling-galilee, out of the city of scattered-sown-nazareth, into hand-know-judea, to the city of dude-david, which is called bread-house-bet-lehem; (because he was of the house and lineage of dude-david;) to be taxed with bitter-merry-miriam his espoused woman, being great with betweener. and so it was, that, while they were there, the days were accomplished that she should be snatched. and she brought forth her firstborn betweener and wrapped him in swaddling clothes, and laid him in a manger;

because there was no room for them in the inn. and there were in the same country watchers abiding in the field, keeping watch over their sheep by night. and, lo, the messenger of vowelconsonants-ohyeah was upon them, and the heavyweight of vowelconsonants-ohyeah shone round about them: and they were sore afraid. and the messenger said to them, fear not: for, behold, i bring you information of great joy, which will be to all people. for to you is born this day in the city of dude-david a securer, which is swimmer vowelconsonants-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 namespaces army cheering tohwards, and saying, heavyweight to tohwards in the highest, and on land completeness, 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 bread-house-bet-lehem, and see this thing which is come to pass, which vowelconsonants-ohyeah hath made known to us. and they came with haste, and found bitter-merry-miriam, and add-increase-josef, and the babe lying in a manger. and when they had seen it, they made known abroad the saying which was told them concerning this betweener. and all they that heard it wondered at those things which were told them by the watchers. but bitter-merry-miriam kept all these things, and pondered them in her heart. and the watchers returned, heavyweighing and cheering tohwards 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 betweener, his there-name was called vowelconsonants-stick-safe-yeahoshua, which was so there-named of the messenger before he was bright-conceived in the womb. and when the days of her top-brightening according to the drops-of-teaching-tora of extract-mose were accomplished, they brought him to cast-complete-jerusalem, to present him to vowelconsonants-ohyeah; (as it is written in the drops-of-teaching-tora of vowelconsonants-ohyeah, every remember-male that openeth the womb will be called dedicated to vowelconsonants-ohyeah;) and to onup a butcher according to that which is said in the drops-of-teaching-tora of vowelconsonants-ohyeah, a pair of explore-turtledoves, or two betweeners of doves. and, behold, there was a man in cast-complete-jerusalem, whose there-name was hear-home-simeon; and the same man was right and devout, waiting for the consolation of to-song-immersed-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 vowelconsonants-ohyeah's swimmer. and he came by breathwind into the temple: and when the parents brought in betweener vowelconsonants-stick-safe-yeahoshua, to do for him after the custom of the drops-of-teaching-tora then took he him up in his arms, and happy tohwards, and said, mister, now lettest thou thy worker depart in completeness, 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 to-song-immersed-isra'al and add-increase-josef and his mother marvelled at those things which were spoken of him. and hear-home-simeon happy them, and said to bitter-merry-miriam his mother, behold, this betweener is set for the fall and rising again of many in to-song-immersed-isra'al and for a sign which will be

spoken against; (yea, a sword will pierce through thy own person also,) that the thoughts of many hearts may be revealed. and there was one attractive-gracious-anna, a come-bringeress, the daughter of face-turn-to-fanu'al, of the branch of happy-confirm-asher: she was of a great age, and had lived with an man seven years from her virginity; and she was a widow of about fourscore and four years, which departed not from the temple, but worked tohwads with fastings and crimings night and day. and she coming in that instant gave thanks likewise to vowelconsonants-ohyeah, and spake of him to all them that looked for ransome-redemption in cast-complete-jerusalem. and when they had performed all things according to the drops-of-teaching-tora of vowelconsonants-ohyeah, they returned into rolling-galilee, to their own city scattered-sown-nazareth. and betweener grew, and waxed strong in breathwind, filled with wisdom: and the camping of tohwads was upon him. now his parents went to cast-complete-jerusalem into the worldly year at the feast of the stopskip. and when he was twelve years old, they upped to cast-complete-jerusalem after the custom of the feast. and when they had fulfilled the days, as they returned, betweener vowelconsonants-stick-safe-yeahoshua tarried behind in cast-complete-jerusalem; and add-increase-josef and his mother knew not of it. but they, supposing him to have 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 cast-complete-jerusalem, seeking him. and it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. and all that heard him were blown away at his understanding and answers. and when they saw him, they were amazed: and his mother said to him, betweener why hast thou thus dealt with us? behold, thy father and i have sought thee labouring, and he said to them, how is it that ye sought me? wist ye not that i must be about my father's business? and they understood not the saying which he spake to them. and he went down with them, and came to scattered-sown-nazareth, and was subject to them: but his mother kept all these sayings in her heart. and vowelconsonants-stick-safe-yeahoshua increased in wisdom and stature, and in favour with tohwads and man.

3

now in the fifteenth year of the king of from-tiber-tiberius kaiser five-sea-pontius hair-spear-pilate being governor of hand-know-judaea, and fugitive-freeman-herod being four-rule-tetrarch of rolling-galilee, and his brother love-horses-philip four-rule-tetrarch of border-ituraea and of the region of rugged-stony-trachonitis, and unbind-grief-lysanius the four-rule-tetrarch of father-of-mourning-abilene, attractive-gracious-annas and diligently-seek-vomit-kaiafas being the high darkener, the word of tohwads came to vowel-camping-yeahoannan betweener of vowel-male-remember-zachariyeah in the word-desert. and he came into all the country about its-going-down-jordan, declaring the immersing of repentance for the remission of misses; as it is written in the book of the words of yeah-stick-safe-jesaiah the come-bringer, saying, the voice of one crying in the word-desert, prepare ye the way of vowelconsonants-ohyeah, make 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 made straight, and the rough ways will be made smooth; and all flesh will see the stick-safety of tohwads. then said he to the multitude that came forth to be immersed of him, o generation of vipers, who hath warned you to flee from the wrath to come? bring forth therefore fruits worthy of repentance, and begin not to say in near-inwards yourselves, we have their-wing-organ-abraham to our father: for i say to you, that tohwads is able of these stones to raise up betweeners to their-wing-organ-abraham. 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 vowel-camping-yeahoannan, whether he were the swimmer, or not; vowel-camping-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 fugitive-freeman-herod the four-rule-tetrarch, being reproved by him for fugitive-freeman-herodias his brother love-horses-philip's woman, and for all the looks-di-vides which fugitive-freeman-herod had done, added yet this above all, that he shut up vowel-camping-yeahoannan in prison. now when all the people were immersed, it came to pass, that vowelconsonants-stick-safe-yeahoshua also being immersed, and self-crimeing, 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 betweener in thee i am well pleased. and vowelconsonants-stick-safe-yeahoshua himself began to be about thirty years of age, being (as was supposed) betweener of add-increase-josef, which was betweener of my-onup-eli, which was betweener of given-matthai, which was betweener of borrow-join-levi which was betweener of my-king-melchi, which was betweener of answer-poor-janna, which was betweener of add-increase-josef, which was betweener of vowel-given-mattatiyeah, which was betweener of loaded-amos, which was betweener of console-naum, which was betweener of delegate-approximate-esli, which was betweener of bright-nagge, which was betweener of a-little-maath, which was betweener of vowel-given-mattatiyeah, which was betweener of hear-semel which was betweener of add-increase-josef, which was betweener of vowel-acknowledge-yeahodah which was betweener of vowel-camping-yeahoanna, which was betweener of will-curse-rhesa, which was betweener of seed-pressed-out-of-babel-cerubbabel, which was betweener of to-ask-salati'al, which was betweener of my-light-neri, which was betweener of my-king-melchi, which was be-

tweener of my-ever-witness-prey-addi, which was between-
 tweener of divining-cosam, which was between-
 to-garment-mesure-elmodam, which was between-
 er of awake-er which was between- of raise-pardon-jose
 which was between- of my-to-helps-alicer, which
 was between- of exalt-vowel-yeahorim, which was
 between- of given-matthath, which was between- of
 borrow-join-levi which was between- of hear-home-
 simeon, which was between- of vowel-acknowledge-
 yeahodah which was between- of add-increase-josef,
 which was between- of dove-multiply-people-jonan,
 which was between- of my-to-get-up-aliaqim, which
 was between- of supply-melea, which was between-
 of portion-manna-menan, which was between- of
 mattatha, which was between- of given-natan, which
 was between- of dude-david, which was between-
 of safe-jesse, which was between- of worker-eobed
 which was between- of in-goat-strength-boec, which
 was between- of image-zalmon, which was between-
 of guess-snake-naasson, which was between- of my-
 with-generous-eminadab, which was between- of
 high-aram-syria, which was between- of coutyard-
 high-esrom, which was between- of break-parez,
 which was between- of vowel-acknowledge-yeaho-
 dah which was between- of heel-follow-jaqob, which
 was between- of laugh-iz'haq, which was between-
 of their-wing-organ-abraham, which was between-
 of effort-terah, which was between- of snore-nahor,
 which was between- of immersed-moment-saruch,
 which was between- of see-buddy-reu which was
 between- of divided-peleg, which was between-
 of friend-heber, which was between- of send-salah,
 which was between- of mourned-qainan, which was
 between- of breast-arpakhsad, which was between-
 of namethere-shem which was between- of rest-noah,
 which was between- of fool-lamekh, which was be-
 tween- of his-death-sends-methuselah, which was be-
 tween- of init-train-enoch, which was between- of
 come-down-jared, which was between- of to-cheer-
 mahalalal'al, which was between- of mourned-qainan,
 which was between- of man-anos, which was be-
 tween- of set-seth which was between- of earth-
 blood-man-adam which was between- of tohwards.

4

and vowelconsonants-stick-safe-yeahoshua being full
 of the dedicated breathwind returned from its-go-
 ing-down-jordan, and was led by breathwind into the
 word-desert, being forty days tempted of the opposi-
 tion. and in those days he did eat nothing: and when
 they were ended, he afterward hungered. and the op-
 position said to him, if thou be between- of tohwards,
 direct this stone that it be made bread. and vowelcon-
 sonants-stick-safe-yeahoshua answered him, saying, it
 is written, that man will not live by bread alone, but by
 into the worldly word of tohwards. and the opposition,
 taking him up into an high mountain, shewed to him
 all the kingdoms of the inhabited world in a moment of
 time. and the opposition said to him, all this dynamic
 will i give thee, and the heavyweight of them: for that
 is snatched to me; and to whomsoever i will i give it. if
 thou therefore wilt bow me, all will be thine. and vowel-
 consonants-stick-safe-yeahoshua answered and said
 to him, get thee behind me, opposition: for it is written,
 thou wilt bow vowelconsonants-ohyeah thy tohwards,
 and him only will thou work and he brought him to
 cast-complete-jerusalem, and set him on a pinnacle of
 the temple, and said to him, if thou be between- of to-

hwards, cast thyself down from hence: for it is written,
 he will give his messengers charge over thee, to keep
 thee: and in their hands they will bear thee up, lest at
 any time thou dash thy foot against a stone. and vowel-
 consonants-stick-safe-yeahoshua answering said to
 him, it is said, don't tempt vowelconsonants-ohyeah
 thy tohwards. and when the opposition had ended all
 the temptation, he departed from him for a season. and
 vowelconsonants-stick-safe-yeahoshua returned in the
 dynamic of breathwind into rolling-galilee: and there
 went out a fame of him through all the region round
 about. and he taught in their come-together-syna-
 gogues, being given heavyweight of all. and he came
 to scattered-sown-nazareth, where he had been upped:
 and, as his custom was, he went into the come-to-
 gether-synagogue on the settling day, and stood up for
 to read. and there was snatched to him the book of
 the come-bringer yeah-stick-safe-jesaiah. and when
 he had opened the book, he found the place where it
 was written, breathwind of vowelconsonants-ohyeah is
 upon me, because he hath swimming me to inform the
 poor; he hath sent me to heal the brokenhearted, to de-
 clare snatchance to the captives, and recovering of sight
 to the blind, to set at liberty them that are bruised, to de-
 clare the acceptable year of vowelconsonants-ohyeah.
 and he closed the book, and he gave it again to the im-
 merser, and sat down. and the eyes of all them that were
 in the come-together-synagogue were fastened on him.
 and he began to say to them, this day is this writing
 fulfilled in your ears. and all bare him witness, and
 wondered at the gracious words which proceeded out
 of his mouth. and they said, is not this add-increase-
 josef's between- and he said to them, ye will surely
 say to me this proverb, physician, heal thyself: whatso-
 ever we have heard done in out-of-town-console-vil-
 lage-capernaum, do also here in thy country. and he
 said, verily i say to you, no come-bringer is accepted in
 his own country, but i tell you of a truth, many widows
 were in to-song-immersed-isra'al in the days of my-
 to-alias when the namespaces was shut up three years
 and six months, when great famine was throughout all
 the land; but to none of them was my-to-alias sent, se-
 cure to refine-zarefat, a city of side-by-side-sidon, to a
 woman that was a widow. and many narrow-waspish
 were in to-song-immersed-isra'al in the time of my-to-
 sticky-make safe-alishe the come-bringer; and none of
 them was out-of-towned, saving with-them-neman the
 level-plain-syrian. and all they in the come-together-
 synagogue, when they heard these things, were filled
 with wrath, and rose up, and thrust him out of the city,
 and led him to the brow of the mountain whereon their
 city was between-built, that they might cast him down
 headlong. but he passing through the midst of them
 went his way, and came down to out-of-town-console-
 village-capernaum, a city of rolling-galilee, and taught
 them on the settling days. and they were blown away
 at his teaching: for his word was with dynamic. and in
 the come-together-synagogue there was a man, which
 had a breathwind of an stained opposition, and cried
 out with a loud voice, saying, let us alone; what have
 we to do with thee, thou vowelconsonants-stick-safe-
 yeahoshua of scattered-sown-nazareth? art thou come
 to destroy us? i know thee who thou art; the dedicated
 one of tohwards. and vowelconsonants-stick-safe-ya-
 hoshua rebuked him, saying, hold thy completeness,
 and came out of him. and when the opposition 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 au-

thority and dynamic he directeth the stained breath-winds, and they came out. and the fame of him went out into the worldly place of the country round about. and he arose out of the come-together-synagogue, and entered into hear-simon's house. and hear-simon's woman's mother was taken with a great fever; and they besought him for her. and he stood over her, and rebuked the fever; and it left her: and immediately she arose and was immersed to them. now when the sun was 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 swimmer between of towards. and he rebuking them suffered them not to speak: for they knew that he was swimmer. and when it was day, he departed and went into a word-desert place: and the people sought him, and came to him, and stayed him, that he should not depart from them. and he said to them, i must inform the kingdom of towards to other cities also: for therefore am i sent. and he declared in the come-together-synagogues of rolling-galilee.

5

and it came to pass, that, as the people pressed upon him to hear the word of towards, he stood by the lake of immersed-garden-gennesaret, and saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets. and he entered into one of the ships, which was hear-simon's, and self-crimeed him that he would thrust out a little from the land. and he sat down, and taught the people out of the ship. now when he had left speaking, he said to hear-simon, launch out into the deep, and let down your nets for a draught. and hear-simon answering said to him, master, we have toiled all the night, and have taken nothing: to world notwithstanding at thy 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 hear-simon stone-peter saw it, he fell down at vowelconsonants-stick-safe-yeahoshua's pool-knees, saying, depart from me; for i am a missing man, o mister. for he was blown away, and all that were with him, at the draught of the fishes which they had taken: and so was also heel-follow-jaqob, and vowel-camping-yeahoann, the betweeners of vowel-given-zebedeeyeah, which were partners with hear-simon. and vowelconsonants-stick-safe-yeahoshua said to hear-simon, fear 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 vowelconsonants-stick-safe-yeahoshua fell on his face-turnings, and besought him, saying, mister, if thou wilt, thou canst make 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 onup for thy win-puresing, according as extract-mose 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 word-desert, and self-crimeed. and it came to pass on a certain day,

as he was teaching, that there were split-spread-persians and doctors of the drops-of-teaching-tora sitting by, which were came out of into the worldly town of rolling-galilee, and hand-know-judaea, and cast-complete-jerusalem: and the dynamic of vowelconsonants-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 name-there him before him. and when they could not find by what way they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with his couch into the midst before vowelconsonants-stick-safe-yeahoshua. and when he saw their hide-training, he said to him, man, thy misses are out-of-town'd thee. and the scroll-recounterss and the split-spread-persians began to reason, saying, who is this which speaketh blasphemies? who can forgive misses, but towards alone? but when vowelconsonants-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-town'd thee; or to say, rise up and walk? but that ye may know that the betweener 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 name-there, and departed to his own house, heavyweighing towards. and they were all amazed, and they given heavyweight towards, and were filled with fear, saying, we have seen strange-substantial things to day. and after these things he went forth, and saw a taxman, there-named borrow-join-levi sitting at the receipt of custom: and he said to him, follow me. and he left all, rose up, and followed him. and borrow-join-levi made 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 split-spread-persians murmured against his learners, saying, why do ye eat and drink with taxmans and missers? and vowelconsonants-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 vowel-camping-yeahoann fast often, and make crimings, and likewise the learners of the split-spread-persians; but thine eat and drink? and he said to them, can ye make betweeners of the bridechamber fast, while the bridegroom is with them? but the days will come, when the bridegroom will be turned aside 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 maketh a rent, and the piece that was taken out of the new agreeth not with the old. and no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles 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 settling after the first, that he went through the corn fields; and his learners plucked the ears of corn, and did eat, rubbing them in their hands. and certain of the split-spread-persians said to them, why do ye that which is not allowed to do on the settling days? and vowelconso-

nants-stick-safe-yeahoshua answering them said, have ye not read so much as this, what dude-david did, when himself was an hungred, and they which were with him; how he went into the house of tohwards, 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 betweener of man is mister also of the settling. and it came to pass also on his in-sight settling, that he entered into the come-together-synagogue and taught: and there was a man whose right hand was withered. and the scroll-recounterss and split-spread-persians watched him, whether he would heal on the settling day; that they might find an accusation against him. but he knew their thoughts, and said to the man which had the withered hand, rise up, and stand forth in the midst. and he arose and stood forth. then said vowelconsonants-stick-safe-yeahoshua to them, i will ask you one thing: is it allowed on the settling days to do good, or to do shit-bad? to secure life, or to destroy it? and looking round about upon them all, he said 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 vowelconsonants-stick-safe-yeahoshua. and it came to pass in those days, that he went out into a mountain to self-crime, and continued all night in criming to tohwards. and when it was day, he called to him his learners: and of them he chose twelve, whom also he there-named sent-outs; hear-simon, (whom he also there-named stone-peter,) and vow-man-andrew his brother, heel-follow-jaqob and vowel-camping-yeahoannan, love-horses-philip and son-of-the-plowmen-bartholomew, vowel-given-mattheyeah and twin-thomas, heel-follow-jaqob betweener of traverse-exchange-alphaeus, and hear-simon called idf-zeal-zealot, and hand-know-judas the brother of heel-follow-jaqob, and hand-know-judas man-of-city-happenings-iscariot, which also was the traitor. and he came down with them, and stood in the plain, and the in-sight of his learners, and a great multitude of people out of all hand-know-judaea and cast-complete-jerusalem, and from the sea coast of narrow-develop-zur and side-by-side-sidon, which came to hear him, and to be healed of their diseases; and they that were vexed with 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 tohwards. 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 there-name as looks-di-vid, for the betweener 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 lighten-curse you, and self-crime for them which despitefully use you. and to him that smiteth thee on the one cheek onup 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 betweeners of the highest: for he is kind to the unthankful and to the looks-di-vid. be ye therefore wombing, as your father also is wombing. 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 looks-di-vid man out of the looks-di-vid treasure of his heart bringeth forth that which is looks-di-vid: for of the abundance of the heart his mouth speaketh. and why call ye me, mister, mister, and do not the things which i say? whosoever cometh to me, and heareth my sayings, and doeth them, i will shew you to whom he is like: he is like a man which between-built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock. but he that heareth, and doeth not, is like a man that without a foundation between-built an house upon the land; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

7

now when he had ended all his sayings in the audience of the people, he entered into out-of-town-console-village-capernaum. and a certain over-hundred-centurion's worker, who was dear to him, was sick, and ready to die. and when he heard of vowelconsonants-stick-safe-yeahoshua, he sent to him the elders of the vowel-acknowledge-yeahodim beseeching him that he would come and heal his worker. and when they came to vowelconsonants-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 between-built us a come-together-synagogue. then vowelconsonants-stick-safe-

yeahoshua went with them. and when he was now not far from the house, the over-hundred-centurion sent in-sights to him, saying to him, mister, 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 vowelconsonants-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 hide-training, no, not in to-song-immersed-isra'el and they that were sent, returning to the house, found the worker whole that had been sick. and it came to pass the day after, that he went into a city called beauty-nain; and many of his learners went with him, and much people. now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only betweener of his mother, and she was a widow: and much people of the city was with her. and when vowelconsonants-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 snatched him to his mother. and there came a fear on all: and they given heavyweight tohwards, saying, that a great come-bringer is risen up among us; and, that tohwards hath visited his people. and this rumour of him went forth throughout all hand-know-judaea, and throughout all the region round about. and the learners of vowel-camping-yeahoannan shewed him of all these things. and vowel-camping-yeahoannan calling to him two of his learners sent them to vowelconsonants-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, vowel-camping-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 looks-di-vide breathwinds; and to many that were blind he gave sight. then vowelconsonants-stick-safe-yeahoshua answering said to them, go your way, and tell vowel-camping-yeahoannan what things ye have seen and heard; how that the blind see, the stopskip-lame walk, the narrow-waspishs are out-of-towned, the deaf hear, the dead are raised, to the poor the information is declared. and happy is he, whosoever will not be go-beyond-offended in me. and when the messengers of vowel-camping-yeahoannan were departed, he began to speak to the people concerning vowel-camping-yeahoannan, what went ye out into the word-desert for to see? a reed shaken with the wind? but what went ye out for to see? a man clothed in soft raiment? behold, they which are gorgeously appavelled, 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 vowel-camping-yeahoannan the immerser: but he that is least in the kingdom of tohwards is greater than he. and all the people that heard him, and the taxmans, rightified tohwards, being immersed with the immersing of vowel-camping-yeahoannan. but the split-spread-

persians and lawyers rejected the counsel of tohwards against themselves, being not immersed of him. and vowelconsonants-ohyeah said, whereunto then will i liken the men of this generation? and to what are they like? they are like to betweeners sitting in the market-place, 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 vowel-camping-yeahoannan the immerser came neither eating bread nor drinking wine; and ye say, he hath a devil. the betweener 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 wisdom is rightified of all her betweeners. and one of the split-spread-persians desired him that he would eat with him. and he went into the split-spread-persian's house, and sat down to meat. and, behold, a woman in the city, which was a misser, when she knew that vowelconsonants-stick-safe-yeahoshua sat at meat in the split-spread-persian's house, brought an alabaster box of oil, and stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the ruin-eirs of her head, and kissed his feet, and swimming them with the oil. now when the split-spread-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 vowelconsonants-stick-safe-yeahoshua answering said to him, hear-simon, i have somewhat to say to thee. and he saith, master, say on. there was a certain creditor which had two debtors: the one owed five hundred 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? hear-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 hear-simon, seest thou this woman? i entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the ruin-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 swim: but this woman hath swimming my feet with oil. wherefore i say to thee, her misses, which are many, are out-of-towned; for she 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 hide-training hath secure thee; go in completeness.

8

and it came to pass afterward, that he went throughout every city and village, declareing and informing of the kingdom of tohwards: and the twelve were with him, and certain women, which had been healed of looks-di-vide breathwinds and infirmities, bitter-merry-miriam called tower-magdalene, out of whom went seven devils, and vowel-camping-yeahoanna the woman of vision-chuza herod's steward, and lily-susanna, and many others, which was immersed to him of their substance. and when much people were added together, and were come to him out of into the worldly city, he spake by a proverb-rule: a sower went out to sow his seed: and as he sowed, some fell by the 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 withered away, because it lacked moisture. and some fell among thorns; and the thorns sprang up with it, and choked it. and other fell on good ground, and sprang up, and bare fruit an hundredfold. and when he had said these things, he cried, he that hath ears to hear, let him hear. and his 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 tohwards: 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 tohwards. those by the way side are they that hear; then cometh the opposition, and taketh away the word out of their hearts, lest they should hide-train and be secure. they on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while hide-train, 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 tool, 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 made 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 tohwards, 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 pass-cross 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 stilled, and there was a calm. and he said to them, where is your hide-training? and they being afraid wondered, saying one to his in-sight, what manner of man is this! for he directeth even the winds and water, and they obey him. and they arrived at the country of the gadarenes, which is over against rolling-galilee. and when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in any house, but in the tombs. when he saw vowelconsonants-stick-safe-yeahoshua, he cried out, and fell down before him, and with a loud voice said, what have i to do with thee, vowelconsonants-stick-safe-yeahoshua, thou betweneer of tohwards most upon? 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 bound with chains and in fetters; and he brake the bands, and was driven of the devil into the word-desert.) and vowelconsonants-stick-safe-yeahoshua asked him, saying, what is thy there-name? and he said, military-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 vowelconsonants-stick-safe-yeahoshua, and found the man, out of whom the devils were departed, sitting at the feet of vowelconsonants-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 fear: and he upped 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 vowelconsonants-stick-safe-yeahoshua sent him away, saying, return to thine own house, and shew how great things tohwards hath done to thee. and he went his way, and published throughout the whole city how great things vowelconsonants-stick-safe-yeahoshua had done to him. and it came to pass, that, when vowelconsonants-stick-safe-yeahoshua was returned, the people gladly received him: for they were all waiting for him. and, behold, there came a man there-named glow-jairus, and he was a governor of the come-together-synagogue: and he fell down at vowelconsonants-stick-safe-yeahoshua's feet, and besought him that he would come into his house: for he had one only daughter, about twelve years of age, and she name-there 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 stilled. and vowelconsonants-stick-safe-yeahoshua said, who touched me? when all denied, stone-peter and they that were with him said, master, the multitude throng thee and press thee, and sayest thou, who touched me? and vowelconsonants-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, daughter, be of good comfort: thy hide-training hath secured thee; go in completeness. while he yet spake, there cometh one from the governor of the come-together-synagogue's house, saying to him, thy daughter is dead; trouble not the master. but when vowelconsonants-stick-safe-yeahoshua heard it, he answered him, saying, fear not: hide-train only, and she will be made secure. and when he came into the house, he suffered no man to go in, make safe stone-peter, and heel-follow-jaqob, and vowel-camping-yeaohannan, 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 tohwards, 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 information, and healing every where. now fugitive-freeman-herod the four-rule-tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that vowel-camping-yeahoannan was risen from the dead; and of some, that my-to-alias had appeared; and of others, that one of the old come-bringers was risen again. and fugitive-freeman-herod said, vowel-camping-yeahoannan have i beheaded: but who is this, of whom i hear such things? and he desired to see him. and the sent-outs, when they were returned, told him all that they had done. and he took them, and went aside privately into a word-desert place belonging to the city called fish-hunting-house-betsaida. and the people, when they knew it, followed him: and he received them, and spake to them of the kingdom of tohwards, 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 word-desert place. but he said to them, give ye them to eat. and they said, we have no more but five loaves and two fishes; except we should go and buy meat for all this people. for they were about five thousand men. and he said to his learners, make them sit down by fifties in an in-sight. and they did so, and made them all sit down. then he took the five loaves and the two fishes, and looking up to namespaces, he 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 self-crimeing, his learners were with him: and he asked them, saying, whom say the people that i am? they answering said, vowel-camping-yeahoannan the immerser; but some say, my-to-alias and others say, that one of the old come-bringers is risen again. he said to them, but whom say ye that i am? stone-peter answering said, the swimmer of tohwards. and he straitly charged them, and directed them to tell no man that thing; saying, the betweener 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 secure his life will lose it: but whosoever will lose his life for my sake, the same will secure it. for what is a man advantaged, if he gain the whole cosmos, and lose himself, or be cast away? for whosoever will be ashamed of me and of my words, of him will the betweener of man be ashamed, 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 tohwards. and it came to pass about an eight days after these sayings, he took stone-peter and vowel-camping-yeahoannan and heel-follow-jaqob, and upped into a mountain to self-crime. and as he self-crimeed, 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 extract-mose and my-to-alias who appeared in heavyweight, and spake of his decease which he should accomplish at cast-complete-jerusalem. but stone-peter and they that were with him were heavy with sleep: and when they were awake, they saw his heavyweight, and the two men that stood with him. and it came to pass, as they departed from him, stone-peter said to vowel-consonants-stick-safe-yeahoshua, master, it is good for us to be here: and let us make three tents; one for thee, and one for extract-mose, and one for my-to-alias not knowing what he said. while he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud. and there came a voice out of the cloud, saying, this is my beloved betweener hear him. and when the voice was past, vowelconsonants-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 cried out, saying, master, i beseech thee, look upon my betweener for he is mine only betweener. 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 vowelconsonants-stick-safe-yeahoshua answering said, o hide-trainingless and perverse generation, how long will i be with you, and suffer you? bring thy betweener hither. and as he was yet a coming, the devil threw him down, and tare him. and vowelconsonants-stick-safe-yeahoshua rebuked the stained breathwind, and healed betweener, and snatched him again to his father. and they were all amazed at the mighty dynamic of tohwards. but while they wondered every one at all things which vowelconsonants-stick-safe-yeahoshua did, he said to his learners, let these sayings sink down into your ears: for the betweener of man will be snatched into the hands of men. but they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying. then there arose a reasoning among them, which of them should be greatest. and vowelconsonants-stick-safe-yeahoshua, perceiving the thought of their heart, took a betweener, and set him by him, and said to them, whosoever will receive this betweener in my there-name 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 vowel-camping-yeahoannan answered and said, master, we saw one casting out devils in thy there-name; and we forbad him, because he followeth not with us. and vowelconsonants-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 cast-complete-jerusalem, and sent messengers before his face-turnings: and they went, and entered into a village of the keep-samaritans, to make ready for him. and they did not receive him, because his face-turnings was as though he would go to cast-complete-jerusalem. and when his learners heel-follow-jaqob and vowel-camp-

ing-yeahoannan saw this, they said, mister, wilt thou that we direct fire to come down from namespaces, and eat them, even as my-to-alias did? but he turned, and rebuked them, and said, ye know not what manner of breathwind ye are of, for the betweener of man is not come to destroy men's lives, but to secure 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, mister, i will follow thee whithersoever thou goest. and vowelconsonants-stick-safe-yeahoshua said to him, foxes have holes, and birds of the air have tents; but the betweener of man hath not where to name-there his head. and he said to his in-sight, follow me. but he said, mister, suffer me first to go and bury my father. vowelconsonants-stick-safe-yeahoshua said to him, let the dead bury their dead: but go thou and declare the kingdom of tohwards. and his in-sight also said, mister, i will follow thee; but let me first go bid them farewell, which are at home at my house. and vowelconsonants-stick-safe-yeahoshua said to him, no man, having put his hand to the plough, and looking back, is fit for the kingdom of tohwards.

10

after these things vowelconsonants-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: self-crime ye therefore vowelconsonants-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, completeness be to this house. and if betweener of completeness be there, your completeness 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 tohwards 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 tohwards is come nigh to you. but i say to you, that it will be more tolerable in that day for splint-blood-sodom, than for that city. woe to thee, secret-chorazin! woe to thee, fish-hunting-house-betsaida! for if the mighty doings had been done in narrow-develop-zur and side-by-side-sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. but it will be more tolerable for narrow-develop-zur and side-by-side-sidon at the criterion than for you. and thou, out-of-town-console-village-capernaum, which art exalted to namespaces, will be thrust down to asking. he that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me. and the seventy returned again with joy, saying, mister, even the devils are subject to us through thy there-name. and he said to them, i beheld opposition 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 there-names are written in namespaces. in that hour vowelconsonants-stick-safe-yeahoshua rejoiced in breathwind, and said, i thank thee, o father, mister 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 snatched to me of my father: and no man knoweth who the betweener is, but the father; and who the father is, but the betweener and he to whom the betweener 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-tora how readest thou? and he answering said, thou wilt love vowelconsonants-ohyeah thy tohwards with all thy heart, and with all thy person, 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 vowelconsonants-stick-safe-yeahoshua, and who is my in-sight? and vowelconsonants-stick-safe-yeahoshua answering said, a certain man went down from cast-complete-jerusalem to moon-smell-jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. and by chance there came down a certain darkener that way: and when he saw him, he passed by on the other side. and likewise a borrow-join-levite, when he was at the place, came and looked on him, and passed by on the other side. but a certain keep-samaritan, as he journeyed, came where he was: and when he saw him, he had wombing on him, and went to him, and bound 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 departed, he took out two branchae, and gave them to the army, 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 vowelconsonants-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 there-named myrrh-bitter-martha received him into her house. and she had a sister called bitter-merry-miriam, which also sat at vowelconsonants-stick-safe-yeahoshua's feet, and heard his word. but myrrh-bitter-martha was cumbered about much working, and came to him, and said, mister, dost thou not care that my sister hath left me to work alone? bid her therefore that she help me. and vowelconsonants-stick-safe-yeahoshua answered and said to her, myrrh-bitter-martha, myrrh-bitter-martha, thou art careful and troubled about many things: but one thing is needful: and bitter-merry-miriam hath chosen that good part, which will not be turned aside from her.

11

and it came to pass, that, as he was self-crimeing in a certain place, when he stained, one of his learners said

to him, mister, teach us to self-crime, as vowel-camping-yeahonnan also taught his learners. and he said to them, when ye self-crime, say, our father which art in namespaces, dedicated be thy there-name. thy kingdom come. thy will be done, as in namespaces, so in land. give us day by day our daily bread. and forgive us our misses; for we also forgive into the worldly one that is indebted to us. and lead us not into temptation; but snatch us from looks-di-vidé. 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 betweeners 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 because 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 betweener will ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? or if he will ask an egg, will he onup him a scorpion? if ye then, being looks-di-vidé, know how to give good gifts to your betweeners: how much more will your namespacey 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 lord-of-the-flies-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 opposition also be divided against himself, how will his kingdom stand? because ye say that i cast out devils through lord-of-the-flies-beelzebub. and if i by lord-of-the-flies-beelzebub cast out devils, by whom do your betweeners cast them out? therefore will they be your criticals. but if i with the finger of tohwards cast out devils, no doubt the kingdom of tohwards is come upon you. when a strong man armed keepeth his palace, his goods are in completeness: 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 looks-di-vidé 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 tohwards, and keep it. and when the people were added thick together, he began to say, this is an looks-di-vidé generation: they seek a sign; and there will no sign be given it, but the sign of dove-jonah the come-bringer. for as dove-jonah was a sign to the fish-in-house-ninevites, so will also the betweener of man

be to this generation. the queen of the south will rise up in the criterion with the men of this generation, and condemn them: for she came from the utmost parts of the land to hear the wisdom of complete-solomon; and, behold, a greater than complete-solomon is here. the men of nineve will rise up in the criterion with this generation, and will condemn it: for they repented at the call of dove-jonah; and, behold, a greater than dove-jonah 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 looks-di-vidé, thy body also is full of darkness. take heed therefore that the light which is in thee be not darkness. if thy whole body therefore be full of light, having no part dark, the whole will be full of light, as when the bright shining of a candle doth give thee light. and as he spake, a certain split-spread-persian besought him to dine with him: and he went in, and sat down to meat. and when the split-spread-persian saw it, he marvelled that he had not first washed before dinner. and vowelconsonants-ohyeah said to him, now do ye split-spread-persians make win-pure the outside of the cup and the platter; but your inward part is full of ravening and looks-di-videness. ye fools, did not he that made that which is without make that which is in near-inwards also? but rather give alms of such things as ye have; and, behold, all things are win-pure to you. but woe to you, split-spread-persians! for ye tithe mint and rue and all manner of grass, and pass over criterion and the love of tohwards: these ought ye to have done, and not to leave the other undone. woe to you, split-spread-persians! for ye love the uppermost seats in the come-together-synagogues, and greetings in the markets. woe to you, scroll-recounters and split-spread-persians, down-critizisers! for ye are as askings which appear not, and the men that walk over them are not aware of them. then answered one of the lawyers, and said to him, master, thus saying thou reproachest us also. and he said, woe to you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. woe to you! for ye between-build the sepulchres of the come-bringers, and your fathers killed them. truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye between-build their sepulchres. therefore also said the wisdom of tohwards, 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 vapor-abel to the blood of vowel-male-remember-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 turned aside 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 split-spread-persians began to urge him vehemently, and to provoke him to speak of many things: name-thereing wait for him, and seeking to catch something out of his mouth, that they might accuse him.

in the mean time, when there were added together an innumerable multitude of people, insomuch that they trode one upon his in-sight, he began to say to his learners first of all, beware ye of the leaven of the split-spread-persians, which is down-critique. for there is nothing covered, that will not be revealed; neither hid, that will not be known. therefore whatsoever ye have spoken in darkness will be heard in the light; and that which ye have spoken in the ear in closets will be read-called 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 fear: fear him, which after he hath killed hath dynamic to cast into asking; yea, i say to you, fear him. are not five sparrows sold for two farthings, and not one of them is forgotten before tohwards? but even the very ruin-eirs of your head are all numbered. fear not therefore: ye are of more value than many sparrows. also i say to you, whosoever will confess me before men, him will the betweener of man also confess before the messengers of tohwards: but he that denieth me before men will be denied before the messengers of tohwards. and whosoever will speak a word against the betweener of man, it will be out-of-towned him: but to him that blasphemeth against the dedicated breathwind it will not be out-of-towned. and when they bring you to the come-together-synagogues, and to magistrates, and dynamics, take ye no thought how or what thing ye will answer, or what ye will say: for the dedicated breathwind will teach you in the same hour what ye ought to say. and one of the in-sight said to him, master, speak to my brother, that he divide the inheritance with me. and he said to him, man, who made 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 between-build greater; and there will i bestow all my fruits and my goods. and i will say to my person, person, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. but tohwards said to him, thou fool, this night thy person will be required of thee: then whose will those things be, which thou hast provided? so is he that name-thereeth up treasure for himself, and is not rich toward tohwards. 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 tohwards 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 complete-solomon in all his heavy-weight was not arrayed like one of these. if then tohwards 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 hide-training? 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 na-

tions of the cosmos seek after: and your father knoweth that ye have need of these things. but rather seek ye the kingdom of tohwards; and all these things will be added to you. fear 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 mister, when he will return from the wedding; that when he cometh and knocketh, they may open to him immediately. happy are those workers, whom vowelconsonants-ohyeah when he cometh will find watching: verily i say to you, that he will gird himself, and make them to sit down to meat, and will come forth and work 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 betweener of man cometh at an hour when ye think not. then stone-peter said to him, mister, speakest thou this proverb-rule to us, or even to all? and vowelconsonants-ohyeah said, who then is that hide-trainingful and wise steward, whom his mister will make governor over his household, to give them their portion of meat in due season? happy is that worker, whom his mister when he cometh will find so doing. of a truth i say to you, that he will make him governor over all that he hath. but and if that worker say in his heart, my mister delayeth his coming; and will begin to beat the workers and maidens, and to eat and drink, and to be drunken; vowelconsonants-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-hide-train. and that worker, which knew his mister'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 an immersing to be immersed with; and how am i straitened till it be accomplished! suppose ye that i am come to give completeness 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 betweener and the betweener against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law. and he said also to the people, when ye see a cloud rise out of the west, straightway ye say, there cometh a shower; and so it is. and when ye see the south wind blow, ye say, there will be heat; and it cometh to pass. ye down-critisizers, 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 opponent to the magistrate, as thou art in the way, give diligence that thou mayest be snatched from him; lest he hale thee to the critical, and the critical snatch thee to the officer, and the officer cast thee into prison. i tell

thee, don't depart thence, till thou hast paid the very last mite.

13

there were present at that season some that told him of the roll-galilaeans, whose blood hair-spear-pilate had mix-faded with their butchers. and vowelconsonants-stick-safe-yeahoshua answering said to them, suppose ye that these roll-galilaeans were missers above all the roll-galilaeans, because they suffered such things? i tell you, nay: but, except ye repent, ye will all likewise perish. or those eighteen, upon whom the tower in send-siloam fell, and slew them, think ye that they were missers above all men that seated in cast-complete-jerusalem? i tell you, nay: but, except ye repent, ye will all likewise perish. he spake also this proverb-rule; a certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. then said he to the dresser of his vineyard, behold, these three years i come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? and he answering said to him, mister, 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 come-together-synagogues on the settling. 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 vowelconsonants-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 made straight, and given heavyweight tohwards. and the governor of the come-together-synagogue answered with indignation, because that vowelconsonants-stick-safe-yeahoshua had healed on the settling 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 settling day. vowelconsonants-ohyeah then answered him, and said, thou down-critiziser, doth not each one of you on the settling loose his ox or his ass from the stall, and lead him away to watering? and ought not this woman, being a daughter of their-wing-organ-abraham, whom opposition hath bound, lo, these eighteen years, be loosed from this bond on the settling day? and when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the heavyweighty things that were done by him. then said he, to what is the kingdom of tohwards 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 tented in the branches of it. and again he said, whereunto will i liken the kingdom of tohwards? it is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened. and he went through the cities and villages, teaching, and journeying toward cast-complete-jerusalem. then said one to him, mister, are there few that be secure? 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, mister, mister, open to us; and he will answer and say to you, i know you not whence ye are: then will ye begin to say, we have eaten and drunk in thy presence, and thou hast taught in our streets. but he

will say, i tell you, i know you not whence ye are; depart from me, all ye dynamic doingers. there will be weeping and gnashing of teeth, when ye will see their-wing-organ-abraham, and laugh-iz'haq, and heel-follow-jaqob, and all the come-bringers, in the kingdom of tohwards, 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 tohwards. and, behold, there are last which will be first, and there are first which will be last. the same day there came certain of the split-spread-persians, saying to him, get thee out, and depart hence: for fugitive-freeman-herod will kill thee. and he said to them, go ye, and tell that fox, behold, i cast out devils, and i do cures to day and to morrow, and the third day i will be fixed. to world notwithstanding i must walk to day, and to morrow, and the day following: for it cannot be that a come-bringer perish out of cast-complete-jerusalem. o cast-complete-jerusalem, cast-complete-jerusalem, which killest the come-bringers, and stonest them that are sent to thee; how often would i have added thy betweeners together, as a camping-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 there-name of vowelconsonants-ohyeah.

14

and it came to pass, as he went into the house of one of the chief split-spread-persians to eat bread on the settling day, that they watched him. and, behold, there was a certain man before him which had the dropsy. and vowelconsonants-stick-safe-yeahoshua answering spake to the lawyers and split-spread-persians, saying, is it allowed to heal on the settling day? and they held their completeness. 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 settling 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, 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 makest 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 made thee. but when thou makest a feast, call the poor, the maimed, the stopskip-lame, the blind: and thou will be happy; for they cannot recompence thee: for thou wilt be recompensed at the standing 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 tohwards. then said he to him, a certain man made a great supper, and bade many: and sent his worker at supper time to say to them that were bidden, come; for all things are now ready. and they all

with one consent began to make excuse. the first said to him, i have bought a piece of ground, and i must needs go and see it: i self-crime thee have me excused. and his in-sight said, i have bought five yoke of cattle, and i go to prove them: i self-crime 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 mister 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, mister, it is done as thou hast directed, and yet there is room. and vowelconsonants-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 betweeners, 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 between-build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, this man began to between-build, and was not able to finish. or what king, going to make 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 completeness. 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 split-spread-persians and scroll-recounters murmured, saying, this man receiveth missers, and eateth with them. and he spake this proverbule 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 word-desert, and go after that which is lost, until he find it? and when he hath found it, he name-thereeth 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 tohwards over one misser that repenteth. and he said, a certain man had two betweeners: 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

betweener added all together, and took his journey into a far country, and there wasted his substance with riotous living. and when he had spent all, there arose a mighty famine in that 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 betweener make me as one of thy hired workers. and he arose, and came to his father. but when he was yet a great way off, his father saw him, and had wombing, and ran, and fell on his neck, and kissed him. and the betweener said to him, father, i have missed against namespaces, and in thy sight, and am no more worthy to be called thy betweener but the father said to his workers, bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it; and let us eat, and be merry: for this my betweener was dead, and is alive again; he was lost, and is found. and they began to be merry. now his elder betweener was in the field: and as he came and drew nigh to the house, he heard musick and dancing. and he called one of the workers, and asked what these things meant. and he said 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 thee, neither went-beyond i at any time thy directive: and yet thou to world not gavest me a kid, that i might make merry with my in-sights: but as soon as this thy betweener was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. and he said to him, betweener thou art ever with me, and all that i have is thine. it was meet that we should make merry, and be glad: for this thy 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 mister taketh away from me the stewardship: i cannot dig; to beg i am ashamed. i am resolved what to do, that, when i am put out of the stewardship, they may receive me into their houses. so he called into the worldly one of his mister's debtors to him, and said to the first, how much owest thou to my mister? 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 vowelconsonants-ohyeah commended the unjust steward, because he had done wisely: for betweeners of this world are in their generation wiser than betweeners of light. and i say to you, make to yourselves in-sights of the riches-mammon of not being right; that, when ye fail, they may receive you into

world seats. he that is hide-trainingful in that which is least is hide-trainingful also in much: and he that is unjust in the least is unjust also in much. if therefore ye have not been hide-trainingful in the unrighteous riches-mammon, who will commit to your trust the true riches? and if ye have not been hide-trainingful in that which is his in-sight man's, who will give you that which is your own? no worker can work 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 towarads and riches-mammon. and the split-spread-persians also, who were covetous, heard all these things: and they derided him. and he said to them, ye are they which rightify yourselves before men; but towarads knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of towarads. the drops-of-teaching-tora and the come-bringers were until vowel-camping-yeahoannan: since that time the kingdom of towarads is informed about, and into the worldly man presseth into it. and it is easier for namespaces and land to pass, than one tittle of the drops-of-teaching-tora to fail. whosoever putteth away his woman, and marrieth his in-sight, committeth adultery: and whosoever marrieth her that is put away from her man committeth adultery. there was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: and there was a certain beggar there-named to-help-lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. and it came to pass, that the beggar died, and was carried by the messengers into their-wing-organ-abraham's bosom: the rich man also died, and was buried; and in asking he lift up his eyes, being in torments, and seeth their-wing-organ-abraham afar off, and to-help-lazarus in his bosom. and he cried and said, father their-wing-organ-abraham, womb me, and send to-help-lazarus, that he may dip the tip of his finger in water, and cool my language; for i am tormented in this flame. but their-wing-organ-abraham said, between remember that thou in thy lifetime receivdest thy good things, and likewise to-help-lazarus looks-di-vide 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 self-crime thee therefore, father, that thou wouldest send him to my father's house: for i have five brethren; that he may witness to them, lest they also come into this place of torment. their-wing-organ-abraham saith to him, they have extract-mose and the come-bringers; let them hear them. and he said, nay, father their-wing-organ-abraham: but if one went to them from the dead, they will repent. and he said to him, if they hear not extract-mose 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, rebuke him; and if he repent, forgive him. and if he trespass against thee seven times in a day, and

seven times in a day turn again to thee, saying, i repent; thou wilt forgive him. and the sent-outs said to vowelconsonants-ohyeah, increase our hide-training. and vowelconsonants-ohyeah said, if ye had hide-training 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, make ready wherewith i may sup, and gird thyself, and work me, till i have eaten and drunken; and afterward thou wilt eat and drink? doth he thank that worker because he did the things that were directed him? i trow not. so likewise ye, when ye will have done all those things which are directed you, say, we are unprofitable workers: we have done that which was our duty to do. and it came to pass, as he went to cast-complete-jerusalem, that he passed through the midst of keep-samaria and rolling-galilee. and as he entered into a certain village, there met him ten men that were narrow-waspish, which stood afar off: and they lifted up their voices, and said, vowelconsonants-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 towarads, and fell down on his face-turnings at his feet, giving him thanks: and he was a keep-samaritan. and vowelconsonants-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 heavyweight to towarads, secure this stranger. and he said to him, arise, go thy way: thy hide-training hath secured thee. and when he was demanded of the split-spread-persians, when the kingdom of towarads should come, he answered them and said, the kingdom of towarads cometh not with observation: neither will they say, lo here! or, lo there! for, behold, the kingdom of towarads 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 betweener of man, and ye will not see it. and they will say to you, see here; or, see there: go not after them, nor follow them. for as the lightning, that lighteneth out of the one part under namespaces, shineth to the other part under namespaces; so will also the betweener of man be in his day. but first must he suffer many things, and be rejected of this generation. and as it was in the days of rest-noah, so will it be also in the days of the betweener of man. they did eat, they drank, they married women, they were given in marriage, until the day that rest-noah entered into the gather-cabinet, and the flood came, and destroyed them all. likewise also as it was in the days of cover-lot they did eat, they drank, they bought, they sold, they planted, they between-built; but the same day that cover-lot went out of splint-blood-sodom it rained fire and brimstone from namespaces, and destroyed them all. even thus will it be in the day when the betweener of man is revealed. in that day, he which will be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back. remember lot's woman. whosoever will seek to secure 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, mister? and he said to them, whosoever 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 self-crime, and not to faint; saying, there was in a city a critical, which feared not towards, neither regarded man: and there was a widow in that city; and she came to him, saying, avenge me of mine opponent. and he would not for a while: but afterward he said in near-inwards himself, though i fear not towards, nor regard man; yet because this widow troubleth me, i will avenge her, lest by her continual coming she weary me. and vowelconsonants-ohyeah said, hear what the unjust critical saith. and will not towards 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 nottheless when the betweener of man cometh, will he find hide-training on the land? and he spake this proverb-rule to certain which trusted in themselves that they were right, and despised others: two men upped into the temple to self-crime; the one a split-spread-persian, and the other a taxman. the split-spread-persian stood and self-crimeed thus with himself, towards, 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, towards 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 vowelconsonants-stick-safe-yeahoshua called them to him, and said, suffer little betweeners to come to me, and forbid them not: for of such is the kingdom of towards. verily i say to you, whosoever will not receive the kingdom of towards as a little betweener will in no wise enter therein. and a certain governor asked him, saying, good master, what will i do to inherit into the world life? and vowelconsonants-stick-safe-yeahoshua said to him, why callest thou me good? none is good, secure one, that is, towards. 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 vowelconsonants-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 will have treasure in namespaces: and come, follow me. and when he heard this, he was very labourful: for he was very rich. and when vowelconsonants-stick-safe-yeahoshua saw that he was very labourful, he said, how hardly will they that have riches enter into the kingdom of towards! 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 towards. and they that heard it said, who then can be secure? and he said, the things which are impossible with men are possible with towards. then stone-peter said, lo, we have left all, and followed thee. and he said to them, verily i say to you, there is no man that hath left house, or parents, or brethren, or woman, or betweeners, for the

kingdom of towards'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 up to cast-complete-jerusalem, and all things that are written by the come-bringers concerning the betweener of man will be accomplished. for he will be snatched 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 moon-smell-jericho, a certain blind man sat by the way side begging: and hearing the multitude pass by, he asked what it meant. and they told him, that vowelconsonants-stick-safe-yeahoshua of scattered-sown-nazareth passeth by. and he cried, saying, vowelconsonants-stick-safe-yeahoshua, thou betweener of dude-david, womb me. and they which went before rebuked him, that he should hold his completeness: but he cried so much the more, thou betweener of dude-david, womb me. and vowelconsonants-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, mister, that i may receive my sight. and vowelconsonants-stick-safe-yeahoshua said to him, receive thy sight: thy hide-training hath secure thee. and immediately he received his sight, and followed him, heavyweighing towards: and all the people, when they saw it, gave thank-acknowledge to towards.

19

and vowelconsonants-stick-safe-yeahoshua entered and passed through moon-smell-jericho. and, behold, there was a man there-named vowel-remember-zachchayah, which was the chief among the taxmans, and he was rich. and he sought to see vowelconsonants-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 vowelconsonants-stick-safe-yeahoshua came to the place, he looked up, and saw him, and said to him, vowel-remember-zachchayah, make haste, and come down; for to day i must abide at thy house. and he made haste, and came down, and received him joyfully. and when they saw it, they all murmured, saying, that he was gone to be guest with a man that is a misser. and vowel-remember-zachchayah stood, and said to vowelconsonants-ohyeah: behold, mister, 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 vowelconsonants-stick-safe-yeahoshua said to him, this day is stick-safety come to this house, forsomuch as he also is a betweener of their-wing-organ-abraham. for the betweener of man is come to seek and to secure that which was lost. and as they heard these things, he added and spake a proverb-rule, because he was nigh to cast-complete-jerusalem, and because they thought that the kingdom of towards 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 snatched them ten pounds, and said to them, occupy till i come. but his citizens hated him, and sent a message after him, saying, we will not have

this man to king over us. and it came to pass, that when he was returned, having received the kingdom, then he directed these workers to be called to him, to whom he had given the money, that he might know how much into the worldly man had gained by trading. then came the first, saying, mister, thy pound hath gained ten pounds. and he said to him, well, thou good worker: because thou hast been hide-trainingful in a very little, have thou authority over ten cities. and the second came, saying, mister, thy pound hath gained five pounds. and he said likewise to him, be thou also over five cities. and his in-sight came, saying, mister, behold, here is thy pound, which i have kept laid up in a napkin: for i feared thee, because thou art an austere man: thou takest up that thou name-thereedst not down, and repeat that thou didst not sow. and he saith to him, out of thine own mouth will i critical thee, thou looks-di-vidе 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, mister, 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 turned aside from him. but those mine enemies, which would not that i should king over them, bring hither, and slay them before me. and when he had thus spoken, he went before, ascending up to cast-complete-jerusalem. and it came to pass, when he was come nigh to unripefig-house-betfage and answer-house-betany, at the mountain called the mountain of olives, he sent two of his learners, saying, go ye into the village over against you; in the which at your entering ye will find a colt tied, whereon yet to world not man sat: loose him, and bring him hither. and if any man ask you, why do ye loose him? thus will ye say to him, because vowelconsonants-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, vowelconsonants-ohyeah hath need of him. and they brought him to vowelconsonants-stick-safe-yeahoshua: and they cast their garments upon the colt, and they set vowelconsonants-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 mountain of olives, the whole multitude of the learners began to rejoice and thank-acknowledge tohwards with a loud voice for all the mighty doings that they had seen; saying, happy be the king that cometh in the there-name of vowelconsonants-ohyeah: completeness in namespaces, and heavyweight in the highest. and some of the split-spread-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 completeness, 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 completeness! 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 name-there thee even with the ground, and thy betweeners 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 criming: but ye have made it a den of thieves. and he taught daily in the temple. but the chief darkener and the scroll-recounterss and the chief of the people sought to destroy him, and could not find what they might do: for all the people were very attentive to hear him.

20

and it came to pass, that on one of those days, as he taught the people in the temple, and informed, the chief darkener and the scroll-recounterss was 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 vowel-camping-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 hide-trained ye him not? but and if we say, of men; all the people will stone us: for they be persuaded that vowel-camping-yeahoannan was a come-bringer. and they answered, that they could not tell whence it was. and vowelconsonants-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 vowelconsonants-ohyeah of the vineyard, what will i do? i will send my beloved betweener it may be they will reverence him when they see him. but when the manmen saw him, they reasoned among themselves, saying, this is the heir: come, let us kill him, that the inheritance may be ours. so they cast him out of the vineyard, and killed him. what therefore will vowelconsonants-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, tohwards forbid. and he beheld them, and said, what is this then that is written, the stone which the between-builders rejected, the same is become the head of the corner? whosoever will fall upon that stone will be broken; but on whomsoever it will fall, it will grind him to powder. and the chief darkener and the scroll-recounterss the same hour sought to name-there hands on him; and they feared 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 snatch 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 tohwards 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 towards the things which be towards's. and they could not take hold of his words before the people: and they marvelled at his answer, and held their completeness. then came to him certain of the right-ones-sadducees, which deny that there is any standing up; and they asked him, saying, master, extract-mose wrote to us, if any man's brother die, having a woman, and he die without betweeners, that his brother should take his woman, and standing up seed to his brother. there were therefore seven brethren: and the first took a woman, and died without betweeners. and the second took her to woman, and he died betweenersless. and the third took her; and in like manner the seven also: and they left no betweeners, and died. last of all the woman died also. therefore in the standing up whose woman of them is she? for seven had her to woman. and vowelconsonants-stick-safe-yeahoshua answering said to them, betweeners of this world marry, and are given in marriage: but they which will be accounted worthy to obtain that world, and the standing 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 betweeners of towards, being betweeners of the standing up. now that the dead are raised, even extract-mose shewed at the bush, when he calleth vowelconsonants-ohyeah the towards of their-wing-organ-abraham, and the towards of laugh-iz'haq, and the towards of heel-follow-jaqob. for he is not a towards 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 swimmer is dude-david's betweener and dude-david himself saith in the book of prunings, vowelconsonants-ohyeah said to my mister, sit thou on my right hand, till i make thine enemies thy footstool. dude-david therefore calleth him mister, how is he then his betweener 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 come-together-synagogues, and the chief rooms at feasts; which devour widows' houses, and for a shew make long crimings: 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 towards: 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 insight, 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 there-name, saying, i am 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 fearful sights and great signs will there be from namespaces. but before all these, they will name-there their hands on you, and persecute you, snatching you up to the come-together-synagogues, and into prisons, being brought before kings and governors for my there-name'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 wisdom, which all your adversaries will not be able to gainsay nor resist. and ye will be betrayed both by parents, and brethren, and kinsfolks, and in-sights; and some of you will they cause to be put to death. and ye will be hated of all men for my there-name's sake. but there will not an ruin-eir of your head perish. in your patience possess ye your persons. and when ye will see cast-complete-jerusalem compassed with armies, then know that the desolation thereof is nigh. then let them which are in hand-know-judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter therinto. 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 betweener, 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 edge of the sword, and will be led away captive into all nations: and cast-complete-jerusalem will be trodden down of the body-nations, until the times of the body-nations be fulfilled. and there will be signs in the sun, and in the moon, and in the stars; and upon the land distress of nations, with perplexity; the sea and the sieves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the land: for the dynamics of namespaces will be shaken. and then will they see the betweener 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 towards 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 over-charged 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 self-crime always, that ye may be accounted worthy to escape all these things that will come to pass, and to stand before the betweener of man. and in the day time he was teaching in the temple; and at night he went out, and abode in the mountain that is called the mountain 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 matzas drew nigh, which is called the stopskip. and the chief darkener and scroll-recounters sought how they might kill him; for they feared the people. then entered opposition into hand-know-judas surnamed man-of-city-happenings-iscariot, be-

ing 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 matzas, when the stopskip must be killed. and he sent stone-peter and vowel-camping-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 good-man 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 make ready. and they went, and found as he had said to them: and they made 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 tohwards. 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 tohwards 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 betweeneer 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 mistership 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 whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but i am among you as he that serveth. ye are they which have continued with me in my temptations. and i appoint 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 to-song-immersed-isra'al and vowelconsonants-ohyeah said, hear-simon, hear-simon, behold, opposition hath desired to have you, that he may sift you as corn: but i have self-crimeed for thee, that thy hide-training fail not: and when thou art converted, strengthen thy brethren. and he said to him, mister, i am ready to go with thee, both into prison, and to death. and he said, i tell thee, stone-peter, the cock will not crow this day, before that thou wilt thrice deny that thou knowest me. and he said to them, when i sent you without purse, and scrip, and shoes, lacked ye any thing? and they said, nothing. then said he to them, but now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one. for i say to you, that this that is written must yet be accomplished in me, and he was reckoned among the go-beyonders: for the things concerning me have an finish and they said, mister, 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 mountain of olives; and his learners also followed him. and when he was at the place, he said to them, self-crime that ye enter not into temptation. and he was withdrawn from them about a stone's cast, and pool-kneeled down, and self-crimeed, saying, father, if thou be willing, remove this cup from me: to world nonetheless not my will, but thine, be done. and there appeared an messenger to him from namespaces, strengthening him. and being in an agony he self-crimeed more earnestly: and his sweat was as it were great drops of blood falling down to the ground. and when he rose up from criming, and was come to his learners, he found them sleeping for labour, and said to them, why sleep ye? rise and self-crime, lest ye enter into temptation. and while he yet spake, behold a multitude, and he that was called hand-know-judas, one of the twelve, went before them, and drew near to vowelconsonants-stick-safe-yeahoshua to kiss him. but vowelconsonants-stick-safe-yeahoshua said to him, hand-know-judas, betrayest thou the betweeneer of man with a kiss? when they which were about him saw what would follow, they said to him, mister, will we smite with the sword? and one of them smote the worker of the high darkener and cut off his right ear. and vowelconsonants-stick-safe-yeahoshua answered and said, suffer ye thus far. and he touched his ear, and healed him. then vowelconsonants-stick-safe-yeahoshua said to the chief darkener, and captains of the temple, and the elders, which were come to him, be ye came out, as against a thief, with swords and canvas? when i was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the dynamic of darkness. then took they him, and led him, and brought him into the high server's house. and stone-peter followed afar off. and when they had kindled a fire in the midst of the hall, and were set down together, stone-peter sat down among them. but a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, this man was also with him. and he denied him, saying, woman, i know him not. and after a little while his in-sight saw him, and said, thou art also of them. and stone-peter said, man, i am not. and about the space of one hour after his in-sight confidently affirmed, saying, of a truth this in-sight also was with him: for he is a roll-galilaean. and stone-peter said, man, i know not what thou sayest. and immediately, while he yet spake, the cock crew. and vowelconsonants-ohyeah turned, and looked upon stone-peter. and stone-peter remembered the word of vowelconsonants-ohyeah, how he had said to him, before the cock crew, thou wilt deny me thrice. and stone-peter went out, and wept bitterly. and the men that held vowelconsonants-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 swimmer? tell us. and he said to them, if i tell you, ye will not hide-train: and if i also ask you, ye will not answer me, nor let me go. hereafter will the betweeneer of man sit on the right hand of the dynamic of tohwards. then said they all, art thou then betweeneer of tohwards? and he said to them, ye say that i am. and they said, what need we any further witness? for we ourselves have heard of his own mouth.

and the whole multitude of them arose, and led him to hair-spear-pilate. and they began to accuse him, saying, we found this in-sight perverting the nation, and forbidding to give tribute to kaiser saying that he himself is swimmer a king. and hair-spear-pilate asked him, saying, art thou the king of the vowel-acknowledge-yeahodim and he answered him and said, thou sayest it. then said hair-spear-pilate to the chief darkener and to the people, i find no cloudy in this man. and they were the more fierce, saying, he stirreth up the people, teaching throughout all jewry, heading from rolling-galilee to this place. when hair-spear-pilate heard of rolling-galilee, he asked whether the man were a roll-galilaean. and as soon as he knew that he belonged to herod's jurisdiction, he sent him to fugitive-freeman-herod who himself also was at cast-complete-jerusalem at that time. and when fugitive-freeman-herod saw vowelconsonants-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 fugitive-freeman-herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to hair-spear-pilate. and the same day hair-spear-pilate and fugitive-freeman-herod were made in-sights together: for before they were at enmity between themselves. and hair-spear-pilate, when he had called together the chief darkener and the governors and the people, said to them, ye have brought this man to me, as one that perverteth the people: and, behold, i, having examined him before you, have found no cloudy in this man touching those things whereof ye accuse him: no, nor yet fugitive-freeman-herod for i sent you to him; and, lo, nothing worthy of death is done to him. i will therefore chastise him, and release him. (for of necessity he must release one to them at the feast.) and they cried out all at once, saying, away with this man, and release to us son-of-the-father-barabbas: (who for a certain sedition made in the city, and for murder, was cast into prison,) hair-spear-pilate therefore, willing to release vowelconsonants-stick-safe-yeahoshua, spake again to them. but they cried, saying, stake him, stake him. and he said to them the third time, why, what looks-di-vidē 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 staked. and the voices of them and of the chief darkener prevailed. and hair-spear-pilate gave sentence that it should be as they required. and he released to them him that for sedition and murder was cast into prison, whom they had desired; but he snatched vowelconsonants-stick-safe-yeahoshua to their will. and as they led him away, they laid hold upon one hear-simon, a social-clout-cyrenian, coming out of the country, and on him they laid the stake that he might bear it after vowelconsonants-stick-safe-yeahoshua. and there followed him a great in-sight of people, and of women, which also bewailed and stopskip-lamented him. but vowelconsonants-stick-safe-yeahoshua turning to them said, betweenas of cast-complete-jerusalem, weep not for me, but weep for yourselves, and for your betweeners. 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 skull-calvary, there they staked him, and the remember-malefactors, one on the right hand, and the other on the left. then said vowelconsonants-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 secure others; let him secure himself, if he be swimmer, the chosen of tohwards. and the soldiers also mocked him, coming to him, and near-inward him vinegar, and saying, if thou be the king of the vowel-acknowledge-yeahodim secure thyself. and a superscription also was written over him in letters of hellene-greek, and latin, and cross-over-hebrew, this is the king of the vowel-acknowledge-yeahodim and one of the remember-malefactors which were hanged railed on him, saying, if thou be swimmer, secure thyself and us. but the other answering rebuked him, saying, dost not thou fear tohwards, 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 vowelconsonants-stick-safe-yeahoshua, mister, remember me when thou comest into thy kingdom. and vowelconsonants-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 vowelconsonants-stick-safe-yeahoshua had 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 over-hundred-centurion saw what was done, he given heavyweight tohwards, saying, certainly this was a right man. and all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned. and all his acquaintance, and the women that followed him from rolling-galilee, stood afar off, beholding these things. and, behold, there was a man there-named add-increase-josef, a counsellor; and he was a good man, and a right: (the same had not consented to the counsel and deed of them;) he was of heights-arimathaea, a city of the vowel-acknowledge-yeahodim who also himself waited for the kingdom of tohwards. this man went to hair-spear-pilate, and begged the body of vowelconsonants-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 settling drew on. and the women also, which came with him from rolling-galilee, followed after, and beheld the sepulchre, and how his body was laid. and they returned, and prepared spices and oils; and rested the settling day according to the directive.

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now upon the first day of the week, very early in the morning, they came to the sepulchre, bringing the spices which they had prepared, and certain others with them. and they found the stone rolled away from the sepulchre. and they entered in, and found

not the body of vowelconsonants-ohyeah vowelconsonants-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 rolling-galilee, saying, the becomer of man must be snatched into the hands of missing men, and be staked, 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 bitter-merry-miriam tower-magdalene and vowel-camping-yeahoanna, and bitter-merry-miriam the mother of heel-follow-jacob, 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 hide-trained them not. then arose stone-peter, and ran to the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass. and, behold, two of them went that same day to a village called obscure-hot-emmaus, which was from cast-complete-jerusalem about sixty furlongs. and they talked together of all these things which had happened. and it came to pass, that, while they communed together and reasoned, vowelconsonants-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 there-name was fame-father-cleopas, answering said to him, art thou only a stranger in cast-complete-jerusalem, and hast not known the things which are come to pass there in these days? and he said to them, what things? and they said to him, concerning vowelconsonants-stick-safe-yeahoshua of scattered-sown-nazareth, which was a come-bringer mighty in deed and word before to-hwards and all the people: and how the chief dark-ener and our governors snatched him to be condemned to death, and have staked him. but we trusted that it had been he which should have redeemed to-song-immersed-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 made 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 hide-train all that the come-bringers have spoken: ought not swimmer to have suffered these things, and to enter into his heavyweight? and heading at extract-mose 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 made as though he would have gone further. but they constrained him, saying, abide with us: for it is toward evening, and the day is far spent. and he went in to tarry with them. and it came to pass, as he sat at meat with them, he took 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 cast-complete-jerusalem, and found the eleven added together, and them that were with them, saying, vowelconsonants-ohyeah is risen indeed, and hath was seen by hear-simon. and they told what things were done in the way, and how he was known of them in breaking of bread. and as they thus spake, vowelconsonants-stick-safe-yeahoshua himself stood in the midst of them, and saith to them, completeness 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 hide-trained 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-tora of extract-mose, and in the come-bringers, and in the prunings, 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 swimmer to suffer, and to rise from the dead the third day: and that repentance and remission of misses should be declared in his there-name among all nations, heading at cast-complete-jerusalem. and ye are witnesses of these things. and, behold, i send the message-promise of my father upon you: but tarry ye in the city of cast-complete-jerusalem, until ye be endued with dynamic from on high. and he led them out as far as to answer-house-betany, and he lifted up his hands, and happy them. and it came to pass, while he happy them, he was parted from them, and carried up into namespaces. and they bowed him, and returned to cast-complete-jerusalem with great joy: and were continually in the temple, cheering and first-pooling to-hwards. hide-train

the former treatise have i made, o tohwards-loving-theophilus, of all that vowelconsonants-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 tohwards: and, being assembled together with them, directed them that they should not depart from cast-complete-jerusalem, but wait for the message-promise of the father, which, saith he, ye have heard of me. for vowel-camping-yeahoan-nan 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, mister, wilt thou at this time restore again the kingdom to to-song-immersed-isra'el and he said to them, it is not for you to know the times or the seasons, which the father hath put in his own dynamic. but ye will receive dynamic, after that the dedicated breathwind is come upon you: and ye will be witnesses to me both in cast-complete-jerusalem, and in all hand-know-judaea, and in keep-samaria, and to the uttermost part of the land. and when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. and while they looked stedfastly toward namespaces as he upped, behold, two men stood by them in white apparel; which also said, ye men of rolling-galilee, why stand ye gazing up into namespaces? this same vowelconsonants-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 cast-complete-jerusalem from the mountain called olivet, which is from cast-complete-jerusalem a settling day's journey. and when they were come in, they upped into an upper room, where abode both stone-peter, and heel-follow-jaqob, and vowel-camping-yeahoan-nan, and vow-man-andrew, love-horses-philip, and twin-thomas, son-of-the-plowmen-bartholomew, and vowel-given-mattheyeah, heel-follow-jaqob betweener of traverse-exchange-alphaeus, and hear-simon id-zeal-zealot, and hand-know-judas the brother of heel-follow-jaqob. these all continued with one accord in criming and supplication, with the women, and bitter-merry-miriam the mother of vowelconsonants-stick-safe-yeahoshua, and with his brethren. and in those days stone-peter stood up in the midst of the learners, and said, (the number of there-names together were about an hundred and twenty,) men and brethren, this writing must needs have been fulfilled, which the dedicated breathwind by the mouth of dude-david spake before concerning hand-know-judas, which was guide to them that took vowelconsonants-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 cast-complete-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 prunings, 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 vowelconsonants-ohyeh vowelconsonants-stick-safe-yeahoshua went in and out among us, heading from the immersing of vowel-camping-yeahoan-nan, to that same day that he was taken up from us, must one be ordained to be a witness with us of his standing up. and they appointed two, add-increase-josef called son-of-seven-satiate-barsabas, who was surnamed rightus, and given-mattias. and they self-crimeed, and said, thou, mister, which knowest the hearts of all men, shew whether of these two thou hast chosen, that he may take part of this immersing and sending-out, from which hand-know-judas by go-beyond fell, that he might go to his own place. and they gave forth their lots; and the cover-lot fell upon given-mattias; 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 was seen by them cloven languages like as of fire, and it sat upon each of them. and they were all filled with the dedicated breathwind, and began to speak with other languages, as breathwind gave them utterance. and there were seat at cast-complete-jerusalem vowel-acknowledge-yeahodim devout men, out of into the worldly nation under namespaces. now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. and they were all amazed and marvelled, saying one to his in-sight, behold, are not all these which speak roll-galilaeans? and how hear we into the worldly man in our own language, wherein we were born? strong-man-parthians, and each-and-every-medes, and world-youth-elimites, and the house-dwellers in high-rivers-mesopotamia-aram-naharin, and in hand-know-judaea, and beautiful-horses-cappadocia, in sea-pontus, and heal-sorrow-asia, mountain-roast-phrygia, and all-branches-pamphylia, in narrows-develop-egypt, and in the parts of bread-open-putlibya about social-clout-cyrene, and strangers of kraft-rome, vowel-acknowledge-yeahodim and come-from-somewhere-else-proselytes, criterion-cut-off-cretas and evening-pleasant-arabians, we do hear them speak in our languages the wonderful doings of tohwards. 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 stone-peter, standing up with the eleven, lifted up his voice, and said to them, ye men of hand-know-judaea, and all ye that house-dwell at cast-complete-jerusalem, be this known to you, and hearken to my 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-to-vowel-io-jo'al; and it will come to pass in the last days, saith tohwards, i will pour out of my breathwind upon all flesh: and your betweeners and your betweenas will bring, and your young men will see visions, and your old men will dream dreams: and on my workers and on my handmaidens i will pour out in those days of my breathwind; and they will bring: and i will shew wonders in namespaces above, and signs in the land beneath; blood, and fire, and vapour of smoke: the sun will be turned into

darkness, and the moon into blood, before the great and notable day of vowelconsonants-ohyeah come: and it will come to pass, that whosoever will call on the there-name of vowelconsonants-ohyeah will be secure. ye men of to-song-immersed-isra'al hear these words; vowelconsonants-stick-safe-yeahoshua of scattered-sown-nazareth, a man approved of tohwards among you by dynamics and wonders and signs, which tohwards did by him in the midst of you, as ye yourselves also know: him, being snatched by the determinate counsel and foreknowledge of tohwards, ye have taken, and by looks-di-vid hands have staked and slain: whom tohwards hath raised up, having loosed the labours of death: because it was not possible that he should be holden of it. for dude-david speaketh concerning him, i foresaw vowelconsonants-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 in hope: because thou wilt not leave my person in hades, neither wilt thou suffer thine dedicated one to see corruption. thou hast made known to me the ways of life; thou will make me full of joy with thy face-turnings. men and brethren, let me freely speak to you of the patriarch dude-david, that he is both dead and buried, and his sepulchre is with us to this day. therefore being a come-bringer, and knowing that tohwards had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up swimmer to sit on his throne; he seeing this before spake of the standing up of swimmer, that his person was not left in hades, neither his flesh did see corruption. this vowelconsonants-stick-safe-yeahoshua hath tohwards raised up, whereof we all are witnesses. therefore being by the right hand of tohwards exalted, and having received of the father the message-promise of the dedicated breathwind, he hath shed forth this, which ye now see and hear. for dude-david is not ascended into the namespaces: but he saith himself, vowelconsonants-ohyeah said to my mister, sit thou on my right hand, until i make thy foes thy footstool. therefore let all the house of to-song-immersed-isra'al know assuredly, that tohwards hath made the same vowelconsonants-stick-safe-yeahoshua, whom ye have staked, both mister and swimmer. now when they heard this, they were pricked in their heart, and said to stone-peter and to the rest of the sent-outs, men and brethren, what will we do? then stone-peter said to them, repent, and be immersed into the worldly one of you in the there-name of vowelconsonants-stick-safe-yeahoshua 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 betweeners, and to all that are afar off, even as many as vowelconsonants-ohyeah our tohwards will call. and with many other words did he witness and exhort, saying, secure 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 persons. and they continued stedfastly in the sent-outs' teaching and insightship, and in breaking of bread, and in crimings. and fear was upon every person: and many wonders and signs were done by the sent-outs. and all that hide-trained were together, and had all things common; 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 tohwards, and having favour with all the people. and vowelconsonants-ohyeah added to the called-out daily such as should be secure.

3

now stone-peter and vowel-camping-yeahoannan upped together into the temple at the hour of criming, being the ninth hour. and a certain man stopskip-lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called beautiful, to ask alms of them that entered into the temple; who seeing stone-peter and vowel-camping-yeahoannan about to go into the temple asked an alms. and stone-peter, fastening his eyes upon him with vowel-camping-yeahoannan, said, look on us. and he gave heed to them, expecting to receive something of them. then stone-peter said, silver and gold have i none; but such as i have give i thee: in the there-name of vowelconsonants-stick-safe-yeahoshua swimmer of scattered-sown-nazareth rise up and walk. and he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength. and he stopskip-leaping up stood, and walked, and entered with them into the temple, walking, and stopskip-leaping, and eye-well-eineopraising tohwards. and all the people saw him walking and eye-well-eineopraising tohwards: 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 stone-peter and vowel-camping-yeahoannan, all the people ran together to them in the porch that is called complete-solomon's, greatly wondering. and when stone-peter saw it, he answered to the people, ye men of to-song-immersed-isra'al why marvel ye at this? or why look ye so earnestly on us, as though by our own dynamic or dedication we had made this man to walk? the tohwards of their-wing-organ-abraham, and of laugh-iz'haq, and of heel-follow-jaqob, the tohwards of our fathers, hath given heavyweight his betweener vowelconsonants-stick-safe-yeahoshua; whom ye snatched up, and denied him in the presence of hair-spear-pilate, when he was determined to let him go. but ye denied the dedicated one and the right, and desired a murderer to be granted to you; and killed the president of life, whom tohwards hath raised from the dead; whereof we are witnesses. and his there-name through hide-training in his there-name hath made this man strong, whom ye see and know: yea, the hide-training which is by him hath given him this fixed soundness in the presence of you all. and now, brethren, i wot that through ignorance ye did it, as did also our governors. but those things, which tohwards before had shewed by the mouth of all his come-bringers, that 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 vowelconsonants-ohyeah. and he will send vowelconsonants-stick-safe-yeahoshua swimmer, which before was declared to you: whom the namespaces must receive until the times of restitution of all things, which tohwards hath spoken by the mouth of all his dedicated come-bringers since the world began. for extract-mose truly said to the fathers, a come-bringer will vowelconsonants-ohyeah your tohwards standing

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 person, which will not hear that come-bringer, will be destroyed from among the people. yea, and all the come-bringers from to-his-namethere-samu'al and those that follow after, as many as have spoken, have likewise foretold of these days. ye are betweeners of the come-bringers, and of the covenant which tohwards made with our fathers, saying to their-wing-organ-abraham, and in thy seed will all the kindreds of the land be happy. to you first tohwards, having raised up his betweener vowelconsonants-stick-safe-yeahoshua, sent him to first-pool you, in turning away into the worldly one of you from his looks-di-vidē.

4

and as they spake to the people, the darkener, and the captain of the temple, and the right-ones-sadducees, was upon them, being grieved that they taught the people, and declareed through vowelconsonants-stick-safe-yeahoshua the standing 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 hide-trained; 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-recounterss, and attractive-gracious-annas the high darkener and diligently-seek-vomit-ka-iafas, and vowel-camping-yeahoannan, and defense-man-alexander, and as many as were of the kindred of the high darkener were added together at cast-complete-jerusalem. and when they had set them in the midst, they asked, by what dynamic, or by what there-name, have ye done this? then stone-peter, filled with the dedicated breathwind, said to them, ye governors of the people, and elders of to-song-immersed-isra'al if we this day be examined of the good deed done to the impotent man, by what means he is made whole; be it known to you all, and to all the people of to-song-immersed-isra'al that by the there-name of vowelconsonants-stick-safe-yeahoshua swimmer of scattered-sown-nazareth, whom ye staked, whom tohwards 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 between-builders, which is become the head of the corner. neither is there stick-safety in any other: for there is none other there-name under namespaces given among men, whereby we must be secure. now when they saw the boldness of stone-peter and vowel-camping-yeahoannan, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with vowelconsonants-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 been done by them is manifest to all them that house-dwell in cast-complete-jerusalem; and we cannot deny it. but that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this there-name. and they called them, and directed them not to speak at all nor teach in the there-name of vowelconsonants-stick-safe-yeahoshua. but stone-peter and vowel-camping-yeahoannan answered and said to them, whether it be right in

the sight of tohwards to hearken to you more than to tohwards, 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, because of the people: for all men given heavyweight tohwards 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 tohwards with one accord, and said, mister, thou art tohwards, which hast made namespaces, and land, and the sea, and all that in them is: who by the mouth of thy worker dude-david hast said, why did the body-nations rage, and the people imagine vain things? the kings of the land stood up, and the governors were added together against vowelconsonants-ohyeah, and against his swimmer. for of a truth against thy dedicated betweener vowelconsonants-stick-safe-yeahoshua, whom thou hast swimming, both fugitive-freeman-herod and five-sea-pontius hair-spear-pilate, with the body-nations, and the people of to-song-immersed-isra'al were added together, for to do whatsoever thy hand and thy counsel determined before to be done. and now, mister, 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 there-name of thy dedicated betweener vowelconsonants-stick-safe-yeahoshua. and when they had self-crimeed, the place was shaken where they were assembled together; and they were all filled with the dedicated breathwind, and they spake the word of tohwards with boldness. and the multitude of them that hide-trained were of one heart and of one person: neither said any of them that ought of the things which he possessed was his own; but they had all things common. and with great dynamic gave the sent-outs witness of the standing up of vowelconsonants-ohyeah vowelconsonants-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 made to every man according as he had need. and add-increase-joses who by the sent-outs was surnamed bringer-child-barnabas, (which is, being translated, betweener of calling-upon-consolation,) a borrow-join-levite, and of the country of henna-cypress-cyprus, having land, sold it, and brought the money, and laid it at the sent-outs' feet.

5

but a certain man there-named vowel-camping-ananiyah, with sapphire-clear-sapphira his woman, sold a possession, and kept back part of the price, his woman also being privy to it, and brought a certain part, and laid it at the sent-outs' feet. but stone-peter said, vowel-camping-ananiyah, why hath opposition 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 tohwards. and vowel-camping-ananiyah hearing these words fell down, and gave up the breathwind: and great fear came on all them

that heard these things. and the young men arose, wound him up, and carried him out, and buried him. and it was about the space of three hours after, when his woman, not knowing what was done, came in. and stone-peter answered to her, tell me whether ye sold the land for so much? and she said, yea, for so much. then stone-peter said to her, how is it that ye have agreed together to tempt breathwind of vowel-consonants-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 fear was upon all the called-out, and upon as many as heard these things. and by the hands of the sent-outs were many signs and wonders wrought among the people; (and they were all with one accord in complete-solomon's porch. and of the rest durst no man join himself to them: but the people magnified them. and hide-trainers were the more added to vowelconsonants-ohyeah, multitudes both of men and women.) inasmuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of stone-peter passing by might overshadow some of them. there came also a multitude out of the cities round about to cast-complete-jerusalem, bringing sick folks, and them which were vexed with 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 right-ones-sadducees,) and were filled with indignation, and laid their hands on the sent-outs, and put them in the common prison. but the messenger of vowelconsonants-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 senate of betweeners of to-song-immersed-isra'el 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 feared the people, lest they should have been stoned. and when they had brought them, they set them before the council: and the high darkener asked them, saying, did not we straitly direct you that ye should not teach in this there-name? and, behold, ye have filled cast-complete-jerusalem with your teaching, and intend to bring this man's blood upon us. then stone-peter and the other sent-outs answered and said, we ought to obey towards rather than men. the tohwads of our fathers raised up vowelconsonants-stick-safe-yeahoshua, whom ye slew and hanged on a tree. him hath tohwads exalted with his right hand to be a president and a securer, for to give repentance to to-song-immersed-isra'el and out-of-townedness of misses. and we are his witnesses of these things; and so is also the dedicated breathwind, whom tohwads

hath given to them that obey him. when they heard that, they were cut to the heart, and took counsel to slay them. then stood there up one in the council, a split-spread-persian, there-named my-detox-camel-to-gamali'al, a doctor of the drops-of-teaching-tora 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 to-song-immersed-isra'el take heed to yourselves what ye intend to do as touching these men. for before these days rose up flowing-as-water-theudas, cheering himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought. after this man rose up hand-know-judas of rolling-galilee in the days of the taxing, and drew away much people after him: he also perished; and all, even as many as obeyed him, were dispersed. and now i say to you, refrain from these men, and let them alone: for if this counsel or this doing be of men, it will come to nought: but if it be of tohwads, ye cannot overthrow it; lest haply ye be found even to fight against tohwads. 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 there-name of vowelconsonants-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 there-name. and daily in the temple, and in into the worldly house, they stained not to teach and inform about vowelconsonants-stick-safe-yeahoshua swimmer.

6

and in those days, when the number of the learners was multiplied, there arose a murmuring of the mud-dove-ionic-greecens against the cross-over-hebrews, because their widows were neglected in the daily ministration. then the twelve called the multitude of the learners to them, and said, it is not reason that we should leave the word of tohwads, and work tables. wherefore, brethren, look ye out among you seven men of honest report, full of the dedicated breathwind and wisdom, whom we may appoint over this business. but we will give ourselves continually to criming, and to the immersing of the word. and the saying pleased the whole multitude: and they chose crown-stephen, a man full of hide-training and of the dedicated breathwind, and love-horses-philip, and before-choir-prochorus, and victory-man-nicanor, and value-honor-timon, and permanent-abide-parmenas, and victory-people-nicolas a come-from-somewhere-else-proselyte of opposite-hold-antioch: whom they set before the sent-outs: and when they had self-crimeed, they laid their hands on them. and the word of tohwads increased; and the number of the learners multiplied in cast-complete-jerusalem greatly; and a great in-sight of the darkener were hearing to the hide-training. and crown-stephen, full of hide-training and dynamic, did great wonders and signs among the people. then there arose certain of the come-together-synagogue, which is called the come-together-synagogue of the libertines, and social-clout-cyrenians, and defense-man-alexandrians, and of them of roll-cilicia and of heal-sorrow-asia, disputing with crown-stephen. and they were not able to resist the wisdom and breathwind by which he spake. then they suborned men, which said, we have heard him speak blasphemous words against extract-mose, and against tohwads. and they stirred up the peo-

ple, and the elders, and the scroll-recounters, and was 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-tora for we have heard him say, that this vowelconsonants-stick-safe-yeahoshua of scattered-sown-nazareth will destroy this place, and will change the customs which extract-mose snatched us. and all that sat in the council, looking stedfastly on him, saw his face-turnings as it had been the face-turnings of an messenger.

7

then said the high darkener are these things so? and he said, men, brethren, and fathers, hearken; the to-hwards of heavyweight was seen by our father their-wing-organ-abraham, when he was in high-rivers-mesopotamia-aram-naharim, before he seated in hole-haran, and said to him, get thee out of thy country, and from thy kindred, and come into the land which i will shew thee. then came he out of the land of the as-breast-genies-kasidim, and seated in hole-haran: and from thence, when his father was dead, he removed him into this land, wherein ye now house-dwell. and he gave him none inheritance in it, no, not so much as to 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 betweenner. and to-hwards 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 looks-di-vidé four hundred years. and the nation to whom they will be in work will i critical, said to-hwards: and after that will they come forth, and work me in this place. and he gave him the covenant of write-circumcision: and so their-wing-organ-abraham begat laugh-iz'haq, and write-circumcised him the eighth day; and laugh-iz'haq begat heel-follow-jaqob; and heel-follow-jaqob begat the twelve patriarchs. and the patriarchs, moved with envy, sold add-increase-josef into narrows-develop-egypt: but to-hwards was with him, and snatched him out of all his afflictions, and gave him favour and wisdom in the sight of big-house-fuhreroth king of narrows-develop-egypt; and he made him governor over narrows-develop-egypt and all his house. now there came a dearth over all the land of narrows-develop-egypt and nest-buy-kanaan, and great affliction: and our fathers found no sustenance. but when heel-follow-jaqob heard that there was corn in narrows-develop-egypt, he sent out our fathers first. and at the second time add-increase-josef was made known to his brethren; and add-increase-josef's kindred was made known to big-house-fuhreroth then sent add-increase-josef, and called his father heel-follow-jaqob to him, and all his kindred, seventy-five persons. so heel-follow-jaqob went down into narrows-develop-egypt, and died, he, and our fathers, and were carried over into shoulder-sychem, and laid in the sepulchre that their-wing-organ-abraham bought for a out-of-townment-sum of the betweenners of donkey-serious-hamor the father of shoulder-sychem. but when the time of the message-promise drew nigh, which to-hwards had sworn to their-wing-organ-abraham, the people grew and multiplied in narrows-develop-egypt, till his in-sight king arose, which knew not add-increase-josef. the same dealt subtly with our kindred, and looks-di-vidé entreated our fathers, so that they cast out their young betweenners, to the finish they might not live. in

which time extract-mose was born, and was exceeding fair, and nourished up in his father's house three months: and when he was cast out, pharaoh's daughter took him up, and nourished him for her own betweenner and extract-mose was learned in all the wisdom of the narrows-develop-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 betweenners of to-song-immersed-isra'al and seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the narrows-develop-egyptian: for he supposed his brethren would have understood how that to-hwards by his hand would snatch 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 made thee a governor and a critical over us? wilt thou kill me, as thou diddest the narrows-develop-egyptian yesterday? then fled extract-mose at this saying, and was a stranger in the land of discuss-court-midian, where he begat two betweenners. and when forty years were expired, there was seen by him in the word-desert of mountain bush-sinai an messenger of vowelconsonants-ohyeah in a flame of fire in a bush. when extract-mose saw it, he wondered at the sight: and as he drew near to behold it, the voice of vowelconsonants-ohyeah came to him, saying, i am the to-hwards of thy fathers, the to-hwards of their-wing-organ-abraham, and the to-hwards of laugh-iz'haq, and the to-hwards of heel-follow-jaqob. then extract-mose trembled, and durst not behold. then said vowelconsonants-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 narrows-develop-egypt, and i have heard their groaning, and am come down to snatch them. and now come, i will send thee into narrows-develop-egypt. this extract-mose whom they refused, saying, who made thee a governor and a critical? the same did to-hwards send to be a governor and a snatcher by the hand of the messenger which was seen by him in the bush. he brought them out, after that he had shewed wonders and signs in the land of narrows-develop-egypt, and in the finish sea, and in the word-desert forty years. this is that extract-mose, which said to betweenners of to-song-immersed-isra'al a come-bringer will vowelconsonants-ohyeah your to-hwards standing up to you of your brethren, like to me; him will ye hear. this is he, that was in the called-out in the word-desert with the messenger which spake to him in the mountain bush-sinai, and with our fathers: who received the lively words to give to us: to whom our fathers would not obey, but thrust him from them, and in their hearts turned back again into narrows-develop-egypt, saying to gather-cabinet-aaron, make us to-hwards to go before us: for as for this extract-mose, which brought us out of the land of narrows-develop-egypt, we wot not what is become of him. and they made a calf in those days, and onuped butcher to the ideal-image-idol, and rejoiced in the doings of their own hands. then to-hwards turned, and gave them up to bow the army of namespaces; as it is written in the book of the come-bringers, o ye house of to-song-immersed-isra'al have ye onuped to me slain animals and butchers by the space of forty years in the word-desert? yea, ye took up the tent of king-moloch, and the star of your to-hwards saturn-remphan, figures which ye made to bow them: and i will carry

you away beyond in-mix-fade-babel. our fathers had the tent of witness in the word-desert, as he had appointed, speaking to extract-mose, that he should make it according to the fashion that he had seen. which also our fathers that came after brought in with vowelconsonants-stick-safe-yeahoshua into the possession of the body-nations, whom towards drave out before the face-turnings of our fathers, to the days of dudedavid; who found favour before towards, and desired to find a tent for the towards of heel-follow-jaqob. but complete-solomon between-built him an house. howbeit the most upon house-dwellesh not in temples made with hands; as saith the come-bringer, namespaces is my throne, and land is my footstool: what house will ye between-build me? saith vowelconsonants-ohyeah: or what is the place of my rest? hath not my hand made all these things? ye stiffnecked and foreskinned in heart and ears, ye do always resist the dedicated breathwind: as your fathers did, so do ye. which of the come-bringers have not your fathers persecuted? and they have slain them which shewed before of the coming of the right one; of whom ye have been now the betrayers and murderers: who have received the drops-of-teaching-tora 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 steadfastly into namespaces, and saw the heavyweight of towards, and vowelconsonants-stick-safe-yeahoshua standing on the right hand of towards, and said, behold, i see the namespaces opened, and the betweeneer of man standing on the right hand of towards. then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose there-name was ask-saul. and they stoned crown-stephen, calling upon towards, and saying, mister vowelconsonants-stick-safe-yeahoshua, receive my breathwind. and he pool-kneeled down, and cried with a loud voice, mister, name-there not this miss to their charge. and when he had said this, he fell asleep.

8

and ask-saul was consenting to his death. and at that time there was a great persecution against the called-out which was at cast-complete-jerusalem; and they were all scattered abroad throughout the regions of hand-know-judaea and keep-samaria, except the sent-outs. and devout men carried crown-stephen to his burial, and made great stopskip-lamentation over him. as for ask-saul, he made 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 informing the word. then love-horses-philip went down to the city of keep-samaria, and declared swimmer to them. and the people with one accord gave heed to those things which love-horses-philip spake, hearing and seeing the signs which he did. for 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 hear-simon, which beforetime in the same city used sorcery, and bewitched the people of keep-samaria, giving out that himself was some great one: to whom they all gave heed, from the least to the greatest, say-

ing, this man is the great dynamic of towards. and to him they had regard, because that of long time he had bewitched them with sorceries. but when they hide-trained love-horses-philip informing about the things concerning the kingdom of towards, and the there-name of vowelconsonants-stick-safe-yeahoshua swimmer, they were immersed, both men and women. then hear-simon himself hide-trained also: and when he was immersed, he continued with love-horses-philip, and wondered, beholding the signs and signs which were done. now when the sent-outs which were at cast-complete-jerusalem heard that keep-samaria had received the word of towards, they sent to them stone-peter and vowel-camping-yeahoanna: who, when they were come down, self-crimeed 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 there-name of vowelconsonants-ohyeah vowelconsonants-stick-safe-yeahoshua.) then laid they their hands on them, and they received the dedicated breathwind. and when hear-simon saw that through name-thereing on of the sent-outs' hands the dedicated breathwind was given, he onuped them money, saying, give me also this dynamic, that on whomsoever i name-there hands, he may receive the dedicated breathwind. but stone-peter said to him, thy money perish with thee, because thou hast thought that the gift of towards may be purchased with money. thou hast neither part nor cover-lot in this matter: for thy heart is not right in the sight of towards. repent therefore of this thy looks-di-videness, and self-crime towards, if perhaps the thought of thine heart may be out-of-towned thee. for i perceive that thou art in the gall of bitterness, and in the bond of noisomeness. then answered hear-simon, and said, self-crime ye to vowelconsonants-ohyeah for me, that none of these things which ye have spoken come upon me. and they, when they had testified and declared the word of vowelconsonants-ohyeah, returned to cast-complete-jerusalem, and informed in many villages of the keep-samaritans. and the messenger of vowelconsonants-ohyeah spake to love-horses-philip, saying, arise, and go toward the south to the way that goeth down from cast-complete-jerusalem to courage-goat-geca, which is word-desert. and he arose and went: and, behold, a man of cush-spindle-ethiopia, an eunuch of great authority under queen-candace queen of the cush-spindle-ethiopians, who had the charge of all her treasure, and had come to cast-complete-jerusalem for to bow, was returning, and sitting in his chariot read yeah-stick-safe-jesaiah the come-bringer. then breathwind said to love-horses-philip, go near, and join thyself to this chariot. and love-horses-philip ran thither to him, and heard him read the come-bringer yeah-stick-safe-jesaiah, and said, understandest thou what thou readest? and he said, how can i, except some man should guide me? and he desired love-horses-philip that he would up and sit with him. the place of the writing which he read was this, he was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: in his humiliation his criterion was turned aside: and who will declare his generation? for his life is taken from the land. and the eunuch answered love-horses-philip, and said, i self-crime thee, of whom speaketh the come-bringer this? of himself, or of some other man? then love-horses-philip opened his mouth, and began at the same writing, and declared to him vowelconsonants-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 love-horses-philip said, if thou hide-trainst with all thine heart, thou mayest. and he answered and said, i hide-train that vowelconsonants-stick-safe-yeahoshua swimmer is betweener of tohwards. and he directed the chariot to stand still: and they went down both into the water, both love-horses-philip and the eunuch; and he immersed him. and when they were up out of the water, breathwind of vowelconsonants-ohyeah caught away love-horses-philip, that the eunuch saw him no more: and he went on his way rejoicing. but love-horses-philip was found at fire-plunder-azotus: and passing through he declared in all the cities, till he came to kaiser-caesarea.

9

and ask-saul, yet breathing out threatenings and slaughter against the learners of vowelconsonants-ohyeah, went to the high darkener and desired of him letters to quiet-bag-damasqus to the come-together-synagogues, that if he found any of this way, whether they were men or women, he might bring them bound to cast-complete-jerusalem. and as he journeyed, he came near quiet-bag-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, ask-saul, ask-saul, why persecutest thou me? and he said, who art thou, mister? and vowelconsonants-ohyeah said, i am vowelconsonants-stick-safe-yeahoshua whom thou persecutest: it is hard for thee to kick against the pricks. and he trembling and blown away said, mister, what wilt thou have me to do? and vowelconsonants-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 ask-saul arose from the land; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into quiet-bag-damasqus. and he was three days without sight, and neither did eat nor drink. and there was a certain learner at quiet-bag-damasqus, there-named vowel-camping-ananiyeah; and to him said vowelconsonants-ohyeah in a vision, vowel-camping-ananiyeah. and he said, behold, i am here, mister. and vowelconsonants-ohyeah said to him, arise, and go into the street which is called straight, and enquire in the house of hand-know-judas for one called ask-saul, of cypruss-cedar-tarsus: for, behold, he self-crimeeth, and hath seen in a vision a man there-named vowel-camping-ananiyeah coming in, and putting his hand on him, that he might receive his sight. then vowel-camping-ananiyeah answered, mister, i have heard by many of this man, how much looks-di-vid he hath done to thy dedicated at cast-complete-jerusalem: and here he hath authority from the chief darkener to bind all that call on thy there-name. but vowelconsonants-ohyeah said to him, go thy way: for he is a chosen tool to me, to bear my there-name before the body-nations, and kings, and betweeners of to-song-immersed-isra'el for i will shew him how great things he must suffer for my there-name's sake. and vowel-camping-ananiyeah went his way, and entered into the house; and putting his hands on him said, brother ask-saul, vowelconsonants-ohyeah, even vowelconsonants-stick-safe-yeahoshua, that was seen by 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 been scales: and he received sight forthwith, and arose, and was immersed. and when he had received meat, he was strengthened. then was ask-saul certain days with the learners which were at quiet-bag-damasqus. and straightway he declared swimmer in the come-together-synagogues, that he is betweener of tohwards. but all that heard him were amazed, and said; is not this he that destroyed them which called on this there-name in cast-complete-jerusalem, and came hither for that intent, that he might bring them bound to the chief darkener? but ask-saul increased the more in strength, and confounded the vowel-acknowledge-yeahodim which seated at quiet-bag-damasqus, proving that this is very swimmer. and after that many days were fulfilled, the vowel-acknowledge-yeahodim took counsel to kill him: but their name-thereing await was known of ask-saul. and they watched the gates day and night to kill him. then the learners took him by night, and let him down by the wall in a basket. and when ask-saul was come to cast-complete-jerusalem, he assayed to join himself to the learners: but they were all afraid of him, and hide-trained not that he was a learner. but bringer-child-barnabas took him, and brought him to the sent-outs, and declared to them how he had seen vowelconsonants-ohyeah in the way, and that he had spoken to him, and how he had declared boldly at quiet-bag-damasqus in the there-name of vowelconsonants-stick-safe-yeahoshua. and he was with them coming in and going out at cast-complete-jerusalem. and he spake boldly in the there-name of vowelconsonants-ohyeah vowelconsonants-stick-safe-yeahoshua, and disputed against the mud-dove-ionic-greecens: but they went about to slay him. which when the brethren knew, they brought him down to kaiser-caesarea, and sent him forth to cypruss-cedar-tarsus. then had the called-outs rest throughout all hand-know-judea and rolling-galilee and keep-samaria, and were edified; and walking in the fear of vowelconsonants-ohyeah, and in the comfort of the dedicated breathwind, were multiplied. and it came to pass, as stone-peter passed throughout all quarters, he came down also to the dedicated which seated at frozen-hail-lydda. and there he found a certain man there-named body-dweller-aeneas, which had kept his bed eight years, and was paralysed. and stone-peter said to him, body-dweller-aeneas, vowelconsonants-stick-safe-yeahoshua swimmer maketh thee whole: arise, and make thy bed. and he arose immediately. and all that seated at frozen-hail-lydda and sing-watch-saron saw him, and turned to vowelconsonants-ohyeah. now there was at beauty-joppa a certain learner there-named gazelle-tabita, which by translation is called gazelle-dorcas: this woman was full of good doings and almsdeeds which she did. and it came to pass in those days, that she was sick, and died: whom when they had washed, they laid her in an upper room. and forasmuch as frozen-hail-lydda was nigh to beauty-joppa, and the learners had heard that stone-peter was there, they sent to him two men, desiring him that he would not delay to come to them. then stone-peter arose and went with them. when he was come, they brought him into the upper room: and all the widows stood by him weeping, and shewing the coats and garments which gazelle-dorcas made, while she was with them. but stone-peter put them all forth, and pool-kneeled down, and self-crimeed; and turning him to the body said, gazelle-tabita, arise. and she opened her eyes: and when she saw stone-peter, she sat up. and he gave her his hand, and lifted her up, and when he had

called the dedicated and widows, presented her alive. and it was known throughout all beauty-joppa; and many hide-trained in vowelconsonants-ohyeah. and it came to pass, that he tarried many days in beauty-joppa with one hear-simon a tanner.

10

there was a certain man in kaiser-caesarea called horn-cornelius, a over-hundred-centurion of the band called the young-italian band, a devout man, and one that feared tohwards with all his house, which gave much alms to the people, and self-crimeed to tohwards alway. he saw in a vision evidently about the ninth hour of the day an messenger of tohwards coming in to him, and saying to him, horn-cornelius. and when he looked on him, he was afraid, and said, what is it, mister? and he said to him, thy crimings and thine alms are up for a memorial before tohwards. and now send men to beauty-joppa, and call for one hear-simon, whose surname is stone-peter: he lodgeth with one hear-simon a tanner, whose house is by the sea side: he will tell thee what thou oughtest to do. and when the messenger which spake to horn-cornelius was departed, he called two of his household workers, and a devout soldier of them that waited on him continually; and when he had declared all these things to them, he sent them to beauty-joppa. on the morrow, as they went on their journey, and drew nigh to the city, stone-peter upped upon the housetop to self-crime about the sixth hour: and he became very hungry, and would have eaten: but while they made ready, he fell into a trance, and saw namespaces opened, and a certain tool descending upon him, as it had been a great sheet knit at the four corners, and let down to the land: wherein were all manner of fourfooted animals of the land, and animal of the fields, and insects, and birds of the air. and there came a voice to him, rise, stone-peter; kill, and eat. but stone-peter said, not so, mister; for i have to world not eaten any thing that is common or stained. and the voice spake to him again the second time, what tohwards hath out-of-towned, that call not thou common. this was done thrice: and the tool was received up again into namespaces. now while stone-peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from horn-cornelius had made enquiry for hear-simon's house, and stood before the gate, and called, and asked whether hear-simon, which was surnamed stone-peter, were lodged there. while stone-peter thought on the vision, breathwind said to him, behold, three men seek thee. arise therefore, and get thee down, and go with them, doubting nothing: for i have sent them. then stone-peter went down to the men which were sent to him from horn-cornelius; and said, behold, i am he whom ye seek: what is the cause wherefore ye are come? and they said, horn-cornelius the over-hundred-centurion, a right man, and one that feareth tohwards, and of good report among all the nation of the vowel-acknowledge-yeahodim was warned from tohwards 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 stone-peter went away with them, and certain brethren from beauty-joppa accompanied him. and the morrow after they entered into kaiser-caesarea. and horn-cornelius waited for them, and he had called together his kinsmen and near in-sights. and as stone-peter was coming in, horn-cornelius met him, and fell down at his feet, and bowed him. but stone-

peter took him up, saying, stand up; i myself also am a man. and as he talked with him, he went in, and found many that were come together. and he said to them, ye know how that it is an unlawful thing for a man that is a vowel-acknowledge-yeahode to keep in-sight, or come to one of his in-sight nation; but tohwards hath shewed me that i should not call any man common 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 horn-cornelius said, four days ago i was fasting until this hour; and at the ninth hour i self-crimeed in my house, and, behold, a man stood before me in bright clothing, and said, horn-cornelius, thy criming is heard, and thine alms are had in remembrance in the sight of tohwards. send therefore to beauty-joppa, and call either hear-simon, whose surname is stone-peter; he is lodged in the house of one hear-simon a tanner by the sea side: who, when he cometh, will speak to thee. immediately therefore i sent to thee; and thou hast well done that thou art come. now therefore are we all here present before tohwards, to hear all things that are directed thee of tohwards. then stone-peter opened his mouth, and said, of a truth i perceive that tohwards is no respecter of persons: but in into the worldly nation he that feareth him, and doingeth being right, is accepted with him. the word which tohwards sent to betweeners of to-song-immersed-isra'el informing about completeness by vowelconsonants-stick-safe-yeahoshua swimmer: (he is mister of all:) that word, i say, ye know, which was published throughout all hand-know-judaea, and began from rolling-galilee, after the immersing which vowel-camping-yeahoannan declared; how tohwards swimming vowelconsonants-stick-safe-yeahoshua of scattered-sown-nazareth with the dedicated breathwind and with dynamic: who went about doing good, and healing all that were oppressed of the opposition; for tohwards was with him. and we are witnesses of all things which he did both in the land of the vowel-acknowledge-yeahodim and in cast-complete-jerusalem; whom they slew and hanged on a tree: him tohwards raised up the third day, and shewed him openly; not to all the people, but to witnesses chosen before tohwards, 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 tohwards to be the critical of quick and dead. to him give all the come-bringers witness, that through his there-name whosoever hide-trainth in him will receive remission of misses. while stone-peter yet spake these words, the dedicated breathwind fell on all them which heard the word. and they of the write-circumcision which hide-trained were blown away, as many as came with stone-peter, because that on the body-nations also was poured out the gift of the dedicated breathwind. for they heard them speak multiple languages, and magnify tohwards. then answered stone-peter, can any man forbid water, that these should not be immersed, which have received the dedicated breathwind as well as we? and he directed them to be immersed in the there-name of vowelconsonants-ohyeah. then self-crimeed they him to tarry certain days.

11

and the sent-outs and brethren that were in hand-know-judaea heard that the body-nations had also received the word of tohwards. and when stone-peter

was up to cast-complete-jerusalem, they that were of the write-circumcision contended with him, saying, thou wentest in to men foreskinned, and didst eat with them. but stone-peter rehearsed the matter from the heading, and expounded it by order to them, saying, i was in the city of beauty-joppa self-crimeing: and in a trance i saw a vision, a certain tool descend, as it had been a great sheet, let down from namespaces by four corners; and it came even to me: upon the which when i had fastened mine eyes, i considered, and saw 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, stone-peter; slay and eat. but i said, not so, mister: for nothing common or stained hath at any time entered into my mouth. but the voice answered me again from namespaces, what towards hath out-of-towned, that call not thou common. and this was done three times: and all were drawn up again into namespaces. and, behold, immediately there were three men already come to the house where i was, sent from kaiser-caesarea to me. and breathwind bade me go with them, nothing doubting. moreover these six brethren accompanied me, and we entered into the man's house: and he shewed us how he had seen an messenger in his house, which stood and said to him, send men to beauty-joppa, and call for hear-simon, whose surname is stone-peter; who will tell thee words, whereby thou and all thy house will be secure. and as i began to speak, the dedicated breathwind fell on them, as on us at the heading. then remembered i the word of vowelconsonants-ohyeah, how that he said, vowel-camping-yea-hoannan indeed immersed with water; but ye will be immersed with the dedicated breathwind. forasmuch then as towards gave them the like gift as he did to us, who hide-trained in vowelconsonants-ohyeah vowelconsonants-stick-safe-yeahoshua swimmer; what was i, that i could oppose towards? when they heard these things, they held their completeness, and given heavyweight towards, saying, then hath towards also to the body-nations granted repentance to life. now they which were scattered abroad upon the persecution that arose about crown-stephen travelled as far as dark-red-phenice, and henna-cypress-cyprus, and opposite-hold-antioch, declaring the word to none but to the vowel-acknowledge-yeahodim only. and some of them were men of henna-cypress-cyprus and social-clout-cyrene, which, when they were come to opposite-hold-antioch, spake to the mud-dove-ionic-grecens, informing about vowelconsonants-ohyeah vowelconsonants-stick-safe-yeahoshua. and the hand of vowelconsonants-ohyeah was with them: and a great number hide-trained, and turned to vowelconsonants-ohyeah. then tidings of these things came to the ears of the called-out which was in cast-complete-jerusalem: and they sent forth bringer-child-barnabas, that he should go as far as opposite-hold-antioch. who, when he came, and had seen the camping of towards, was glad, and exhorted them all, that with purpose of heart they would cleave to vowelconsonants-ohyeah. for he was a good man, and full of the dedicated breathwind and of hide-training: and much people was added to vowelconsonants-ohyeah. then departed bringer-child-barnabas to cypress-cedar-tarsus, for to seek ask-saul: and when he had found him, he brought him to opposite-hold-antioch. and it came to pass, that a whole year they assembled themselves with the called-out, and taught much people. and the learners were called swimmerians first in opposite-hold-antioch. and in these days came come-bringers from cast-complete-

jerusalem to opposite-hold-antioch. and there stood up one of them there-named locust-father-joy-agabus, and signified by breathwind that there should be great dearth throughout all the inhabited world: which came to pass in the days of crippled-claudius kaiser then the learners, into the worldly man according to his ability, determined to send relief to the brethren which seated in hand-know-judaea: which also they did, and sent it to the elders by the hands of bringer-child-barnabas and ask-saul.

12

now about that time fugitive-freeman-herod the king stretched forth his hands to vex certain of the called-out. and he killed heel-follow-jaqob the brother of vowel-camping-yea-hoannan with the sword. and because he saw it was good in the eyes of the vowel-acknowledge-yeahodim he proceeded further to take stone-peter also. (then were the days of matzas.) and when he had apprehended him, he put him in prison, and snatched him to four quaternions of soldiers to keep him; intending after easter to bring him forth to the people. stone-peter therefore was kept in prison: but criming was made without ceasing of the called-out to towards for him. and when fugitive-freeman-herod would have brought him forth, the same night stone-peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison. and, behold, the messenger of vowelconsonants-ohyeah was upon him, and a light shined in the prison: and he smote stone-peter on the side, and raised him up, saying, arise up quickly, and his chains fell off from his hands. and the messenger said to him, gird thyself, and bind on thy sandals. and so he did. and he saith to him, cast thy garment about thee, and follow me. and he went out, and followed him; and wist not that it was true which was done by the messenger; but thought he saw a vision. when they were past the first and the second ward, they came to the iron gate that leadeth to the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the messenger departed from him. and when stone-peter was come to himself, he said, now i know of a surety, that vowelconsonants-ohyeah hath sent his messenger, and hath snatched me out of the hand of fugitive-freeman-herod and from all the expectation of the people of the vowel-acknowledge-yeahodim and when he had considered the thing, he came to the house of bitter-merry-miriam the mother of vowel-camping-yea-hoannan, whose surname was hammer-polite-mark where many were added together self-crimeing. and as stone-peter knocked at the door of the gate, a damsel came to hearken, there-named rose-rhoda. and when she knew stone-peter's voice, she opened not the gate for gladness, but ran in, and told how stone-peter stood before the gate. and they said to her, thou art mad. but she constantly affirmed that it was even so. then said they, it is his messenger. but stone-peter continued knocking: and when they had opened the door, and saw him, they were blown away. but he, beckoning to them with the hand to hold their completeness, declared to them how vowelconsonants-ohyeah had brought him out of the prison. and he said, go shew these things to heel-follow-jaqob, 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 stone-peter. and when

fugitive-freeman-herod had sought for him, and found him not, he examined the keepers, and directed that they should be put to death. and he went down from hand-know-judaea to kaiser-caesarea, and there abode. and fugitive-freeman-herod was highly displeased with them of narrow-develop-zur and side-by-side-sidon: but they came with one accord to him, and, having made blastus the king's chamberlain their in-sight, desired completeness; because their country was nourished by the king's country. and upon a set day fugitive-freeman-herod arrayed in royal apparel, sat upon his throne, and made an oration to them. and the people gave a shout, saying, it is the voice of a towards, and not of a man. and immediately the messenger of vowelconsonants-ohyeah smote him, because he gave not towards the heavyweight: and he was eaten of worms, and gave up the breathwind. but the word of towards grew and multiplied. and bringer-child-barnabas and ask-saul returned from cast-complete-jerusalem, when they had fulfilled their immersing, and took with them vowel-camping-yeahoannan, whose surname was hammer-polite-mark

13

now there were in the called-out that was at opposite-hold-antioch certain come-bringers and teachers; as bringer-child-barnabas, and hear-home-simeon that was called black-niger, and light-lucius of social-clout-cyrene, and comfort-manaen, which had been upped with fugitive-freeman-herod the four-rule-tetrarch, and ask-saul. as they was immersed to vowelconsonants-ohyeah, and fasted, the dedicated breathwind said, separate me bringer-child-barnabas and ask-saul for the doing whereunto i have called them. and when they had fasted and self-crimeed, and laid their hands on them, they sent them away. so they, being sent forth by the dedicated breathwind, departed to white-light-seleucia; and from thence they sailed to henna-cypress-cyprus. and when they were at send-salahmis, they declared the word of towards in the come-together-synagogues of the vowel-acknowledge-yeahodim and they had also vowel-camping-yeahoannan to their immerser. and when they had gone through the isle to foam-paphos, they found a certain sorcerer, a false come-bringer, a vowel-acknowledge-yeahode whose there-name was son-of-vowel-safe-baryeahoshua: which was with the deputy of the country, sergius small-paulus, a prudent man; who called for bringer-child-barnabas and ask-saul, and desired to hear the word of towards. but wise-elymas the sorcerer (for so is his there-name by translateation) withstood them, seeking to turn away the deputy from the hide-training. then ask-saul, (who also is called small-paul,) filled with the dedicated breathwind, set his eyes on him. and said, o full of all subtilty and all break-visual, thou betweenner of the opposition, thou enemy of all being right, wilt thou not cease to pervert the right ways of vowelconsonants-ohyeah? and now, behold, the hand of vowelconsonants-ohyeah is upon thee, and thou will be blind, not seeing the sun for a season. and immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand. then the deputy, when he saw what was done, hide-trained, being blown away at the teaching of vowelconsonants-ohyeah. now when small-paul and his in-sight loosed from foam-paphos, they came to capital-perga in all-branches-pamphylia: and vowel-camping-yeahoannan departing from them returned to

cast-complete-jerusalem. but when they departed from capital-perga, they came to opposite-hold-antioch in meadows-pisidia, and went into the come-together-synagogue on the settling day, and sat down. and after the reading of the drops-of-teaching-tora and the come-bringers the governors of the come-together-synagogue sent to them, saying, ye men and brethren, if ye have any word of exhortation for the people, say on. then small-paul stood up, and beckoning with his hand said, men of to-song-immersed-isra'al and ye that fear towards, give audience, the towards of this people of to-song-immersed-isra'al chose our fathers, and exalted the people when they seated as strangers in the land of narrows-develop-egypt, and with an high arm brought he them out of it. and about the time of forty years suffered he their manners in the world-desert. and when he had destroyed seven nations in the land of nest-buy-kanaan, he divided their land to them by cover-lot and after that he gave to them criterion-judges about the space of four hundred and fifty years, until to-his-namethere-samu'al the come-bringer. and afterward they desired a king: and towards gave to them ask-saul betweenner of ring-tinkle-qish a man of the branch of righthand-child-benjamin, by the space of forty years. and when he had removed him, he raised up to them dude-david to be their king; to whom also he gave their witness, and said, i have found dude-david betweenner of safe-jesse, a man after mine own heart, which will fulfil all my will. of this man's seed hath towards according to his message-promise raised to to-song-immersed-isra'al a securer, vowelconsonants-stick-safe-yeahoshua: when vowel-camping-yeahoannan had first declared before his coming the immersing of repentance to all the people of to-song-immersed-isra'al and as vowel-camping-yeahoannan 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, betweenners of the stock of their-wing-organ-abraham, and whosoever among you feareth towards, to you is the word of this stick-safety sent. for they that house-dwell at cast-complete-jerusalem, and their governors, because they knew him not, nor yet the voices of the come-bringers which are read into the worldly settling day, they have fulfilled them in condemning him. and though they found no cause of death in him, yet desired they hair-spear-pilate that he should be slain. and when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. but towards raised him from the dead: and he was seen many days of them which upped with him from rolling-galilee to cast-complete-jerusalem, who are his witnesses to the people. and we inform you, how that the message-promise which was made to the fathers, towards hath fulfilled the same to us their betweenners, in that he hath raised up vowelconsonants-stick-safe-yeahoshua again; as it is also written in the second pruning, thou art my betweenner this day have i begotten thee. and as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, i will give you the sure wombings of dude-david. wherefore he saith also in his in-sight pruning, don't suffer thine dedicated one to see corruption. for dude-david, after he had worked his own generation by the will of towards, fell on sleep, and was laid to his fathers, and saw corruption: but he, whom towards 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 hide-train are rightified from all things, from which ye could not be rightified by the drops-of-teaching-tora of extract-mose. 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 hide-train, though a man declare it to you. and when the vowel-acknowledge-yeahodim were gone out of the come-together-synagogue, the body-nations besought that these words might be declared to them the next settling. now when the assembly was hatchd, many of the vowel-acknowledge-yeahodim and religious come-from-somewhere-else-proselytes followed small-paul and bringer-child-barnabas: who, speaking to them, persuaded them to continue in the camping of tohwards. and the next settling day came almost the whole city together to hear the word of tohwards. but when the vowel-acknowledge-yeahodim saw the multitudes, they were filled with envy, and spake against those things which were spoken by small-paul, contradicting and blaspheming. then small-paul and bringer-child-barnabas waxed bold, and said, it was necessary that the word of tohwards should first have 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 vowelconsonants-ohyeah directed us, saying, i have set thee to be a light of the body-nations, that thou shouldst be for stick-safety to the ends of the land. and when the body-nations heard this, they were glad, and given heavyweight the word of vowelconsonants-ohyeah: and as many as were ordained to into the world life hide-trained. and the word of vowelconsonants-ohyeah was published throughout all the region. but the vowel-acknowledge-yeahodim stirred up the devout and honourable women, and the chief men of the city, and raised persecution against small-paul and bringer-child-barnabas, and expelled them out of their coasts. but they shook off the dust of their feet against them, and came to image-icon-iconium. and the learners were filled with joy, and with the dedicated breathwind.

14

and it came to pass in image-icon-iconium, that they went both together into the come-together-synagogue of the vowel-acknowledge-yeahodim and so spake, that a great multitude both of the vowel-acknowledge-yeahodim and also of the hellene-greeks hide-trained. but the unbelieving vowel-acknowledge-yeahodim stirred up the body-nations, and made their minds looks-divide affected against the brethren. long time therefore abode they speaking boldly in vowelconsonants-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 vowel-acknowledge-yeahodim and part with the sent-outs. and when there was an assault made both of the body-nations, and also of the vowel-acknowledge-yeahodim with their governors, to use them despitefully, and to stone them, they were ware of it, and fled to bind-loose-lystra and sting-derbe, cities of she-wolf-lycaonia, and to the region that lieth round about: and there they informed. and there sat a certain man at bind-loose-lystra, impotent in his feet, being a cripple from his mother's womb, who to world not had walked: the same heard small-paul speak: who stedfastly beholding him, and perceiving that he had

hide-training 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 small-paul had done, they lifted up their voices, saying in the speech of she-wolf-lycaonia, the tohwards are come down to us in the likeness of men. and they called bringer-child-barnabas, day-father-jupiter; and small-paul, merchandise-mercurius, because he was the chief speaker. then the darkener of day-father-jupiter, which was before their city, brought cattle and garlands to the gates, and would have done butcher with the people. which when the sent-outs, bringer-child-barnabas and small-paul, heard of, they rent their clothes, and ran in among the people, crying out, and saying, sirs, why do ye these things? we also are men of like passions with you, and inform you that ye should turn from these vanities to the living tohwards, which made 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 vowel-acknowledge-yeahodim from opposite-hold-antioch and image-icon-iconium, who persuaded the people, and having stoned small-paul, drew him out of the city, supposing he had been dead. howbeit, as the learners stood round about him, he rose up, and came into the city: and the next day he departed with bringer-child-barnabas to sting-derbe. and when they had informed that city, and had taught many, they returned again to bind-loose-lystra, and to image-icon-iconium, and opposite-hold-antioch, confirming the persons of the learners, and exhorting them to continue in the hide-training, and that we must through much tribulation enter into the kingdom of tohwards. and when they had ordained them elders in into the worldly called-out, and had self-crimeed with fasting, they commended them to vowelconsonants-ohyeah, on whom they hide-trained. and after they had passed throughout meadows-pisidia, they came to all-branches-pamphylia. and when they had declared the word in capital-perga, they went down into increase-send-attalia: and thence sailed to opposite-hold-antioch, from whence they had been recommended to the camping of tohwards for the doing which they fulfilled. and when they were come, and had added the called-out together, they rehearsed all that tohwards had done with them, and how he had opened the door of hide-training to the body-nations. and there they abode long time with the learners.

15

and certain men which came down from hand-know-judaea taught the brethren, and said, except ye be write-circumcised after the manner of extract-mose, ye cannot be secure. when therefore small-paul and bringer-child-barnabas had no small dissension and disputation with them, they determined that small-paul and bringer-child-barnabas, and certain other of them, should up to cast-complete-jerusalem to the sent-outs and elders about this question. and being brought on their way by the called-out, they passed through darked-phenice and keep-samaria, declaring the conversion of the body-nations: and they caused great joy to all the brethren. and when they were come to cast-complete-jerusalem, they were received of the called-

out, and of the sent-outs and elders, and they declared all things that tohwards had done with them. but there rose up certain of the sect of the split-spread-persians which hide-trained, saying, that it was needful to write-circumcise them, and to direct them to keep the drops-of-teaching-tora of extract-mose. and the sent-outs and elders came together for to consider of this matter. and when there had been much disputing, stone-peter rose up, and said to them, men and brethren, ye know how that a good while ago tohwards made choice among us, that the body-nations by my mouth should hear the word of the information, and hide-train. and tohwards, 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 hide-training. now therefore why tempt ye tohwards, to put a yoke upon the neck of the learners, which neither our fathers nor we were able to bear? but we hide-train that through the camping of vowelconsonants-ohyeah vowelconsonants-stick-safe-yeahoshua swimmer we will be secure, even as they. then all the multitude kept silence, and gave audience to bringer-child-barnabas and small-paul, declaring what signs and wonders tohwards had wrought among the body-nations by them. and after they had held their completeness, heel-fol-low-jaqob answered, saying, men and brethren, hearken to me: hear-home-simeon hath declared how tohwards at the first did visit the body-nations, to take out of them a people for his there-name. and to this agree the words of the come-bringers; as it is written, after this i will return, and will between-build again the tent of dude-david, which is fallen down; and i will between-build again the ruins thereof, and i will set it up: that the residue of men might seek after vowelconsonants-ohyeah, and all the body-nations, upon whom my there-name is called, saith vowelconsonants-ohyeah, who doeth all these things. known to tohwards 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 tohwards: but that we write to them, that they abstain from pollutions of ideal-image-idols, and from fornication, and from things strangled, and from blood. for extract-mose of old time hath in into the worldly city them that declare him, being read in the come-together-synagogues into the worldly settling day. then pleased it the sent-outs and elders with the whole called-out, to send chosen men of their own in-sight to opposite-hold-antioch with small-paul and bringer-child-barnabas; there-namely, hand-know-judas surnamed son-of-seven-satiate-barsabas and forest-silas, chief men among the brethren: and they wrote letters by them after this manner; the sent-outs and elders and brethren send greeting to the brethren which are of the body-nations in opposite-hold-antioch and level-plain-syria and roll-cilicia. forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your persons, saying, ye must be write-circumcised, and keep the drops-of-teaching-tora to whom we gave no such directive: it seemed good to us, being assembled with one accord, to send chosen men to you with our beloved bringer-child-barnabas and small-paul, men that have hazarded their lives for the there-name of our mister vowelconsonants-stick-safe-yeahoshua swimmer. we have sent therefore hand-know-judas and forest-silas, who will also tell you the same things by mouth. for it seemed good to the dedicated breathwind, and to us, to name-there upon

you no greater burden than these necessary things; that ye abstain from meats onuped to ideal-image-idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye will do well. fare ye well. so when they were dismissed, they came to opposite-hold-antioch: and when they had added the multitude together, they snatched the letter: which when they had read, they rejoiced for the consolation. and hand-know-judas and forest-silas, being come-bringers also themselves, exhorted the brethren with many words, and confirmed them. and after they had tarried there a space, they were send in completeness from the brethren to the sent-outs. notwithstanding it was good in the eyes of forest-silas to abide there still. small-paul also and bringer-child-barnabas continued in opposite-hold-antioch, teaching and informing about the word of vowelconsonants-ohyeah, with many others also. and some days after small-paul said to bringer-child-barnabas, let us go again and visit our brethren in into the worldly city where we have declared the word of vowelconsonants-ohyeah, and see how they do. and bringer-child-barnabas determined to take with them vowel-camping-yeahoannan, whose surname was hammer-polite-mark but small-paul thought not good to take him with them, who departed from them from all-branches-pamphylia, and went not with them to the doing. and the contention was so sharp between them, that they departed asunder one from the other: and so bringer-child-barnabas took hammer-polite-mark and sailed to hennacyprus-cyprus; and small-paul chose forest-silas, and departed, being recommended by the brethren to the camping of tohwards. and he went through level-plain-syria and roll-cilicia, confirming the called-outs.

16

then came he to sting-derbe and bind-loose-lystra: and, behold, a certain learner was there, there-named honor-tohwards-timotheus, betweener of a certain woman, which was a jewess, and hide-trained; but his father was a hellene-greek: which was well reported of by the brethren that were at bind-loose-lystra and image-icon-iconium. him would small-paul have to go forth with him; and took and write-circumcised him because of the vowel-acknowledge-yeahodim which were in those quarters: for they knew all that his father was a hellene-greek. and as they went through the cities, they snatched them the decrees for to keep, that were ordained of the sent-outs and elders which were at cast-complete-jerusalem. and so were the called-outs established in the hide-training, and increased in number daily. now when they had gone throughout mountain-roast-phrygia and the region of kelt-milk-rooster-galatia, and were forbidden of the dedicated breathwind to declare the word in heal-sorrow-asia, after they were come to breathe-hard-mysia, they assayed to go into bithynia: but breathwind suffered them not. and they passing by breathe-hard-mysia came down to troas. and a vision was seen by small-paul in the night; there stood a man of tall-macedonia, and self-crimeed him, saying, come over into tall-macedonia, and help us. and after he had seen the vision, immediately we endeavoured to go into tall-macedonia, assuredly gathering that vowelconsonants-ohyeah had called us for to inform to them. therefore loosing from troas, we came with a straight course to samothracia, and the next day to new-city-neapolis; and from thence to love-horses-philippi, which is the chief city

of that part of tall-macedonia, and a colony: and we were in that city abiding certain days. and on the settling we went out of the city by a river side, where criming was wont to be made; and we sat down, and spake to the women which resorted thither. and a certain woman there-named birth-lydia, a seller of purple, of the city of perfume-sacrifice-of-labor-thyatira, which bowed tohwards, heard us: whose heart vowelconsonants-ohyeah opened, that she attended to the things which were spoken of small-paul. and when she was immersed, and her household, she besought us, saying, if ye have criticald me to be hide-trainingful to vowelconsonants-ohyeah, come into my house, and abide there. and she constrained us. and it came to pass, as we went to criming, a certain damsel possessed with a breathwind of divination met us, which brought her masters much gain by soothsaying: the same followed small-paul and us, and cried, saying, these men are the workers of the most upon tohwards, which shew to us the way of stick-safety. and this did she many days. but small-paul, being grieved, turned and said to breathwind, i direct thee in the there-name of vowelconsonants-stick-safe-yeahoshua 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 small-paul and forest-silas, and drew them into the marketplace to the governors, and brought them to the magistrates, saying, these men, being vowelacknowledge-yeahodim do exceedingly trouble our city, and teach customs, which are not allowed for us to receive, neither to keep, being kraft-romans. and the multitude rose up together against them: and the magistrates rent off their clothes, and directed to beat them. and when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely: who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks. and at midnight small-paul and forest-silas self-crimeed, and sang thank-acknowledges to tohwards: and the prisoners heard them. and suddenly there was a great landquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed. and the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. but small-paul cried with a loud voice, saying, do thyself no harm: for we are all here. then he called for a light, and sprang in, and came trembling, and fell down before small-paul and forest-silas, and brought them out, and said, sirs, what must i do to be secure? and they said, hide-train on vowelconsonants-ohyeah vowelconsonants-stick-safe-yeahoshua swimmer, and thou will be secure, and thy house. and they spake to him the word of vowelconsonants-ohyeah, 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 tohwards with all his house. and when it was day, the magistrates sent the serjeants, saying, let those men go. and the keeper of the prison told this saying to small-paul, the magistrates have sent to let you go: now therefore depart, and go in completeness. but small-paul said to them, they have beaten us openly uncondemned, being kraft-romans, and have cast us into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch

us out. and the serjeants told these words to the magistrates: and they feared, when they heard that they were kraft-romans. and they came and besought them, and brought them out, and desired them to depart out of the city. and they went out of the prison, and entered into the house of birth-lydia: and when they had seen the brethren, they comforted them, and departed.

17

now when they had passed through around-the-city-amphipolis and destroy-apolloia, they came to shoe-victory-thessalonica, where was a come-together-synagogue of the vowelacknowledge-yeahodim and small-paul, as his manner was, went in to them, and three settling days reasoned with them out of the writings, opening and alleging, that swimmer must needs have suffered, and risen again from the dead; and that this vowelconsonants-stick-safe-yeahoshua, whom i declare to you, is swimmer. and some of them hide-trained, and consorted with small-paul and forest-silas; and of the devout hellene-greeks a great multitude, and of the chief women not a few. but the vowelacknowledge-yeahodim which hide-trained 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 assaulted the house of heal-yeah-safe-jason, and sought to bring them out to the people. and when they found them not, they drew heal-yeah-safe-jason and certain brethren to the governors of the city, crying, these that have turned the inhabited world upside down are come hither also; whom heal-yeah-safe-jason hath received: and these all do contrary to the decrees of kaiser saying that there is his in-sight king, one vowelconsonants-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 heal-yeah-safe-jason, and of the other, they let them go. and the brethren immediately sent away small-paul and forest-silas by night to heavy-berea: who coming thither went into the come-together-synagogue of the vowelacknowledge-yeahodim these were more noble than those in shoe-victory-thessalonica, in that they received the word with all readiness of mind, and searched the writings daily, whether those things were so. therefore many of them hide-trained; also of honourable women which were hellene-greeks, and of men, not a few. but when the vowelacknowledge-yeahodim of shoe-victory-thessalonica had knowledge that the word of tohwards was declared of small-paul at heavy-berea, they came thither also, and stirred up the people. and then immediately the brethren sent away small-paul to go as it were to the sea: but forest-silas and honor-tohwards-timotheus abode there still. and they that conducted small-paul brought him to owl-athens: and receiving a directive to forest-silas and honor-tohwards-timotheus for to come to him with all speed, they departed. now while small-paul waited for them at owl-athens, his breathwind was stirred in him, when he saw the city wholly given to ideal-image-idolatry. therefore disputed he in the come-together-synagogue with the vowelacknowledge-yeahodim and with the devout persons, and in the market daily with them that met with him. then certain wisdom-lovers-philosophers of the upon-youth-epicureans, and of the portico-roof-stoicks, encountered him. and some said, what will this babbler say? other some, he seemeth to be a setter forth of strange-substantial tohwards: because he declared

to them vowelconsonants-stick-safe-yeahoshua, and the standing up. and they took him, and brought him to hill-of-destruction-ares-areopagus, saying, may we know what this new teaching, whereof thou speakest, is? for thou bringest certain strange-substantial things to our ears: we would know therefore what these things mean. (for all the athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.) then small-paul stood in the midst of mars' mountain, and said, ye men of owl-athens, i perceive that in all things ye are quite to-hwards-fearing. for as i passed by, and beheld your devotions, i found an butcher-place with this inscription, to the unknown tohwards. whom therefore ye ignorantly bow, him declare i to you. tohwards that made the cosmos and all things therein, seeing that he is mister of namespaces and land, house-dwelleth not in temples made 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 hath made of one blood all nations of men for to house-dwell on all the face-turnings of the land, and hath determined the times before appointed, and the bounds of their seat; that they should seek vowelconsonants-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 tohwards, we ought not to think that the tohwardshead is like to gold, or silver, or stone, asking by art and man's device, and the times of this ignorance tohwards winked at; but now directeth 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 standing up of the dead, some mocked: and others said, we will hear thee again of this matter. so small-paul departed from among them. howbeit certain men clave to him, and hide-trained: among the which was in-the-tree-dionysius the areopagite, and a woman there-named wife-damaris, and others with them.

18

after these things small-paul departed from owl-athens, and came to peak-corinth; and found a certain vowel-acknowledge-yeahode there-named eagle-aquila, born in sea-pontus, lately come from young-italy, with his woman earlier-times-priscilla; (because that crippled-claudius had directed all vowel-acknowledge-yeahodim to depart from kraft-rome:) and came to them. and because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers. and he reasoned in the come-together-synagogue into the worldly settling, and persuaded the vowel-acknowledge-yeahodim and the hellene-greeks. and when forest-silas and honor-tohwards-timotheus were come from tall-macedonia, small-paul was pressed in breathwind, and testified to the vowel-acknowledge-yeahodim that vowelconsonants-stick-safe-yeahoshua was 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, there-named

rightus, one that bowed tohwards, whose house joined hard to the come-together-synagogue. and curly-hair-crispus, the chief governor of the come-together-synagogue, hide-trained in vowelconsonants-ohyeah with all his house; and many of the peak-corinthians hearing hide-trained, and were immersed. then spake vowelconsonants-ohyeah to small-paul in the night by a vision, be not afraid, but speak, and hold not thy completeness: 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 tohwards among them. and when milk-rooster-gallio was the deputy of sorrow-achaia, the vowel-acknowledge-yeahodim made insurrection with one accord against small-paul, and brought him to the criterion seat, saying, this in-sight persuadeth men to bow tohwards contrary to the drops-of-teaching-tora and when small-paul was now about to open his mouth, milk-rooster-gallio said to the vowel-acknowledge-yeahodim if it were a matter of wrong or looks-di-vide lewdness, o ye vowel-acknowledge-yeahodim reason would that i should bear with you: but if it be a question of words and there-names, and of your drops-of-teaching-tora look ye to it; for i will be no critical of such matters. and he drave them from the criterion seat. then all the hellene-greeks took safe-strength-sosthenes, the chief governor of the come-together-synagogue, and beat him before the criterion seat. and milk-rooster-gallio cared for none of those things. and small-paul after this tarried there yet a good while, and then took his leave of the brethren, and sailed thence into level-plain-syria, and with him earlier-times-priscilla and eagle-aquila; having shorn his head in hand-cenchrea: for he had a vow. and he came to after-epheus, and left them there: but he himself entered into the come-together-synagogue, and reasoned with the vowel-acknowledge-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 cast-complete-jerusalem: but i will return again to you, if tohwards will. and he sailed from after-epheus. and when he had landed at kaiser-caesarea, and gone up, and first-poold the called-out, he went down to opposite-hold-antioch. and after he had spent some time there, he departed, and pass-crossed over all the country of kelt-milk-rooster-galatia and mountain-roast-phrygia in order, strengthening all the learners. and a certain vowel-acknowledge-yeahode there-named destroy-apollos, born at defense-man-alexandria, an eloquent man, and mighty in the writings, came to after-epheus. this man was instructed in the way of vowelconsonants-ohyeah; and being fervent in breathwind, he spake and taught diligently the things of vowelconsonants-ohyeah, knowing only the immersing of vowel-camping-yeahoannan. and he began to speak boldly in the come-together-synagogue: whom when eagle-aquila and earlier-times-priscilla had heard, they took him to them, and expounded to him the way of tohwards coming to passly. and when he was disposed to pass into sorrow-achaia, the brethren wrote, exhorting the learners to receive him: who, when he was come, helped them much which had hide-trained through camping: for he mightily convinced the vowel-acknowledge-yeahodim and that publicly, shewing by the writings that vowelconsonants-stick-safe-yeahoshua was swimmer.

and it came to pass, that, while destroy-apollo was at peak-corinth, small-paul having passed through the upper coasts came to after-ephesus: and finding certain learners, he said to them, have ye received the dedicated breathwind since ye hide-trained? 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 vowel-camping-yeahoannan's immersing. then said small-paul, vowel-camping-yeahoannan verily immersed with the immersing of repentance, saying to the people, that they should hide-train on him which should come after him, that is, on swimmer vowelconsonants-stick-safe-yeahoshua. when they heard this, they were immersed in the there-name of vowelconsonants-ohyeah vowelconsonants-stick-safe-yeahoshua. and when small-paul had laid his hands upon them, the dedicated breathwind came on them; and they spake multiple languages, and brought. and all the men were about twelve. and he went into the come-together-synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of tohwads. but when divers were hardened, and hide-trained not, but spake looks-di-vid of that way before the multitude, he departed from them, and separated the learners, disputing daily in the school of one monarch-tyrannus. and this continued by the space of two years; so that all they which seated in heal-sorrow-asia heard the word of vowelconsonants-ohyeah vowelconsonants-stick-safe-yeahoshua, both vowel-acknowledge-yeahodim and hellene-greeks. and tohwads wrought special signs by the hands of small-paul: so that from his body were brought to the sick handkerchiefs or aprons, and the diseases departed from them, and the looks-di-vid breathwinds went out of them. then certain of the vagabond vowel-acknowledge-yeahodim exorcists, took upon them to call over them which had looks-di-vid breathwinds the there-name of vowelconsonants-ohyeah vowelconsonants-stick-safe-yeahoshua, saying, we adjure you by vowelconsonants-stick-safe-yeahoshua whom small-paul declareth. and there were seven betweeners of one equipment-sceva, a vowel-acknowledge-yeahode and chief of the darkener, which did so. and the looks-di-vid breathwind answered and said, vowelconsonants-stick-safe-yeahoshua i know, and small-paul i know; but who are ye? and the man in whom the looks-di-vid breathwind was stopskip-leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded. and this was known to all the vowel-acknowledge-yeahodim and hellene-greeks also seat at after-ephesus; and fear fell on them all, and the there-name of vowelconsonants-ohyeah vowelconsonants-stick-safe-yeahoshua was magnified. and many that hide-trained 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 tohwads and prevailed. after these things were ended, small-paul purposed in breathwind, when he had passed through tall-macedonia and sorrow-achia, to go to cast-complete-jerusalem, saying, after i have been there, i must also see kraft-rome. so he sent into tall-macedonia two of them that was immersed

to him, honor-tohwads-timotheus and lovely-erastus; but he himself stayed in heal-sorrow-asia for a season. and the same time there arose no small stir about that way. for a certain man there-named-of-earth-mother-demeter-demetrius, a silversmith, which made silver shrines for bright-diana, brought no small gain to the craftsmen; whom he called together with the doimgmen of like occupation, and said, sirs, ye know that by this craft we have our wealth. moreover ye see and hear, that not alone at after-ephesus, but almost throughout all heal-sorrow-asia, this small-paul hath persuaded and turned away much people, saying that they be no tohwads, which are made with hands: so that not only this our craft is in danger to be set at nought; but also that the temple of the great theoress bright-diana should be despised, and her magnificence should be destroyed, whom all heal-sorrow-asia and the inhabited world bows. and when they heard these sayings, they were full of wrath, and cried out, saying, great is bright-diana of the after-ephesians. and the whole city was filled with confusion: and having caught land-gaius and best-chief-aristarchus, men of tall-macedonia, small-paul's in-sights in travel, they rushed with one accord into the theatre. and when small-paul would have entered in to the people, the learners suffered him not. and certain of the chief of heal-sorrow-asia, which were his in-sights, sent to him, desiring him that he would not adventure himself into the theatre. some therefore cried one thing, and some his in-sight: for the assembly was confused: and the more part knew not wherefore they were come together. and they drew defense-man-alexander out of the multitude, the vowel-acknowledge-yeahodim putting him forward. and defense-man-alexander beckoned with the hand, and would have made his defence to the people. but when they knew that he was a vowel-acknowledge-yeahode all with one voice about the space of two hours cried out, great is bright-diana of the after-ephesians. and when the townclerk had out-of-townd the people, he said, ye men of after-ephesus, what man is there that knoweth not how that the city of the after-ephesians is a bower of the great theoress bright-diana, and of the image which fell down from day-father-jupiter? seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly. for ye have brought hither these men, which are neither robbers of called-outs, nor yet blasphemers of your theoress. wherefore if of-earth-mother-demeter-demetrius, and the craftsmen which are with him, have a matter against any man, the drops-of-teaching-tora 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.

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and after the uproar was stained, small-paul called to him the learners, and embraced them, and departed for to go into tall-macedonia. and when he had passed over those parts, and had given them much exhortation, he came into greece, and there abode three months. and when the vowel-acknowledge-yeahodim laid wait for him, as he was about to sail into level-plain-syria, he purposed to return through tall-macedonia. and there accompanied him into heal-sorrow-

asia defend-father-sopater of heavy-berea; and of the shoe-victory-thessalonians, best-chief-aristarchus and second-secundus; and land-gaius of sting-derbe, and honor-tohwards-timotheus; and of heal-sorrow-asia, tychicus-fortuitous and nourish-trophimus. these going before tarried for us at troas. and we sailed away from love-horses-philippi after the days of matzas, and came to them to troas in five days; where we abode seven days. and upon the first day of the week, when the learners came together to break bread, small-paul declared to them, ready to depart on the morrow; and continued his speech until midnight. and there were many lights in the upper room, where they were added together. and there sat in a window a certain young man there-named good-happening-euty-chus, being fallen into a deep sleep: and as small-paul was long declareing, he sunk down with sleep, and fell down from the third loft, and was taken up dead. and small-paul went down, and fell on him, and embracing him said, trouble not yourselves; for his life is in him. when he therefore was up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed. and they brought the young man alive, and were not a little comforted. and we went before to ship, and sailed to nearer-assos, there intending to take in small-paul: for so had he appointed, minding himself to go afoot. and when he met with us at nearer-assos, we took him in, and came to hornless-mitylene. and we sailed thence, and came the next day over against open-chios; and the next day we arrived at full-of-gravel-samos, and tarried at trogyllium; and the next day we came to miletus. for small-paul had determined to sail by after-ephesus, because he would not spend the time in heal-sorrow-asia: for he hasted, if it were possible for him, to be at cast-complete-jerusalem the day of branchtecost. and from miletus he sent to after-ephesus, and called the elders of the called-out. and when they were come to him, he said to them, ye know, from the first day that i came into heal-sorrow-asia, after what manner i have been with you at all seasons, working vowelconsonants-ohyeah with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the vowel-acknowledge-yeahodim and how i kept back nothing that was profitable to you, but have shewed you, and have taught you publickly, and from house to house, witnessing both to the vowel-acknowledge-yeahodim and also to the hellene-greeks, repentance toward tohwards, and hide-training toward our mister vowelconsonants-stick-safe-yeahoshua swimmer. and now, behold, i go bound in breathwind to cast-complete-jerusalem, not knowing the things that will befall me there: secure that the dedicated breathwind witnesseth in into the worldly city, saying that bonds and afflictions abide me. but none of these things move me, neither count i my life dear to myself, so that i might finish my course with joy, and the immersing, which i have received of vowelconsonants-ohyeah vowelconsonants-stick-safe-yeahoshua, to witness the information of the camping of tohwards. and now, behold, i know that ye all, among whom i have gone declareing the kingdom of tohwards, 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 tohwards. take heed therefore to yourselves, and to all the sheep, over the which the dedicated breathwind hath made you overseers, to watch-feed the called-out of tohwards, 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 tohwards, and to the word of his camping, which is able to between-build you up, and to give you an inheritance among all them which are dedicated. i have coveted no man's silver, or gold, or apparel. yea, ye yourselves know, that these hands have 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 vowelconsonants-ohyeah vowelconsonants-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 self-crimeed with them all. and they all wept sore, and fell on small-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.

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and it came to pass, that after we were gotten from them, and had launched, we came with a straight course to coos, and the day following to rose-bush-rhodes, and from thence to basket-patara: and finding a ship sailing over to phoenix-phenicia, we went aboard, and set forth. now when we had discovered henna-cypress-cyprus, we left it on the left hand, and sailed into level-plain-syria, and landed at narrow-develop-zur: for there the ship was to unlade her burden. and finding learners, we tarried there seven days: who said to small-paul through breathwind, that he should not up to cast-complete-jerusalem. and when we had accomplished those days, we departed and went our way; and they all brought us on our way, with women and betweeners, till we were out of the city: and we pool-kneeled down on the shore, and self-crimeed. 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 narrow-develop-zur, we came to battle-plow-ptolemais, and first-pooled the brethren, and abode with them one day. and the next day we that were of small-paul's in-sight departed, and came to kaiser-caesarea: and we entered into the house of love-horses-philip the informer, which was one of the seven; and abode with him. and the same man had four betweenas, virgins, which did bring. and as we tarried there many days, there came down from hand-know-judea a certain come-bringer, there-named locust-father-joy-agabus. and when he was come to us, he took small-paul's girdle, and bound his own hands and feet, and said, thus saith the dedicated breathwind, so will the vowel-acknowledge-yeahodim at cast-complete-jerusalem bind the man that owneth this girdle, and will snatch 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 up to cast-complete-jerusalem. then small-paul answered, what mean ye to weep and to break mine heart? for i am ready not to be bound only, but also to die at cast-complete-jerusalem for the there-name of vowelconsonants-ohyeah vowelconsonants-stick-safe-yeahoshua. and when he would not be persuaded, we stained, saying, the will of vowelconsonants-ohyeah be done.

and after those days we took up our carriages, and upped to cast-complete-jerusalem. there went with us also certain of the learners of kaiser-caesarea, and brought with them one mnason of henna-cypress-cyprus, an old learner, with whom we should lodge. and when we were come to cast-complete-jerusalem, the brethren received us gladly. and the day following small-paul went in with us to heel-follow-jaqob; and all the elders were present. and when he had first-pooled them, he declared particularly what things tohwards had wrought among the body-nations by his immersing. and when they heard it, they given heavyweight vowelconsonants-ohyeah, and said to him, thou seest, brother, how many thousands of vowel-acknowledge-yeahodim there are which hide-train; and they are all zealous of the drops-of-teaching-tora and they are informed of thee, that thou teachest all the vowel-acknowledge-yeahodim which are among the body-nations to forsake extract-mose, saying that they ought not to write-circumcise their betweeners, neither to walk after the customs. what is it therefore? the multitude must needs come together: for they will hear that thou art come. do therefore this that we say to thee: we have four men which have a vow on them; them take, and purify thyself with them, and be at charges with them, that they may shave their heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but that thou thyself also walkest orderly, and keepest the drops-of-teaching-tora as touching the body-nations which hide-train, we have written and concluded that they keep no such thing, secure only that they keep themselves from things onuped to ideal-image-idols, and from blood, and from strangled, and from fornication. then small-paul took the men, and the next day top-brightening himself with them entered into the temple, to signify the accomplishment of the days of top-brightening, until that a near-inward should be onuped into the worldsy one of them. and when the seven days were almost ended, the vowel-acknowledge-yeahodim which were of heal-sorrow-asia, when they saw him in the temple, stirred up all the people, and laid hands on him, crying out, men of to-song-immersed-isra'al help: this is the man, that teacheth all men into the worldy where against the people, and the drops-of-teaching-tora and this place: and further brought hellene-greeks also into the temple, and hath polluted this dedicated place. (for they had seen before with him in the city nourish-trophimus an after-ephesian, whom they supposed that small-paul had brought into the temple.) and all the city was moved, and the people ran together: and they took small-paul, and drew him out of the temple: and forthwith the doors were shut. and as they went about to kill him, tidings came to the chief captain of the band, that all cast-complete-jerusalem was in an uproar. who immediately took soldiers and overhundred-centurions, and ran down to them: and when they saw the chief captain and the soldiers, they left beating of small-paul. then the chief captain came near, and took him, and directed him to be bound with two chains; and demanded who he was, and what he had done. and some 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 was upon the stairs, so it was, that he was borne of the soldiers for the violence of the people. for the multitude of the people followed after, crying, away with him. and as small-paul was to be led into the castle, he said to the chief captain, may

i speak to thee? who said, canst thou speak hellene-greek? art not thou that narrow-develop-egyptian, which before these days madest an uproar, and leddest out into the word-desert four thousand men that were murderers? but small-paul said, i am a man which am a vowel-acknowledge-yeahode of cypress-cedar-tarsus, a city in roll-cilicia, a citizen of no mean city: and, i beseech thee, suffer me to speak to the people. and when he had given him licence, small-paul stood on the stairs, and beckoned with the hand to the people. and when there was made a great silence, he spake to them in the cross-over-hebrew language, saying,

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men, brethren, and fathers, hear ye my defence which i make now to you. (and when they heard that he spake in the cross-over-hebrew language to them, they kept the more silence: and he saith,) i am verily a man which am a vowel-acknowledge-yeahode born in cypress-cedar-tarsus, a city in roll-cilicia, yet upped in this city at the feet of my-detox-camel-to-gamali'al, and taught according to the fixed manner of the drops-of-teaching-tora of the fathers, and was zealous toward tohwards, as ye all are this day. and i persecuted this way to the death, binding and snatching into prisons both men and women. as also the high darkener doth bear me witness, and all the estate of the elders: from whom also i received letters to the brethren, and went to quiet-bag-damasqus, to bring them which were there bound to cast-complete-jerusalem, for to be punished. and it came to pass, that, as i made my journey, and was come nigh to quiet-bag-damasqus about noon, suddenly there shone from namespaces a great light round about me. and i fell to the ground, and heard a voice saying to me, ask-saul, ask-saul, why persecutest thou me? and i answered, who art thou, mister? and he said to me, i am vowelconsonants-stick-safe-yeahoshua of scattered-sown-nazareth, whom thou persecutest. and they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me. and i said, what will i do, mister? and vowelconsonants-ohyeah said to me, arise, and go into quiet-bag-damasqus; and there it will be told thee of all things which are appointed for thee to do. and when i could not see for the heavyweight of that light, being led by the hand of them that were with me, i came into quiet-bag-damasqus. and one vowel-camping-ananiyeah, a devout man according to the drops-of-teaching-tora having a good report of all the vowel-acknowledge-yeahodim which seated there, came to me, and stood, and said to me, brother ask-saul, receive thy sight. and the same hour i looked up upon him. and he said, the tohwards 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 there-name of vowelconsonants-ohyeah. and it came to pass, that, when i was come again to cast-complete-jerusalem, even while i self-crimeed in the temple, i was in a trance; and saw him saying to me, make haste, and get thee quickly out of cast-complete-jerusalem: for they will not receive thy witness concerning me. and i said, mister, they know that i imprisoned and beat in every come-together-synagogue them that hide-trained in thee: and when the blood of thy martyr crown-stephen was shed, i also was stand-

ing 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 cried out, and cast off their clothes, and threw dust into the air, the chief captain directed him to be brought into the castle, and bade that he should be examined by scourging; that he might know wherefore they cried so against him. and as they bound him with thongs, small-paul said to the over-hundred-centurion that stood by, is it allowed for you to scourge a man that is a kraft-roman, and uncondemned? when the over-hundred-centurion heard that, he went and told the chief captain, saying, take heed what thou doest: for this man is a kraft-roman. then the chief captain came, and said to him, tell me, art thou a kraft-roman? he said, yea. and the chief captain answered, with a great sum obtained i this freedom. and small-paul said, but i was free born. then straightway they departed from him which should have examined him: and the chief captain also was afraid, after he knew that he was a kraft-roman, and because he had bound him. on the morrow, because he would have known the certainty wherefore he was accused of the vowel-acknowledge-yeahodim he loosed him from his bands, and directed the chief darkener and all their council to appear, and brought small-paul down, and set him before them.

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and small-paul, earnestly beholding the council, said, men and brethren, i have lived in all good conscience before tohwards until this day. and the high darkener vowel-camping-ananiyeah directed them that stood by him to smite him on the mouth. then said small-paul to him, tohwards will smite thee, thou whited wall: for sittest thou to critical me after the drops-of-teaching-tora and direct me to be smitten contrary to the drops-of-teaching-tora and that they stood by said, revilest thou tohwards's high darkener then said small-paul, i wist not, brethren, that he was the high darkener for it is written, don't speak looks-di-vid of the governor of thy people. but when small-paul perceived that the one part were right-ones-sadducees, and the other split-spread-persians, he cried out in the council, men and brethren, i am a split-spread-persian, betweener of a split-spread-persian: of the hope and standing up of the dead i am called in question. and when he had so said, there arose a dissension between the split-spread-persians and the right-ones-sadducees: and the multitude was divided. for the right-ones-sadducees say that there is no standing up, neither messenger, nor breathwind: but the split-spread-persians confess both. and there arose a great cry: and the scroll-recounters that were of the split-spread-persians' part arose, and strove, saying, we find no looks-di-vid in this man: but if a breathwind or an messenger hath spoken to him, let us not fight against tohwards. and when there arose a great dissension, the chief captain, fearing lest small-paul should have been pulled in pieces of them, directed the soldiers to go down, and to take him by force from among them, and to bring him into the castle. and the night following vowelconsonants-ohyeah stood by him, and said, be of good cheer, small-paul: for as thou hast testified of me in cast-complete-jerusalem, so must thou bear witness also at kraft-rome. and when it was day, certain of the vowel-acknowledge-

yeahodim banded together, and bound themselves under a lighten-curse, saying that they would neither eat nor drink till they had killed small-paul. and they were more than forty which had made this conspiracy. and they came to the chief darkener and elders, and said, we have bound ourselves under a great lighten-curse, that we will eat nothing until we have slain small-paul. now therefore ye with the council signify to the chief captain that he bring him down to you to morrow, as though ye would enquire something coming to passly concerning him: and we, or into the world he come near, are ready to kill him. and when small-paul's sister's betweener heard of their lying in wait, he went and entered into the castle, and told small-paul. then small-paul called one of the over-hundred-centurions to him, and said, bring this young man to the chief captain: for he hath a certain thing to tell him. so he took him, and brought him to the chief captain, and said, small-paul the prisoner called me to him, and self-crimed me to bring this young man to thee, who hath something to say to thee. then the chief captain took him by the hand, and went with him aside privately, and asked him, what is that thou hast to tell me? and he said, the vowel-acknowledge-yeahodim have agreed to desire thee that thou wouldest bring down small-paul to morrow into the council, as though they would enquire somewhat of him coming to passly. but do not thou yield to them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a message-promise from thee. so the chief captain then let the young man depart, and charged him, see thou tell no man that thou hast shewed these things to me. and he called to him two over-hundred-centurions, saying, make ready two hundred soldiers to go to kaiser-caesarea, and horsemen seventy, and spearmen two hundred, at the third hour of the night; and provide them animals, that they may set small-paul on, and bring him safe to happy-felix the governor. and he wrote a letter after this manner: crippled-claudius unbind-lysis to the most excellent governor happy-felix sendeth greeting. this man was taken of the vowel-acknowledge-yeahodim and should have been killed of them: then came i with an army, and rescued him, having understood that he was a kraft-roman. and when i would have known the cause wherefore they accused him, i brought him forth into their council: whom i perceived to be accused of questions of their drops-of-teaching-tora but to have nothing laid to his charge worthy of death or of bonds. and when it was told me how that the vowel-acknowledge-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 small-paul, and brought him by night to against-father-antipatris. on the morrow they left the horsemen to go with him, and returned to the castle: who, when they came to kaiser-caesarea and snatched the letter to the governor, presented small-paul also before him. and when the governor had read the letter, he asked of what province he was. and when he understood that he was of roll-cilicia; i will hear thee, said he, when thine accusers are also come. and he directed him to be kept in herod's criterion hall.

and after five days vowel-camping-ananiyeah the high darkener descended with the elders, and with a certain orator there-named little-third-tertullus, who informed the governor against small-paul. and when he was called forth, little-third-tertullus began to accuse him, saying, seeing that by thee we enjoy great quietness, and that very worthy deeds are done to this nation by thy providence, we accept it always, and in all places, most noble happy-felix, with all thankfulness. notwithstanding, that i be not further tedious to thee, i self-crime 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 vowel-acknowledge-yeahodim throughout the world, and a ringleader of the sect of the scattered-diaspora-nazarenes: who also hath gone about to profane the temple: whom we took, and would have criticald according to our drops-of-teaching-tora but the chief captain unbind-lysis was upon us, and with great violence took him away out of our hands, directing his accusers to come to thee: by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him. and the vowel-acknowledge-yeahodim also assented, saying that these things were so. then small-paul, after that the governor had beckoned to him to speak, answered, forasmuch as i know that thou hast been of many years a 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 upped to cast-complete-jerusalem for to bow. and they neither found me in the temple disputing with any man, neither raising up the people, neither in the come-together-synagogues, nor in the city: neither can they prove the things whereof they now accuse me. but this i confess to thee, that after the way which they call heresy, so bow i the towards of my fathers, believing all things which are written in the drops-of-teaching-tora and in the come-bringers: and have hope toward towards, which they themselves also allow, that there will be a standing 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 towards, and toward men. now after many years i came to bring alms to my nation, and near-inwards. whereupon certain vowel-acknowledge-yeahodim from heal-sorrow-asia found me purified in the temple, neither with multitude, nor with tumult. who ought to have been here before thee, and object, if they had ought against me. or else let these same here say, if they have found any looks-di-vidé doing in me, while i stood before the council, except it be for this one voice, that i cried standing among them, touching the standing up of the dead i am called in question by you this day. and when happy-felix heard these things, having coming to pass knowledge of that way, he deferred them, and said, when unbind-lysis the chief captain will come down, i will know the uttermost of your matter. and he directed a over-hundred-centurion to keep small-paul, and to let him have liberty, and that he should forbid none of his acquaintance to immerser or come to him. and after certain days, when happy-felix came with his woman tender-drusilla, which was a jewess, he sent for small-paul, and heard him concerning the hide-training in swimmer. and as he reasoned of being right, temperance, and criterion to come, happy-felix trembled, and answered, go thy way for this time; when i have a convenient season,

i will call for thee. he hoped also that money should have been given him of small-paul, that he might loose him: wherefore he sent for him the oftener, and communed with him. but after two years swine-porcus festive-festus came into happy-felix' room: and happy-felix, willing to shew the vowel-acknowledge-yeahodim a pleasure, left small-paul bound.

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now when festive-festus was come into the province, after three days he ascended from kaiser-caesarea to cast-complete-jerusalem. then the high darkener and the chief of the vowel-acknowledge-yeahodim informed him against small-paul, and besought him, and desired favour against him, that he would send for him to cast-complete-jerusalem, name-thereing wait in the way to kill him. but festive-festus answered, that small-paul should be kept at kaiser-caesarea, and that he himself would depart shortly thither. let them therefore, said he, which among you are able, go down with me, and accuse this man, if there be any looks-di-videness in him. and when he had tarried among them more than ten days, he went down to kaiser-caesarea; and the next day sitting on the criterion seat directed small-paul to be brought. and when he was come, the vowel-acknowledge-yeahodim which came down from cast-complete-jerusalem stood round about, and laid many and grievous complaints against small-paul, which they could not prove. while he answered for himself, neither against the drops-of-teaching-tora of the vowel-acknowledge-yeahodim neither against the temple, nor yet against kaiser have i go-beyond-offended any thing at all. but festive-festus, willing to do the vowel-acknowledge-yeahodim a pleasure, answered small-paul, and said, wilt thou up to cast-complete-jerusalem, and there be criticald of these things before me? then said small-paul, i stand at caesar's criterion seat, where i ought to be criticald: to the vowel-acknowledge-yeahodim have i done no wrong, as thou very well knowest. for if i be an scandler, 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 snatch me to them. i appeal to kaiser then festive-festus, when he had conferred with the council, answered, hast thou appealed to kaiser to kaiser will thou go. and after certain days king hunting-foot-agrippa and bring-victory-bernice came to kaiser-caesarea to first-pool festive-festus. and when they had been there many days, festive-festus declared small-paul's cause to the king, saying, there is a certain man left in bonds by happy-felix: about whom, when i was at cast-complete-jerusalem, the chief darkener and the elders of the vowel-acknowledge-yeahodim informed me, desiring to have criterion against him. to whom i answered, it is not the manner of the kraft-romans to snatch any man to die, before that he which is accused have the accusers face-turnings to face-turnings, and have licence to answer for himself concerning the misappropriation laid against him. therefore, when they were come hither, without any delay on the morrow i sat on the criterion seat, and directed the man to be brought forth. against whom when the accusers stood up, they brought none accusation of such things as i supposed: but had certain questions against him of their own superstition, and of one vowelconsonants-stick-safe-yeahoshua, which was dead, whom small-paul affirmed to be alive. and because i doubted of such manner of questions, i asked him whether he would go to cast-com-

plete-jerusalem, and there be criticald of these matters. but when small-paul had appealed to be reserved to the hearing of dawn-increase-augustus, i directed him to be kept till i might send him to kaiser then hunting-foot-agrippa said to festive-festus, i would also hear the man myself. to morrow, said he, thou wilt hear him. and on the morrow, when hunting-foot-agrippa was come, and bring-victory-bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at festive-festus' directive small-paul was brought forth. and festive-festus said, king hunting-foot-agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the vowel-acknowledge-yeahodim have dealt with me, both at cast-complete-jerusalem, and also here, crying that he ought not to live any longer. but when i found that he had missed nothing worthy of death, and that he himself hath appealed to dawn-increase-augustus, i have determined to send him. of whom i have no certain thing to write to my mister. wherefore i have brought him forth before you, and specially before thee, o king hunting-foot-agrippa, that, after examination had, i might have somewhat to write. for it seemeth to me unreasonable to send a prisoner, and not withal to signify the misappropriations laid against him.

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then hunting-foot-agrippa said to small-paul, thou art permitted to speak for thyself. then small-paul stretched forth the hand, and answered for himself: i think myself happy, king hunting-foot-agrippa, because i will answer for myself this day before thee touching all the things whereof i am accused of the vowel-acknowledge-yeahodim especially because i know thee to be expert in all customs and questions which are among the vowel-acknowledge-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 cast-complete-jerusalem, know all the vowel-acknowledge-yeahodim which knew me from the heading, if they would witness, that after the most straitest sect of our religion i lived a split-spread-persian. and now i stand and am criticald for the hope of the message-promise made of tohwards, to our fathers: to which message-promise our twelve branch, instantly working tohwards day and night, hope to come. for which hope's sake, king hunting-foot-agrippa, i am accused of the vowel-acknowledge-yeahodim why should it be thought a thing incredible with you, that tohwards should raise the dead? i verily thought with myself, that i ought to do many things contrary to the there-name of vowelconsonants-stick-safe-yeahoshua of scattered-sown-nazareth. which thing i also did in cast-complete-jerusalem: and many of the dedicated did i shut up in prison, having received authority from the chief darkener; and when they were put to death, i gave my voice against them. and i punished them oft in into the worldly come-together-synagogue, and compelled them to blaspheme; and being exceedingly mad against them, i persecuted them even to strange-substantial cities. whereupon as i went to quiet-bag-damasqus with authority and commission from the chief darkener, at midday, o king, i saw in the way a light from namespaces, above the brightness of the sun, shining round about me and them which journeyed with me. and when we all fallen to the land, i heard a voice speaking to me, and say-

ing in the cross-over-hebrew language, ask-saul, ask-saul, why persecutest thou me? it is hard for thee to kick against the pricks. and i said, who art thou, mister? and he said, i am vowelconsonants-stick-safe-yeahoshua whom thou persecutest. but rise, and stand upon thy feet: for i have been seen by thee for this purpose, to make 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; snatching 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 opposition to tohwards, that they may receive out-of-townedness of misses, and inheritance among them which are dedicated by hide-training that is in me. whereupon, o king hunting-foot-agrippa, i was not disobedient to the namespace vision: but shewed first to them of quiet-bag-damasqus, and at cast-complete-jerusalem, and throughout all the coasts of hand-know-judaea, and then to the body-nations, that they should repent and turn to tohwards, and do doings meet for repentance. for these causes the vowel-acknowledge-yeahodim caught me in the temple, and went about to kill me. having therefore obtained help of tohwards, i continue to this day, witnessing both to small and great, saying none other things than those which the come-bringers and extract-mose did say should come: that 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, festive-festus said with a loud voice, small-paul, thou art beside thyself; much learning doth make thee mad. but he said, i am not mad, most noble festive-festus; but speak forth the words of truth and soberness. for the king knoweth of these things, before whom also i speak freely: for i am persuaded that none of these things are hidden from him; for this thing was not done in a corner. king hunting-foot-agrippa, hide-trainst thou the come-bringers? i know that thou hide-trainst. then hunting-foot-agrippa said to small-paul, almost thou persuadest me to be a swimmerian. and small-paul said, i would to tohwards, that not only thou, but also all that hear me this day, were both almost, and altogether such as i am, except these bonds. and when he had thus spoken, the king rose up, and the governor, and bring-victory-bernice, and they that sat with them: and when they were gone aside, they talked between themselves, saying, this man doeth nothing worthy of death or of bonds. then said hunting-foot-agrippa to festive-festus, this man might have been set at liberty, if he had not appealed to kaiser

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and when it was determined that we should sail into young-italy, they snatched small-paul and certain other prisoners to one there-named tender-hair-julius, a over-hundred-centurion of dawn-increase-augustus' band. and entering into a ship of court-of-death-adramytium, we launched, meaning to sail by the coasts of heal-sorrow-asia; one best-chief-aristarchus, a tall-macedonian of shoe-victory-thessalonica, being with us. and the next day we touched at side-by-side-sidon. and tender-hair-julius courteously entreated small-paul, and gave him liberty to go to his in-sights to refresh himself. and when we had launched from thence, we sailed under henna-cypress-cyprus, because the winds were contrary. and when we had sailed over the sea of roll-cilicia and all-branches-pamphylia, we

came to flow-weep-scent-myra, a city of light-lycia. and there the over-hundred-centurion found a ship of defense-man-alexandria sailing into young-italy; and he put us therein. and when we had sailed slowly many days, and scarce were come over against agecnidus, the wind not suffering us, we sailed under criterion-cut-off-crete, over against image-zalmone; and, hardly passing it, came to a place which is called the fair havens; nigh whereunto was the city of bushy-faint-lasea. now when much time was spent, and when sailing was now dangerous, because the fast was now already past, small-paul admonished them, and said to them, sirs, i perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives. to world notwithstanding the over-hundred-centurion hide-trained the master and the owner of the ship, more than those things which were spoken by small-paul. and because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to dark-red-phenice, and there to winter; which is an haven of criterion-cut-off-crete, and lieth toward the south west and north west. and when the south wind blew softly, supposing that they had obtained their purpose, loosing thence, they sailed close by criterion-cut-off-crete. but not long after there arose against it a tempestuous wind, called euro-surge-euroclydon. and when the ship was caught, and could not bear up into the wind, we let her drive. and running under a certain island which is called enclosure-clauda, we had much doing to come by the boat: which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, strake sail, and so were driven. and we being exceedingly tossed with a tempest, the next day they lightened the ship; and the third day we cast out with our own hands the tackling of the ship. and when neither sun nor stars in many days appeared, and no small tempest name-there on us, all hope that we should be secure was then turned aside. but after long abstinence small-paul stood forth in the midst of them, and said, sirs, ye should have hearkened to me, and not have loosed from criterion-cut-off-crete, and to have gained this harm and loss. and now i exhort you to be of good cheer: for there will be no loss of any man's life among you, but of the ship. for there stood by me this night the messenger of tohwards, whose i am, and whom i work saying, fear not, small-paul; thou must be brought before kaiser and, lo, tohwards hath given thee all them that sail with thee. wherefore, sirs, be of good cheer: for i hide-train tohwards, that it will be even as it was told me. howbeit we must be cast upon a certain island. but when the fourteenth night was come, as we were driven up and down in water-adria, about midnight the shipmen deemed that they drew near to some country; and sounded, and found it twenty fathoms: and when they had gone a little further, they sounded again, and found it fifteen fathoms. then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day. and as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship, small-paul said to the over-hundred-centurion and to the soldiers, except these abide in the ship, ye cannot be secure. then the soldiers cut off the ropes of the boat, and let her fall off. and while the day was coming on, small-paul besought them all to take meat, saying, this day is the fourteenth day that ye have tarried and continued fasting, having

taken nothing. wherefore i self-crime you to take some meat: for this is for your health: for there will not an ruin-eir fall from the head of any of you. and when he had thus spoken, he took bread, and gave thanks to tohwards 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 persons. 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 made toward shore. and falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the sieves. and the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape. but the over-hundred-centurion, willing to secure small-paul, kept them from their purpose; and directed that they which could swim should cast themselves first into the sea, and get to land: and the rest, some on boards, and some on broken pieces of the ship. and so it came to pass, that they escaped all safe to land.

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and when they were escaped, then they knew that the island was called honey-melita. and the barbarous people shewed us no little kindness: for they kindled a fire, and received us into the worldly one, because of the present rain, and because of the cold. and when small-paul had added a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand. and when the barbarians saw the venomous 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 tohwards. in the same quarters were possessions of the chief man of the island, whose therename was public-publius; who received us, and lodged us three days courteously. and it came to pass, that the father of public-publius name-there sick of a fever and of a bloody flux: to whom small-paul entered in, and self-crimeed, and laid his hands on him, and healed him. so when this was done, others also, which had diseases in the island, came, and were healed: who also honoured us with many honours; and when we departed, they laded us with such things as were necessary. and after three months we departed in a ship of defense-man-alexandria, which had wintered in the isle, whose sign was zeus-boys-castor-pollux-dioscuri. and landing at violent-draw-syracuse, we tarried there three days. and from thence we fetched a compass, and came to rupture-rhegium: and after one day the south wind blew, and we came the next day to sulphureous-wells-puteoli: where we found brethren, and were desired to tarry with them seven days: and so we went toward kraft-rome. and from thence, when the brethren heard of us, they came to meet us as far as via-appia-appii forum, and the three taverns: whom when small-

paul saw, he thanked tohwards, and took courage. and when we came to kraft-rome, the over-hundred-centurion snatched the prisoners to the captain of the guard: but small-paul was suffered to house-dwell by himself with a soldier that kept him. and it came to pass, that after three days small-paul called the chief of the vowel-acknowledge-yeahodim 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 snatched prisoner from cast-complete-jerusalem into the hands of the kraft-romans. who, when they had examined me, would have let me go, because there was no cause of death in me. but when the vowel-acknowledge-yeahodim 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 to-song-immersed-isra'al i am bound with this chain. and they said to him, we neither received letters out of hand-know-judaea concerning thee, neither any of the brethren that came shewed or spake any looks-divide 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 tohwards, persuading them concerning vowelconsonants-stick-safe-yeahoshua, both out of the drops-of-teaching-tora of extract-mose, and out of the come-bringers, from morning till evening. and some hide-trained the things which were spoken, and some hide-trained not. and when they agreed not among themselves, they departed, after that small-paul had spoken one word, well spake the dedicated breath-wind by yeah-stick-safe-jesaiah the come-bringer to our fathers, saying, go to this people, and say, hearing ye will hear, and will not understand; and seeing ye will see, and not perceive: for the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and i should heal them. be it known therefore to you, that the stick-safety of tohwards is sent to the body-nations, and that they will hear it. and when he had said these words, the vowel-acknowledge-yeahodim departed, and had great reasoning among themselves. and small-paul seated two whole years in his own hired house, and received all that came in to him, declaring the kingdom of tohwards, and teaching those things which concern vowelconsonants-ohyeah vowelconsonants-stick-safe-yeahoshua swimmer, with all confidence, no man forbidding him.

vowel-camping-yeahoannan

1

in the heading was the word, and the word was with tohwards, and the word was tohwards, the same was in the heading with tohwards. all things were made by him; and without him was not any thing made that was made. in him was life; and the life was the light of men. and the light shineth in darkness; and the darkness comprehended it not. there was a man sent from tohwards, whose there-name was vowel-camping-yeahoannan. the same came for a witness, to bear witness of the light, that all men through him might hide-train. 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 made 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 betweeners of tohwards, even to them that hide-train on his there-name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of tohwards. and the word was made flesh, and tented among us, (and we beheld his heavyweight, the heavyweight as of the only begotten of the father,) full of camping and truth. vowel-camping-yeahoannan bare witness of him, and cried, saying, this was he of whom i spake, he that cometh after me is preferred before me: for he was before me. and of his fulness have all we received, and camping for camping. for the drops-of-teaching-tora was given by extract-mose, camping and truth came by vowelconsonants-stick-safe-yeahoshua swimmer. no man hath seen tohwards at any time, the only begotten betweener which is in the bosom of the father, he hath declared him. and this is the record of vowel-camping-yeahoannan, when the vowel-acknowledge-yeahodim sent darkener and borrow-join-levites from cast-complete-jerusalem to ask him, who art thou? and he confessed, and denied not; but confessed, i am not the swimmer. and they asked him, what then? art thou my-to-alias and he saith, i am not. art thou that come-bringer? and he answered, no. then said they to him, who art thou? that we may give an answer to them that sent us. what sayest thou of thyself? he said, i am the voice of one crying in the word-desert, make straight the way of vowelconsonants-ohyeah, as said the come-bringer yeah-stick-safe-jesaiah. and they which were sent were of the split-spread-persians. and they asked him, and said to him, why immersest thou then, if thou be not that swimmer, nor my-to-alias neither that come-bringer? vowel-camping-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 answer-poor-house-betania beyond its-going-down-jordan, where vowel-camping-yeahoannan was immersing. the next day vowel-camping-yeahoannan seeth vowelconsonants-stick-safe-yeahoshua coming to him, and saith, behold the lamb of tohwards, 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 made manifest to to-song-immersed-isra'el therefore am i come immersing with water. and vowel-camping-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 immersest with the dedicated breathwind. and i saw, and bare record that this is betweener of tohwards. again the next day after vowel-camping-yeahoannan stood, and two of his learners; and looking upon vowelconsonants-stick-safe-yeahoshua as he walked, he saith, behold the lamb of tohwards! and the two learners heard him speak, and they followed vowelconsonants-stick-safe-yeahoshua. then vowelconsonants-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 vowel-camping-yeahoannan speak, and followed him, was vow-man-andrew, hear-simon stone-peter's brother. he first findeth his own brother hear-simon, and saith to him, we have found the swimmer, which is, being translated, the swimmer. and he brought him to vowelconsonants-stick-safe-yeahoshua. and when vowelconsonants-stick-safe-yeahoshua beheld him, he said, thou art hear-simon betweener of jona: thou wilt be called stone-kefas, which is by interpretation, a stone. the day following vowelconsonants-stick-safe-yeahoshua would go forth into rolling-galilee, and findeth love-horses-philip, and saith to him, follow me. now love-horses-philip was of fish-hunting-house-betsaida, the city of vow-man-andrew and stone-peter. love-horses-philip findeth given-nataanael, and saith to him, we have found him, of whom extract-mose in the drops-of-teaching-tora and the come-bringers, did write, vowelconsonants-stick-safe-yeahoshua of scattered-sown-nazareth, betweener of add-increase-josef. and given-nataanael said to him, can there any good thing come out of scattered-sown-nazareth? love-horses-philip saith to him, come and see. vowelconsonants-stick-safe-yeahoshua saw given-nataanael coming to him, and saith of him, behold an to-song-immersed-israelite indeed, in whom is no guile! given-nataanael saith to him, whence knowest thou me? vowelconsonants-stick-safe-yeahoshua answered and said to him, before that love-horses-philip called thee, when thou wast under the fig tree, i saw thee. given-nataanael answered and saith to him, rabbi, thou art betweener of tohwards; thou art the king of to-song-immersed-isra'el vowelconsonants-stick-safe-yeahoshua answered and said to him, because i said to thee, i saw thee under the fig tree, hide-trainst 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 tohwards ascending and descending upon the betweener of man.

2

and the third day there was a marriage in nest-buy-kana of rolling-galilee; and the mother of vowelconsonants-stick-safe-yeahoshua was there: and both vowelconsonants-stick-safe-yeahoshua was called, and his learners, to the marriage. and when they wanted wine, the mother of vowelconsonants-stick-safe-yeahoshua saith to him, they have no wine. vowelconsonants-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 vowel-acknowledge-yeahodim containing two or three firkins apiece. vowelconsonants-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 made wine, and knew not whence it was: (but the workers which drew the water knew:) the governor of the feast called the bridegroom, and saith 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 vowelconsonants-stick-safe-yeahoshua in nest-buy-kana of rolling-galilee, and manifested forth his heavyweight; and his learners hide-trained in him. after this he went down to out-of-town-console-village-capernaum, he, and his mother, and his brethren, and his learners: and they continued there not many days. and the vowel-acknowledge-yeahodim stopskip was at hand, and vowelconsonants-stick-safe-yeahoshua upped to cast-complete-jerusalem, and found in the temple those that sold cattle and sheep and doves, and the changers of money sitting: and when he had made 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; make not my father's house an house of merchandise. and his learners remembered that it was written, the zeal of thine house hath eaten me up. then answered the vowel-acknowledge-yeahodim and said to him, what sign shewest thou to us, seeing that thou doest these things? vowelconsonants-stick-safe-yeahoshua answered and said to them, destroy this temple, and in three days i will raise it up. then said the vowel-acknowledge-yeahodim forty and six years was this temple in between-building, and wilt thou rear it up in three days? but he spake of the temple of his body. when therefore he was risen from the dead, his learners remembered that he had said this to them; and they hide-trained the writing, and the word which vowelconsonants-stick-safe-yeahoshua had said. now when he was in cast-complete-jerusalem at the stopskip, in the feast day, many hide-trained in his there-name, when they saw the signs which he did. but vowelconsonants-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 split-spread-persians, there-named people-win-nicodemus, a governor of the vowel-acknowledge-yeahodim the same came to vowelconsonants-stick-safe-yeahoshua by night, and said to him, rabbi, we know that thou art a teacher come from tohwards: for no man can do these signs that thou doest, except tohwards be with him. vowelconsonants-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 tohwards. people-win-nicodemus saith to him, how can a man be born when he is old? can he enter the second time into his mother's womb, and be born? vowelconsonants-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 tohwards. 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. people-win-nicodemus answered and said to him, how can these things be? vowelconsonants-stick-safe-yeahoshua answered and said to him, art thou a master of to-song-immersed-isra'el 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 hide-train not, how will ye hide-train, if i tell you of namespaces things? and no man hath ascended up to namespaces, but he that came down from namespaces, even the betweener of man which is in namespaces. and as extract-mose lifted up the serpent in the word-desert, even so must the betweener of man be lifted up: that whosoever hide-trainth in him should not perish, but have into the world life. for tohwards so loved the cosmos, that he gave his only begotten betweener that whosoever hide-trainth in him should not perish, but have cosmos life. for tohwards sent not his betweener into the cosmos to condemn the cosmos; but that the cosmos through him might be secure. he that hide-traineth in him is not condemned: but he that hide-trainth not is condemned already, because he hath not hide-trained in the there-name of the only begotten betweener of tohwards. and this is the condemnation, that light is come into the cosmos, and men loved darkness rather than light, because their deeds were looks-di-vide. forevery one that doeth foul hateth the light, neither cometh to the light, lest his deeds should be reproved. but he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in tohwards. after these things came vowelconsonants-stick-safe-yeahoshua and his learners into the land of hand-know-judaea; and there he tarried with them, and immersed. and vowel-camping-yeahoannan also was immersing in cloud-eye-fable-aenon near to complete-salim, because there was much water there: and they came, and were immersed. for vowel-camping-yeahoannan was not yet cast into prison. then there arose a question between some of vowel-camping-yeahoannan's learners and the vowel-acknowledge-yeahodim about top-brightening. and they came to vowel-camping-yeahoannan, and said to him, rabbi, he that was with thee beyond its-going-down-jordan, to whom thou barest witness, behold, the same immerseth, and all men come to him. vowel-camping-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 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 because of the bridegroom's voice: this my joy therefore is fulfilled. he must increase, but i must decrease. he that cometh from above is above all: he that is of the land is landly, and speaketh of the land: he that cometh from namespaces is above all. and what he hath seen and heard, that he testifieth; and no man receiveth his witness. he that hath received his witness hath set to his seal that tohwards is true. for he whom tohwards hath sent speaketh the words of tohwards: for tohwards giveth not breathwind by mea-

sure to him. the father loveth the betweener and hath given all things into his hand. he that hide-traineth in the betweener hath world life: and he that hide-trainth not the betweener will not see life; but the wrath of tohwards abideth on him.

4

when therefore vowelconsonants-ohyeah knew how the split-spread-persians had heard that vowelconsonants-stick-safe-yeahoshua made and immersed more learners than vowel-camping-yeaohannan, (though vowelconsonants-stick-safe-yeahoshua himself immersed not, but his learners,) he left hand-know-judaea, and departed again into rolling-galilee. and he must needs go through keep-samaria. then cometh he to a city of keep-samaria, which is called hire-drunk-sychar, near to the parcel of ground that heel-follow-jaqob gave to his betweener add-increase-josef. now heel-follow-jaqob's well was there. vowelconsonants-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 keep-samaria to draw water: vowelconsonants-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 keep-samaria to him, how is it that thou, being a vowel-acknowledge-yeahode askest drink of me, which am a woman of keep-samaria? for the vowel-acknowledge-yeahodim have no dealings with the keep-samaritans. vowelconsonants-stick-safe-yeahoshua answered and said to her, if thou knewest the gift of tohwards, and who it is that saith to thee, give me to drink; thou wouldest have asked of him, and he would have given thee living water. the woman saith to him, sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? art thou greater than our father heel-follow-jaqob, which gave us the well, and drank thereof himself, and his betweeners, and his livestock vowelconsonants-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. vowelconsonants-stick-safe-yeahoshua saith to her, go, call thy man, and come hither. the woman answered and said, i have no man. vowelconsonants-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 cast-complete-jerusalem is the place where men ought to bow. vowelconsonants-stick-safe-yeahoshua saith to her, woman, hide-train me, the hour cometh, when ye will neither in this mountain, nor yet at cast-complete-jerusalem, bow the father. ye bow ye know not what: we know what we bow: for stick-safety is of the vowel-acknowledge-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. tohwards 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 swimmer: when he is come, he will tell us all things. vowelconsonants-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 swimmer? then they went out of the city, and came to him. in the mean while his learners self-crimeed 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? vowelconsonants-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 keep-samaritans of that city hide-trained in him for the saying of the woman, which testified, he told me all that into the world i did. so when the keep-samaritans were come to him, they besought him that he would tarry with them: and he abode there two days. and many more hide-trained because of his own word; and said to the woman, now we hide-train, not because of thy saying: for we have heard him ourselves, and know that this is indeed the swimmer, the securer of the cosmos. now after two days he departed thence, and went into rolling-galilee. for vowelconsonants-stick-safe-yeahoshua himself testified, that a come-bringer hath no honour in his own country. then when he was come into rolling-galilee, the roll-galileans received him, having seen all the things that he did at cast-complete-jerusalem at the feast: for they also went to the feast. so vowelconsonants-stick-safe-yeahoshua came again into nest-buy-kana of rolling-galilee, where he made the water wine. and there was a certain nobleman, whose betweener was sick at out-of-town-console-village-capernaum. when he heard that vowelconsonants-stick-safe-yeahoshua was came out of hand-know-judaea into rolling-galilee, he went to him, and besought him that he would come down, and heal his betweener for he was at the point of death. then said vowelconsonants-stick-safe-yeahoshua to him, except ye see signs and wonders, ye will not hide-train. the nobleman saith to him, sir, come down ere my betweener die. vowelconsonants-stick-safe-yeahoshua saith to him, go thy way; thy betweener liveth. and the man hide-trained the word that vowelconsonants-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 betweener 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 vowelconsonants-stick-safe-yeahoshua said to him, thy betweener liveth: and himself hide-trained, and his whole house. this is again the second sign that vowelconsonants-stick-safe-yeahoshua did, when he was came out of hand-know-judaea into rolling-galilee.

after this there was a feast of the vowel-acknowledge-yeahodim and vowelconsonants-stick-safe-yeahoshua upped to cast-complete-jerusalem. now there is at cast-complete-jerusalem by the sheep market a pool, which is called in the cross-over-hebrew language house-of-kindness-betesda, having five porches. in these name-there a great multitude of impotent folk, of blind, stop-skip, withered, waiting for the moving of the water. for an messenger went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had. and a certain man was there, which had an infirmity thirty and eight years. when vowelconsonants-stick-safe-yeahoshua saw him lie, and knew that he had been now a long time in that case, he saith to him, wilt thou be made whole? the impotent man answered him, sir, i have no man, when the water is troubled, to put me into the pool: but while i am coming, his in-sight steppeth down before me. vowelconsonants-stick-safe-yeahoshua saith to him, rise, take up thy bed, and walk. and immediately the man was made whole, and took up his bed, and walked: and on the same day was the settling. the vowel-acknowledge-yeahodim therefore said to him that was cured, it is the settling day: it is not allowed for thee to carry thy bed. he answered them, he that made 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 vowelconsonants-stick-safe-yeahoshua had conveyed himself away, a multitude being in that place. afterward vowelconsonants-stick-safe-yeahoshua findeth him in the temple, and said to him, behold, thou art made whole: miss no more, lest a worse thing come to thee. the man departed, and told the vowel-acknowledge-yeahodim that it was vowelconsonants-stick-safe-yeahoshua, which had made him whole. and therefore did the vowel-acknowledge-yeahodim persecute vowelconsonants-stick-safe-yeahoshua, and sought to slay him, because he had done these things on the settling day. but vowelconsonants-stick-safe-yeahoshua answered them, my father doingeth hitherto, and i doing. therefore the vowel-acknowledge-yeahodim sought the more to kill him, because he not only had broken the settling, but said also that towards was his father, making himself equal with towards. then answered vowelconsonants-stick-safe-yeahoshua and said to them, verily, verily, i say to you, the betweener can do nothing of himself, but what he seeth the father do: for what things soever he doeth, these also doeth the betweener likewise. for the father loveth the betweener and sheweth him all things that himself doeth: and he will shew him greater doings than these, that ye may marvel. for as the father raiseth up the dead, and quickeneth them; even so the betweener quickeneth whom he will. for the father criticalth no man, but hath missed all criterion to the betweener that all men should honour the betweener even as they honour the father. he that honoureth not the betweener honoureth not the father which hath sent him. verily, verily, i say to you, he that heareth my word, and hide-traineth in 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 betweener of towards: and they that hear will live. for as the father hath life

in himself; so hath he given to the betweener to have life in himself; and hath given him authority to execute criterion also, because he is the betweener 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 standing up of life; and they that have done foul, to the standing up of krisisdammation. i can of mine own self do nothing: as i hear, i critical: and my criterion is right; because i seek not mine own will, but the will of the father which hath sent me. if i bear witness of myself, my witness is not true. there is his in-sight that beareth witness of me; and i know that the witness which he witnesseth of me is true. ye sent to vowel-camping-yeaohannan, and he bare witness to the truth. but i receive not witness from man: but these things i say, that ye might be secure. he was a burning and a shining light: and ye were willing for a season to rejoice in his light. but i have greater witness than that of vowel-camping-yeaohannan: 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 hide-train 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 towards in you. i am come in my father's there-name, and ye receive me not: if his in-sight will come in his own there-name, him ye will receive. how can ye hide-train, which receive honour one of his in-sight, and seek not the honour that cometh from towards only? do not think that i will accuse you to the father: there is one that accuseth you, even extract-mose, in whom ye trust. for had ye hide-trained extract-mose, ye would have hide-trained me; for he wrote of me. but if ye hide-train not his writings, how will ye hide-train my words?

6

after these things vowelconsonants-stick-safe-yeahoshua pass-crossed over the sea of rolling-galilee, which is the sea of good-vision-navel-tiberias. and a great multitude followed him, because they saw his signs which he did on them that were diseased. and vowelconsonants-stick-safe-yeahoshua upped into a mountain, and there he sat with his learners. and the stopskip, a feast of the vowel-acknowledge-yeahodim was nigh. when vowelconsonants-stick-safe-yeahoshua then lifted up his eyes, and saw a great in-sight come to him, he saith to love-horses-philip, whence will we buy bread, that these may eat? and this he said to prove him: for he himself knew what he would do. love-horses-philip answered him, two hundred branchnyworth of bread is not sufficient for them, that every one of them may take a little. one of his learners, vow-man-andrew, hear-simon stone-peter's brother, saith to him, there is a youth here, which hath five barley loaves, and two small fishes: but what are they among so many? and vowelconsonants-stick-safe-yeahoshua said, make the men sit down. now there was much grass in the place. so the men sat down, in number about five thousand. and vowelconsonants-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 vowelconsonants-stick-safe-yeahoshua did, said, this is of a truth that come-bringer that should come into the cosmos. when vowelconsonants-stick-safe-yeahoshua therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone. and when even was now come, his learners went down to the sea, and entered into a ship, and pass-crossed over the sea toward out-of-town-console-village-capernaum. and it was now dark, and vowelconsonants-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 vowelconsonants-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, secure that one whereinto his learners were entered, and that vowelconsonants-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 good-vision-navel-tiberias nigh to the place where they did eat bread, after that vowelconsonants-ohyeah had given thanks): when the people therefore saw that vowelconsonants-stick-safe-yeahoshua was not there, neither his learners, they also took shipping, and came to out-of-town-console-village-capernaum, seeking for vowelconsonants-stick-safe-yeahoshua. and when they had found him on the other side of the sea, they said to him, rabbi, when earnest thou hither? vowelconsonants-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 betweener of man will give to you: for him hath towards the father sealed. then said they to him, what will we do, that we might doing the doings of tohwads? vowelconsonants-stick-safe-yeahoshua answered and said to them, this is the doing of tohwads, that ye hide-train on him whom he hath sent. they said therefore to him, what sign shewest thou then, that we may see, and hide-train thee? what dost thou doing? our fathers did eat from-manna in the word-desert; as it is written, he gave them bread from namespaces to eat. then vowelconsonants-stick-safe-yeahoshua said to them, verily, verily, i say to you, extract-mose gave you not that bread from namespaces; but my father giveth you the true bread from namespaces. for the bread of tohwads is he which cometh down from namespaces, and giveth life to the cosmos. then said they to him, mister, into the worldmore give us this bread. and vowelconsonants-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 hide-traineth in me will to world not thirst. but i said to you, that ye also have seen me, and hide-train 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 betweener and hide-traineth in him, may have world life: and i will raise him up at the last day. the vowel-acknowledge-yeahodim then murmured at him, because he said, i am the bread which came down from namespaces. and they said, is not this vowelconsonants-stick-safe-yeahoshua, betweener of add-increase-josef, whose father and mother we know? how is it then that he saith, i came down from namespaces? vowelconsonants-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 tohwads. every man therefore that hath heard, and hath learned of the father, cometh to me. not that any man hath seen the father, secure he which is of tohwads, he hath seen the father. verily, verily, i say to you, he that hide-traineth in me hath world life. i am that bread of life. your fathers did eat from-manna in the word-desert, and are dead. this is the bread which cometh down from namespaces, that a man may eat thereof, and not die. i am the living bread which came down from namespaces: if any man eat of this bread, he will live into the worlds: and the bread that i will give is my flesh, which i will give for the life of the cosmos. the vowel-acknowledge-yeahodim therefore strove among themselves, saying, how can this man give us his flesh to eat? then vowelconsonants-stick-safe-yeahoshua said to them, verily, verily, i say to you, except ye eat the flesh of the betweener 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-dwelleteth in me, and i in him. as the living father hath sent me, and i live by the father: so he that eateth me, even he will live by me. this is that bread which came down from namespaces: not as your fathers did eat from-manna, and are dead: he that eateth of this bread will live into the worlds. these things said he in the come-together-synagogue, as he taught in out-of-town-console-village-capernaum. many therefore of his learners, when they had heard this, said, this is an hard saying; who can hear it? when vowelconsonants-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 betweener 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 hide-train not. for vowelconsonants-stick-safe-yeahoshua knew from the heading who they were that hide-trained 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 vowelconsonants-stick-safe-yeahoshua to the twelve, will ye also go away? then hear-simon stone-peter answered him, mister, to whom will we go? thou hast the words of into the world life. and we hide-train

and are sure that thou art that swimmer, between-
er of the living towards. vowelconsonants-stick-safe-
yeahoshua answered them, have not i chosen you
twelve, and one of you is a opposition? he spake of
hand-know-judas man-of-city-happenings-iscariot
between-er of hear-simon: for he it was that should
betray him, being one of the twelve.

7

after these things vowelconsonants-stick-safe-yea-
hoshua walked in rolling-galilee: for he would not
walk in jewry, because the vowel-acknowledge-
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 hand-know-judaea, that thy
learners also may see the doings that thou doest. for
there is no man that doeth any thing in secret, and he
himself seeketh to be known openly. if thou do these
things, shew thyself to the cosmos. for neither did his
brethren hide-train in him. then vowelconsonants-
stick-safe-yeahoshua said to them, my time is not
yet come: but your time is always ready. the cosmos
cannot hate you; but me it hateth, because i witness
of it, that the doings thereof are looks-di-vid. 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 rolling-galilee. but
when his brethren were gone up, then went he also
up to the feast, not openly, but as it were in secret.
then the vowel-acknowledge-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 fear of the vowel-acknowledge-yeahodim now
about the midst of the feast vowelconsonants-stick-
safe-yeahoshua upped into the temple, and taught.
and the vowel-acknowledge-yeahodim marvelled,
saying, how knoweth this man letters, having to world
not learned? vowelconsonants-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 tohwards, 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 extract-mose give you the
drops-of-teaching-tora and yet none of you keepeth
the drops-of-teaching-tora why go ye about to kill me?
the people answered and said, thou hast a opposition:
who goeth about to kill thee? vowelconsonants-stick-
safe-yeahoshua answered and said to them, i have done
one doing, and ye all marvel. extract-mose therefore
gave to you write-circumcision; (not because it is of
extract-mose, but of the fathers;) and ye on the settling
day write-circumcise a man. if a man on the settling
day receive write-circumcision, that the drops-of-
teaching-tora of extract-mose should not be broken;
are ye angry at me, because i have made a man every
whit whole on the settling day? critical not according
to the appearance, but critical right criterion then
said some of them of cast-complete-jerusalem, is not
this he, whom they seek to kill? but, lo, he speaketh
boldly, and they say nothing to him. do the governors
know indeed that this is the very swimmer? howbeit
we know this man whence he is: but when swimmer
cometh, no man knoweth whence he is. then cried
vowelconsonants-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 hide-trained in him, and said, when swimmer
cometh, will he do more signs than these which this
man hath done? the split-spread-persians heard that
the people murmured such things concerning him;
and the split-spread-persians and the chief darkener
sent officers to take him. then said vowelconsonants-
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 vowel-acknowledge-
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, vowelconsonants-stick-safe-yeahoshua stood
and cried, saying, if any man thirst, let him come to
me, and drink. he that hide-traineth in 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 hide-train on him should receive: for the
dedicated breathwind was not yet given; because that
vowelconsonants-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 swimmer. but
some said, will swimmer came out of rolling-galilee?
hath not the writing said, that swimmer cometh of
the seed of dude-david, and out of the town of bread-
house-bet-lehem, where dude-david was? so there was
a division among the people because of him. and some
of them would have taken him; but no man laid hands
on him. then came the officers to the chief darkener
and split-spread-persians; and they said to them, why
have ye not brought him? the officers answered, to
world not man spake like this man. then answered
them the split-spread-persians, are ye also deceived?
have any of the governors or of the split-spread-
persians hide-trained in him? but this people who
knoweth not the drops-of-teaching-tora are lighten-
cursed. people-win-nicodemus saith to them, (he that
came to vowelconsonants-stick-safe-yeahoshua by
night, being one of them,) doth our drops-of-teaching-
tora critical any man, before it hear him, and know
what he doeth? they answered and said to him, art
thou also of rolling-galilee? search, and look: for out
of rolling-galilee ariseth no come-bringer. and into
the worldly man went to his own house.

8

vowelconsonants-stick-safe-yeahoshua went to the
mountain 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-re-
counters and split-spread-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 extract-mose
in the drops-of-teaching-tora directed us, that such
should be stoned: but what sayest thou? this they said,
tempting him, that they might have to accuse him. but

vowelconsonants-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 vowelconsonants-stick-safe-yeahoshua was left alone, and the woman standing in the midst. when vowelconsonants-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, mister. and vowelconsonants-stick-safe-yeahoshua said to her, neither do i condemn thee: go, and miss no more. then spake vowelconsonants-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 split-spread-persians therefore said to him, thou bearest record of thyself; thy record is not true. vowelconsonants-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 criterion is true: for i am not alone, but i and the father that sent me. it is also written in your drops-of-teaching-tora 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? vowelconsonants-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 vowelconsonants-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 vowelconsonants-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 vowel-acknowledge-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 hide-train not that i am he, ye will die in your misses. then said they to him, who art thou? and vowelconsonants-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 vowelconsonants-stick-safe-yeahoshua to them, when ye have lifted up the betweener 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 hide-trained in him. then said vowelconsonants-stick-safe-yeahoshua to those vowel-acknowledge-yeahodim which hide-trained in 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 their-wing-organ-abraham's seed, and were to world not in work to any man: how sayest thou, ye will be made free? vowelconsonants-stick-safe-yeahoshua answered them, ver-

ily, 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 betweener abideth into the world. if the betweener therefore will make you free, ye will be free indeed. i know that ye are their-wing-organ-abraham's seed; but ye seek to kill me, because my word hath no place in you. i speak that which i have seen with my father: and ye do that which ye have seen with your father. they answered and said to him, their-wing-organ-abraham is our father. vowelconsonants-stick-safe-yeahoshua saith to them, if ye were their-wing-organ-abraham's betweeners, ye would do the doings of their-wing-organ-abraham. but now ye seek to kill me, a man that hath told you the truth, which i have heard of tohwards: this did not their-wing-organ-abraham. ye do the deeds of your father. then said they to him, we be not born of fornication; we have one father, even tohwards. vowelconsonants-stick-safe-yeahoshua said to them, if tohwards were your father, ye would love me: for i proceeded forth and came from tohwards; 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 opposition, 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 hide-train me not. which of you convinceth me of miss and if i say the truth, why do ye not hide-train me? he that is of tohwards heareth tohwards's words: ye therefore hear them not, because ye are not of tohwards. then answered the vowel-acknowledge-yeahodim and said to him, say we not well that thou art a keep-samaritan, and hast a devil? vowelconsonants-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 vowel-acknowledge-yeahodim to him, now we know that thou hast a devil. their-wing-organ-abraham is dead, and the come-bringers; and thou sayest, if a man keep my saying, he will to world not taste of death. art thou greater than our father their-wing-organ-abraham, which is dead? and the come-bringers are dead: whom makest thou thyself? vowelconsonants-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 tohwards: yet ye have not known him; but i know him: and if i should say, i know him not, i will be a liar like to you: but i know him, and keep his saying. your father their-wing-organ-abraham rejoiced to see my day: and he saw it, and was glad. then said the vowel-acknowledge-yeahodim to him, thou art not yet fifty years old, and hast thou seen their-wing-organ-abraham? vowelconsonants-stick-safe-yeahoshua said to them, verily, verily, i say to you, before their-wing-organ-abraham was, i am. then took they up stones to cast at him: but vowelconsonants-stick-safe-yeahoshua hid himself, and went out of the temple, going through the midst of them, and so passed by.

9

and as vowelconsonants-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? vowelconsonants-stick-safe-yeahoshua answered, neither hath this man missed, nor his parents: but that the doings of tohwards should be made 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 made clay of the spittle, and he swimming the eyes of the blind man with the clay, and said to him, go, wash in the pool of send-siloam, (which is by interpretation, sent.) he went his 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 vowelconsonants-stick-safe-yeahoshua made clay, and swimming mine eyes, and said to me, go to the pool of send-siloam, and wash: and i went and washed, and i received sight. then said they to him, where is he? he said, i know not. they brought to the split-spread-persians him that aforetime was blind. and it was the settling day when vowelconsonants-stick-safe-yeahoshua made the clay, and opened his eyes. then again the split-spread-persians also asked him how he had received his sight. he said to them, he put clay upon mine eyes, and i washed, and do see. therefore said some of the split-spread-persians, this man is not of tohwards, because he keepeth not the settling day. others said, how can a man that is a misser do such signs? and there was a division among them. they say to the blind man again, what sayest thou of him, that he hath opened thine eyes? he said, he is a come-bringer. but the vowel-acknowledge-yeahodim did not hide-train concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight. and they asked them, saying, is this your betweener who ye say was born blind? how then doth he now see? his parents answered them and said, we know that this is our betweener and that he was born blind: but by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he will speak for himself. these words spake his parents, because they feared the vowel-acknowledge-yeahodim for the vowel-acknowledge-yeahodim had agreed already, that if any man did confess that he was swimmer, he should be put out of the come-together-synagogue. therefore said his parents, he is of age; ask him. then again called they the man that was blind, and said to him, give tohwards the thank-acknowledge: we know that this man is a misser. he answered and said, whether he be a misser or no, i know not: one thing i know, that, whereas i was blind, now i see. then said they to him again, what did he to thee? how opened he thine eyes? he answered them, i have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his learners? then they reviled him, and said, thou art his learner; but we are extract-mose' learners. we know that tohwards spake to extract-mose: 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 tohwards heareth not missers: but if any man be a bower of tohwards, 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 tohwards, 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. vowelconsonants-stick-safe-yeahoshua heard that they had cast him out; and when he had found him, he said to him, dost thou hide-train on betweener of tohwards? he answered and said, who is he, mister, that i might hide-train on him? and vowelconsonants-stick-safe-yeahoshua said to him, thou hast both seen him, and it is he that talketh with thee. and he said, mister, i hide-train. and he bowed him. and vowelconsonants-stick-safe-yeahoshua said, for criterion i am come into this cosmos, that they which see not might see; and that they which see might be made blind. and some of the split-spread-persians which were with him heard these words, and said to him, are we blind also? vowelconsonants-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 there-name, and leadeth them out. and when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. and a stranger will they not follow, but will flee from him: for they know not the voice of strangers. this proverb-rule spake vowelconsonants-stick-safe-yeahoshua to them: but they understood not what things they were which he spake to them. then said vowelconsonants-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 secure, and will go in and out, and find look-after-pasture. the thief cometh not, but for to steal, and to kill, and to destroy: i am come that they might have life, and that they might have it more abundantly. i am the good watcher: the good watcher giveth his life for the sheep. but he that is an hireling, and not the watcher, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. the hireling fleeth, because he is an hireling, and careth not for the sheep. i am the good watcher, and know my sheep, and am known of mine. as the father knoweth me, even so know i the father: and i name-there 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 name-there down my life, that i might take it again. no man taketh it from me, but i name-there it down of myself. i have charge to name-there it down, and i have charge to take it again. this directive have i received of my father. there was a division therefore again among the vowel-acknowledge-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 cast-complete-jerusalem the feast of the init, and it was winter. and vowelconsonants-stick-safe-yeahoshua walked in the temple in complete-solomon's porch. then came the

vowel-acknowledge-yeahodim round about him, and said to him, how long dost thou make us to doubt? if thou be the swimmer, tell us plainly. vowelconsonants-stick-safe-yeahoshua answered them, i told you, and ye hide-trained not: the doings that i do in my father's there-name, they bear witness of me. but ye hide-train not, because ye are not of my sheep, as i said to you. my sheep hear my voice, and i know them, and they follow me: and i give to them into the world life; and they will to world not perish, neither will any man pluck them out of my hand. my father, which gave them me, is greater than all; and no man is able to pluck them out of my father's hand. i and my father are one. then the vowel-acknowledge-yeahodim took up stones again to stone him. vowelconsonants-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 vowel-acknowledge-yeahodim answered him, saying, for a good doing we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself tohwards. vowelconsonants-stick-safe-yeahoshua answered them, is it not written in your drops-of-teaching-tora i said, ye are tohwards? if he called them tohwards, to whom the word of tohwards 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 betweener of tohwards? if i do not the doings of my father, hide-train me not. but if i do, though ye hide-train not me, hide-train the doings: that ye may know, and hide-train, that the father is in me, and i in him. therefore they sought again to take him: but he escaped out of their hand, and went away again beyond its-going-down-jordan into the place where vowel-camping-yeahoannan at first immersed; and there he abode. and many resorted to him, and said, vowel-camping-yeahoannan did no sign: but all things that vowel-camping-yeahoannan spake of this man were true. and many hide-trained in him there.

11

now a certain man was sick, there-named to-help-lazarus, of answer-house-betany, the town of bitter-merry-miriam and her sister myrrh-bitter-martha. (it was that bitter-merry-miriam which swimming vowelconsonants-ohyeah with oil, and wiped his feet with his ruin-eir, whose brother to-help-lazarus was sick.) therefore his sisters sent to him, saying, mister, behold, he whom thou lovest is sick. when vowelconsonants-stick-safe-yeahoshua heard that, he said, this sickness is not to death, but for the heavyweight of tohwards, that betweener of tohwards might be given heavyweight thereby. now vowelconsonants-stick-safe-yeahoshua loved myrrh-bitter-martha, and her sister, and to-help-lazarus. when he had heard therefore that he was sick, he abode two days still in the same place where he was. then after that saith he to his learners, let us go into hand-know-judaea again. his learners say to him, master, the vowel-acknowledge-yeahodim of late sought to stone thee; and goest thou thither again? vowelconsonants-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-to-help-lazarus sleeth; but i go, that i may awake him out of sleep. then said his learners, mister, if he sleep, he will do well.

howbeit vowelconsonants-stick-safe-yeahoshua spake of his death: but they thought that he had spoken of taking of rest in sleep. then said vowelconsonants-stick-safe-yeahoshua to them plainly, to-help-lazarus is dead. and i am glad for your sakes that i was not there, to the intent ye may hide-train; to world notwithstanding let us go to him. then said twin-thomas, which is called twin-didymus, to his in-sightdisciples, let us also go, that we may die with him. then when vowelconsonants-stick-safe-yeahoshua came, he found that he had lain in the asking four days already. now answer-house-betany was nigh to cast-complete-jerusalem, about fifteen furlongs off: and many of the vowel-acknowledge-yeahodim came to myrrh-bitter-martha and bitter-merry-miriam, to comfort them concerning their brother. then myrrh-bitter-martha, as soon as she heard that vowelconsonants-stick-safe-yeahoshua was coming, went and met him: but bitter-merry-miriam sat still in the house. then said myrrh-bitter-martha to vowelconsonants-stick-safe-yeahoshua, mister, if thou hadst been here, my brother had not died. but i know, that even now, whatsoever thou wilt ask of tohwards, tohwards will give it thee. vowelconsonants-stick-safe-yeahoshua saith to her, thy brother will rise again. myrrh-bitter-martha saith to him, i know that he will rise again in the standing up at the last day. vowelconsonants-stick-safe-yeahoshua said to her, i am the standing up, and the life: he that hide-trainth in me, though he were dead, yet will he live: and whosoever liveth and hide-trainth in me will to world not die. hide-trainst thou this? she saith to him, ye, mister: i hide-train that thou art the swimmer, betweener of tohwards, which should come into the cosmos. and when she had so said, she went her way, and called bitter-merry-miriam her sister secretly, saying, the master is come, and calleth for thee. as soon as she heard that, she arose quickly, and came to him. now vowelconsonants-stick-safe-yeahoshua was not yet come into the town, but was in that place where myrrh-bitter-martha met him. the vowel-acknowledge-yeahodim then which were with her in the house, and comforted her, when they saw bitter-merry-miriam, that she rose up hastily and went out, followed her, saying, she goeth to the asking to weep there. then when bitter-merry-miriam was come where vowelconsonants-stick-safe-yeahoshua was, and saw him, she fell down at his feet, saying to him, mister, if thou hadst been here, my brother had not died. when vowelconsonants-stick-safe-yeahoshua therefore saw her weeping, and the vowel-acknowledge-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, mister, come and see. vowelconsonants-stick-safe-yeahoshua wept. then said the vowel-acknowledge-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? vowelconsonants-stick-safe-yeahoshua therefore again groaning in himself cometh to the asking. it was a cave, and a stone name-there upon it. vowelconsonants-stick-safe-yeahoshua said, take ye away the stone. myrrh-bitter-martha, the sister of him that was dead, saith to him, mister, by this time he stinketh: for he hath been dead four days. vowelconsonants-stick-safe-yeahoshua saith to her, said i not to thee, that, if thou wouldest hide-train, thou shouldest see the heavyweight of tohwards? then they turned aside the stone from the place where the dead was laid. and vowelconsonants-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 because of the people which stand by i said it, that they may hide-train that thou hast sent me. and when he thus had spoken, he cried with a loud voice, to-help-lazarus, come forth. and he that was dead came forth, bound hand and foot with askingclothes: and his face-turnings was bound about with a napkin. vowelconsonants-stick-safe-yeahoshua saith to them, loose him, and let him go. then many of the vowel-acknowledge-yeahodim which came to bitter-merry-miriam, and had seen the things which vowelconsonants-stick-safe-yeahoshua did, hide-trained in him. but some of them went their ways to the split-spread-persians, and told them what things vowelconsonants-stick-safe-yeahoshua had done. then added the chief darkener and the split-spread-persians a council, and said, what do we? for this man doeth many signs. if we let him thus alone, all men will hide-train on him: and the kraft-romans will come and turn aside both our place and nation. and one of them, there-named diligently-seek-vomit-kaiafas, 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 vowelconsonants-stick-safe-yeahoshua should die for that nation; and not for that nation only, but that also he should gather together in one betweeners of tohwards that were scattered abroad. then from that day forth they took counsel together for to put him to death. vowelconsonants-stick-safe-yeahoshua therefore walked no more openly among the vowel-acknowledge-yeahodim but went thence to a country near to the word-desert, into a city called gray-fruitful-afraid, and there continued with his learners. and the vowel-acknowledge-yeahodim stopskip was nigh at hand: and many went out of the country up to cast-complete-jerusalem before the stopskip, to purify themselves. then sought they for vowelconsonants-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 split-spread-persians had given a directive, that, if any man knew where he were, he should shew it, that they might take him.

12

then vowelconsonants-stick-safe-yeahoshua six days before the stopskip came to answer-house-betany, where to-help-lazarus was, which had been dead, whom he raised from the dead. there they made him a supper; and myrrh-bitter-martha worked: but to-help-lazarus was one of them that sat at the table with him. then took bitter-merry-miriam a pound of oil of spike-nard, very costly, and swimming the feet of vowelconsonants-stick-safe-yeahoshua, and wiped his feet with her uin-eir: and the house was filled with the odour of the oil. then saith one of his learners, hand-know-judas man-of-city-happenings-iscariot, hear-simon's betweenner which should betray him, why was not this oil sold for three hundred branchce, 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 vowelconsonants-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 vowel-acknowledge-yeahodim therefore knew that he was there: and they came not for vowelconsonants-stick-safe-yeahoshua's sake only, but that they might see to-help-lazarus also, whom he had raised from the dead. but the chief darkener consulted that they might put to-help-lazarus also to death; because that by reason of him many of the vowel-acknowledge-yeahodim went away, and hide-trained in vowelconsonants-stick-safe-yeahoshua. on the next day much people that were come to the feast, when they heard that vowelconsonants-stick-safe-yeahoshua was coming to cast-complete-jerusalem, took branches of palm trees, and went forth to meet him, and cried, safe-us-please-hosanna: happy is the king of to-song-immersed-isra'al that cometh in the there-name of vowelconsonants-ohyeah. and vowelconsonants-stick-safe-yeahoshua, when he had found a young ass, sat thereon; as it is written, fear not, daughter of zenith-sion: behold, thy king cometh, sitting on an ass's colt. these things understood not his learners at the first: but when vowelconsonants-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 to-help-lazarus out of his asking, and raised him from the dead, bare record. for this cause the people also met him, for that they heard that he had done this sign. the split-spread-persians therefore said among themselves, perceive ye how ye prevail nothing? behold, the cosmos is gone after him. and there were certain hellene-greeks among them that upped to bow at the feast: the same came therefore to love-horses-philip, which was of fish-hunting-house-betsaida of rolling-galilee, and desired him, saying, sir, we would see vowelconsonants-stick-safe-yeahoshua. love-horses-philip cometh and telleth vow-man-andrew: and again vow-man-andrew and love-horses-philip tell vowelconsonants-stick-safe-yeahoshua. and vowelconsonants-stick-safe-yeahoshua answered them, saying, the hour is come, that the betweenner 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 me, let him follow me; and where i am, there will also my worker be: if any man work me, him will my father honour. now is my person troubled; and what will i say? father, secure me from this hour: but for this cause came i to this hour. father, heavyweigh thy there-name. 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. vowelconsonants-stick-safe-yeahoshua answered and said, this voice came not because of me, but for your sakes. now is the criterion of this cosmos: now will the president of this cosmos be cast out. and i, if i be lifted up from the land, will draw all men to me. this he said, signifying what death he should die. the people answered him, we have heard out of the drops-of-teaching-tora that swimmer abideth into the worlds: and how sayest thou, the betweenner of man must be lifted up? who is this betweenner of man? then vowelconsonants-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 shine, hide-train in the light, that ye may be be-

tweeners of light. these things spake vowelconsonants-stick-safe-yeahoshua, and departed, and did hide himself from them. but though he had done so many signs before them, yet they hide-trained not on him: that the saying of yeah-stick-safe-jesaiah the come-bringer might be fulfilled, which he spake, mister, who hath hide-trained our report? and to whom hath the arm of vowelconsonants-ohyeah been revealed? therefore they could not hide-train, because that yeah-stick-safe-jesaiah said again, he hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and i should heal them. these things said yeah-stick-safe-jesaiah, when he saw his heavyweight, and spake of him. to world notwithstanding among the chief governors also many hide-trained in him; but because of the split-spread-persians they did not confess him, lest they should be put out of the come-together-synagogue: for they loved the thank-acknowledge of men more than the thank-acknowledge of towards. vowelconsonants-stick-safe-yeahoshua cried and said, he that hide-traineth in me, hide-trainth 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 hide-traineth in me should not abide in darkness. and if any man hear my words, and hide-train not, i critical him not: for i came not to critical the cosmos, but to secure 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 vowelconsonants-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 to the finish and supper being ended, the opposition having now put into the heart of hand-know-judas man-of-city-happenings-iscariot, hear-simon's betweener to betray him; vowelconsonants-stick-safe-yeahoshua knowing that the father had given all things into his hands, and that he was come from towards, and went to towards; he riseth from supper, and laid aside his garments; and took a towel, and girded himself. after that he poureth water into a bason, and began to wash the learners' feet, and to wipe them with the towel wherewith he was girded. then cometh he to hear-simon stone-peter: and stone-peter saith to him, mister, dost thou wash my feet? vowelconsonants-stick-safe-yeahoshua answered and said to him, what i do thou knowest not now; but thou wilt know hereafter. stone-peter saith to him, thou wilt to world not wash my feet. vowelconsonants-stick-safe-yeahoshua answered him, if i wash thee not, thou hast no part with me. hear-simon stone-peter saith to him, mister, not my feet only, but also my hands and my head. vowelconsonants-stick-safe-yeahoshua saith to him, he that is washed needeth not secure 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 mister: and ye say well; for so i am. if i then, your mister 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 mister; 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 hide-train 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 vowelconsonants-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 vowelconsonants-stick-safe-yeahoshua' bosom one of his learners, whom vowelconsonants-stick-safe-yeahoshua loved. hear-simon stone-peter therefore beckoned to him, that he should ask who it should be of whom he spake. he then lying on vowelconsonants-stick-safe-yeahoshua' breast saith to him, mister, who is it? vowelconsonants-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 hand-know-judas man-of-city-happenings-iscariot, betweener of hear-simon. and after the sop opposition entered into him. then said vowelconsonants-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 hand-know-judas had the bag, that vowelconsonants-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, vowelconsonants-stick-safe-yeahoshua said, now is the betweener of man given heavyweight, and towards is given heavyweight in him. if towards be given heavyweight in him, towards will also heavyweigh him in himself, and will straightway heavyweigh him. little betweeners, yet a little while i am with you. ye will seek me: and as i said to the vowel-acknowledge-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. hear-simon stone-peter said to him, mister, whither goest thou? vowelconsonants-stick-safe-yeahoshua answered him, whither i go, thou canst not follow me now; but thou wilt follow me afterwards. stone-peter said to him, mister, why cannot i follow thee now? i will name-there down my life for thy sake. vowelconsonants-stick-safe-yeahoshua answered him, wilt thou name-there down thy life for my sake? verily, verily, i say to thee, the cock will not crow, till thou hast denied me thrice.

14

let not your heart be troubled: ye hide-train in towards, hide-train 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. twin-thomas saith to him, mister, we know not whether thou goest; and how can we know the way? vowelconsonants-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. love-horses-philip saith to him, mister, shew us the father, and it sufficeth us. vowelconsonants-stick-safe-yeahoshua saith to him, have i been so long time with you, and yet hast thou not known me, love-horses-philip? he that hath seen me hath seen the father; and how sayest thou then, shew us the father? hide-trainst 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-dwelleth in me, he doeth the doings. hide-train me that i am in the father, and the father in me: or else hide-train me for the very doings' sake. verily, verily, i say to you, he that hide-traineth in 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 there-name, that will i do, that the father may be given heavy-weight in the betweenner if ye will ask any thing in my there-name, i will do it. if ye love me, keep my directives. and i will self-crime 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-dwelleth with you, and will be in you. i will not leave you comfortless: i will come to you. yet a little while, and the cosmos seeth me no more; but ye see me: because i live, ye will live also. at that day ye will know that i am in my father, and ye in me, and i in you. he that hath my directives, and keepeth them, he it is that loveth me: and he that loveth me will be loved of my father, and i will love him, and will manifest myself to him. hand-know-judas saith to him, not man-of-city-happenings-iscariot, mister, how is it that thou wilt manifest thyself to us, and not to the cosmos? vowelconsonants-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 make our abode with him. he that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the father's which sent me. these things have i spoken to you, being yet present with you. but the comforter, which is the dedicated breathwind, whom the father will send in my there-name, he will teach you all things, and bring all things to your remembrance, whatsoever i have said to you. completeness i leave with you, my completeness 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 hide-train. 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 withered; and men gather them, and cast them into the fire, and they are burned. if ye abide in me, and my words abide in you, ye 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 name-there 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 mister doeth: but i have called you in-sights; for all things that i have heard of my father i have made 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 there-name, 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 mister. 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 there-name'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-tora they hated me without a cause. but when the comforter is come, whom i will send to you from the father, even breathwind of truth, which proceedeth from the father, he will witness of me: and ye also will bear witness, because ye have been with me from the heading.

16

these things have i spoken to you, that ye should not be go-beyond-offended. they will put you out of the come-together-synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth to-hwards 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 criterion of miss because they hide-train not on me; of being right, because i go to my father, and ye see me no more; of criterion because the president of this cosmos is critical. 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 vowelconsonants-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, but your labour will be turned into joy. a woman when she is in travail hath labour, because her hour is come: but as soon as she is snatched of betweener, 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 there-name, he will give it to you. hitherto have ye asked nothing in my there-name: 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 there-name: and i say not to you, that i will self-crime the father for you: for the father himself loveth you, because ye have loved me, and have hide-trained that i came out from towards. 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 hide-train that thou camest forth from towards. vowelconsonants-stick-safe-yeahoshua answered them, do ye now hide-train? 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 completeness. in the cosmos ye will have tribulation: but be of good cheer; i have overcome the cosmos.

these words spake vowelconsonants-stick-safe-yeahoshua, and lifted up his eyes to namespaces, and said, father, the hour is come; heavyweigh thy betweener that thy betweener 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 towards, and vowelconsonants-stick-safe-yeahoshua 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 there-name 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 hide-trained that thou didst send me. i self-crime for them: i self-crime 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 there-name those whom thou hast given me, that they may be one, as we are. while i was with them in the world, i kept them in thy there-name: those that thou gavest me i have kept, and none of them is lost, but betweener of perdition; that the writing might be fulfilled. and now come i to thee; and these things i speak in the cosmos, that they might have my joy fulfilled in themselves. i have given them thy word; and the cosmos hath hated them, because they are not of the cosmos, even as i am not of the cosmos. i self-crime not that thou shouldest take them out of the cosmos, but that thou shouldest keep them from the looks-di-vid. 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 self-crime i for these alone, but for them also which will hide-train on me through their word; that they all may be one; as thou, father, art in me, and i in thee, that they also may be one in us: that the cosmos may hide-train 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 made 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 there-name, and will declare it: that the love wherewith thou hast loved me may be in them, and i in them.

when vowelconsonants-stick-safe-yeahoshua had spoken these words, he went forth with his learners over the brook dark-cedron, where was a garden, into the which he entered, and his learners. and hand-know-judas also, which betrayed him, knew the place: for vowelconsonants-stick-safe-yeahoshua oftentimes resorted thither with his learners. hand-know-judas then, having received a band of men and officers from the chief darkener and split-spread-persians, cometh thither with lanterns and torches and weapons. vowelconsonants-stick-safe-yeahoshua therefore, knowing all things that should come upon him, went forth, and said to them, whom seek ye? they answered him, vowelconsonants-stick-safe-yeahoshua of scattered-sown-nazareth. vowelconsonants-stick-safe-yeahoshua saith to them, i am he. and hand-know-judas also, which betrayed him, stood with them. as soon then as he had said to them, i am he, they went backward, and fell to the ground. then asked he them again, whom seek ye? and they said, vowelconsonants-stick-safe-yeahoshua of scattered-sown-nazareth. vowelconsonants-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 hear-simon stone-peter having a sword drew it, and smote the high server's worker, and cut off his right ear. the worker's there-name was king-malchus. then said vowelconsonants-stick-safe-yeahoshua to stone-peter, put up thy sword into the sheath: the cup which my father hath given me, will i not drink it? then the band and the captain and officers of the vowel-acknowledge-yeahodim took vowelconsonants-stick-safe-yeahoshua, and bound him, and led him away to attractive-gracious-annas first; for he was father in law to diligently-seek-vomit-kaiafas, which was the high darkener that same year. now diligently-seek-vomit-kaiafas was he, which gave counsel to the vowel-acknowledge-yeahodim that it was expedient that one man should die for the people. and hear-simon stone-peter followed vowelconsonants-stick-safe-yeahoshua, and so did his in-sight learner: that learner was known to the high darkener and went in with vowelconsonants-stick-safe-yeahoshua into the palace of the high darkener but stone-peter stood at the door without. then went out that other learner, which was known to the high darkener and spake to her that kept the door, and brought in stone-peter. then saith the damsel that kept the door to stone-peter, art not thou also one of this man's learners? he saith, i am not. and the workers and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and stone-peter stood with them, and warmed himself. the high darkener then asked vowelconsonants-stick-safe-yeahoshua of his learners, and of his teaching. vowelconsonants-stick-safe-yeahoshua answered him, i spake openly to the cosmos; i ever taught in the come-together-synagogue, and in the temple, whither the vowel-acknowledge-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 vowelconsonants-stick-safe-yeahoshua with the palm of his hand, saying, answerest thou the high darkener so? vowelconsonants-stick-safe-yeahoshua answered him, if i have spoken looks-di-vidé, bear witness of the looks-

di-vidé: but if well, why smitest thou me? now attractive-gracious-annas had sent him bound to diligently-seek-vomit-kaiafas the high darkener and hear-simon stone-peter stood and warmed himself. they said therefore to him, art not thou also one of his learners? he denied it, and said, i am not. one of the workers of the high darkener being his kinsman whose ear stone-peter cut off, saith, did not i see thee in the garden with him? stone-peter then denied again: and immediately the cock crew. then led they vowelconsonants-stick-safe-yeahoshua from diligently-seek-vomit-kaiafas to the hall of criterion and it was early; and they themselves went not into the criterion hall, lest they should be ceased; but that they might eat the stopskip. hair-spear-pilate then went out to them, and said, what accusation bring ye against this man? they answered and said to him, if he were not a remember-malefactor, we would not have snatched him up to thee. then said hair-spear-pilate to them, take ye him, and critical him according to your drops-of-teaching-tora the vowel-acknowledge-yeahodim therefore said to him, it is not allowed for us to put any man to death: that the saying of vowelconsonants-stick-safe-yeahoshua might be fulfilled, which he spake, signifying what death he should die. then hair-spear-pilate entered into the criterion hall again, and called vowelconsonants-stick-safe-yeahoshua, and said to him, art thou the king of the vowel-acknowledge-yeahodim vowelconsonants-stick-safe-yeahoshua answered him, sayest thou this thing of thyself, or did others tell it thee of me? hair-spear-pilate answered, am i a vowel-acknowledge-yeahode thine own nation and the chief darkener have snatched thee to me: what hast thou done? vowelconsonants-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 snatched to the vowel-acknowledge-yeahodim but now is my kingdom not from hence. hair-spear-pilate therefore said to him, art thou a king then? vowelconsonants-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 hearth my voice. hair-spear-pilate saith to him, what is truth? and when he had said this, he went out again to the vowel-acknowledge-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 vowel-acknowledge-yeahodim then cried they all again, saying, not this man, but son-of-the-father-barabbas. now son-of-the-father-barabbas was a robber.

19

then hair-spear-pilate therefore took vowelconsonants-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, ruineil, king of the vowel-acknowledge-yeahodim and they smote him with their hands. hair-spear-pilate therefore went forth again, and saith to them, behold, i bring him forth to you, that ye may know that i find no cloudy in him. then came vowelconsonants-stick-safe-yeahoshua forth, wearing the crown of thorns, and the purple robe. and hair-spear-pilate saith to them, behold the man! when the chief darkener therefore and officers saw him, they cried out, saying, stake him, stake him. hair-spear-pilate saith to them, take ye him, and

stake him: for i find no cloudy in him. the vowel-acknowledge-yeahodim answered him, we have a drops-of-teaching-tora and by our drops-of-teaching-tora he ought to die, because he made himself betweneer of towards. when hair-spear-pilate therefore heard that saying, he was the more afraid; and went again into the criterion hall, and saith to vowelconsonants-stick-safe-yeahoshua, whence art thou? but vowelconsonants-stick-safe-yeahoshua gave him no answer. then saith hair-spear-pilate to him, speakest thou not to me? knowest thou not that i have charge to stake thee, and have charge to release thee? vowelconsonants-stick-safe-yeahoshua answered, thou couldest have no dynamic at all against me, except it were given thee from above: therefore he that snatched me to thee hath the greater miss and from thenceforth hair-spear-pilate sought to release him: but the vowel-acknowledge-yeahodim cried out, saying, if thou let this man go, thou art not caesar's in-sight: whosoever maketh himself a king speaketh against kaiser when hair-spear-pilate therefore heard that saying, he brought vowelconsonants-stick-safe-yeahoshua forth, and sat down in the criterion seat in a place that is called the pavement, but in the cross-over-hebrew, collect-gabbata. and it was the preparation of the stopskip, and about the sixth hour: and he saith to the vowel-acknowledge-yeahodim behold your king! but they cried out, away with him, away with him, stake him. hair-spear-pilate saith to them, will i stake your king? the chief darkener answered, we have no king but kaiser then snatched he him therefore to them to be staked. and they took vowelconsonants-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 cross-over-hebrew head-roll-golgota: where they staked him, and two other with him, on either side one, and vowelconsonants-stick-safe-yeahoshua in the midst. and hair-spear-pilate wrote a title, and put it on the stake and the writing was vowelconsonants-stick-safe-yeahoshua of scattered-sown-nazareth the king of the vowel-acknowledge-yeahodim this title then read many of the vowel-acknowledge-yeahodim for the place where vowelconsonants-stick-safe-yeahoshua was staked was nigh to the city: and it was written in cross-over-hebrew, and hellene-greek, and latin. then said the chief darkener of the vowel-acknowledge-yeahodim to hair-spear-pilate, write not, the king of the vowel-acknowledge-yeahodim but that he said, i am king of the vowel-acknowledge-yeahodim hair-spear-pilate answered, what i have written i have written. then the soldiers, when they had staked vowelconsonants-stick-safe-yeahoshua, took his garments, and made 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 vowelconsonants-stick-safe-yeahoshua his mother, and his mother's sister, bitter-merry-miriam the woman of tell-father-cleophas, and bitter-merry-miriam tower-magdalene. when vowelconsonants-stick-safe-yeahoshua therefore saw his mother, and the learner standing by, whom he loved, he saith to his mother, woman, behold thy betweneer then saith he to the learner, behold thy mother! and from that hour that learner took her to his own home. after this, vowelcon-

sonants-stick-safe-yeahoshua knowing that all things were now accomplished, that the writing might be fulfilled, saith, i thirst. now there was set a tool full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. when vowelconsonants-stick-safe-yeahoshua therefore had received the vinegar, he said, it is finished: and he bowed his head, and gave up the breathwind. the vowel-acknowledge-yeahodim therefore, because it was the preparation, that the bodies should not remain upon the stake on the settling day, (for that settling day was an high day,) besought hair-spear-pilate that their legs might be broken, and that they might be turned aside. then came the soldiers, and brake the legs of the first, and of the other which was staked with him. but when they came to vowelconsonants-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 hide-train. 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 add-increase-josef of heights-arimathaea, being a learner of vowelconsonants-stick-safe-yeahoshua, but secretly for fear of the vowel-acknowledge-yeahodim besought hair-spear-pilate that he might turn aside the body of vowelconsonants-stick-safe-yeahoshua: and hair-spear-pilate gave him leave. he came therefore, and took the body of vowelconsonants-stick-safe-yeahoshua. and there came also people-win-nicodemus, which at the first came to vowelconsonants-stick-safe-yeahoshua by night, and brought a mixture of myrrh and aloes, about an hundred pound weight. then took they the body of vowelconsonants-stick-safe-yeahoshua, and wound it in linen clothes with the spices, as the manner of the vowel-acknowledge-yeahodim is to bury. now in the place where he was staked there was a garden; and in the garden a new sepulchre, wherein was to world not man yet laid. there laid they vowelconsonants-stick-safe-yeahoshua therefore because of the vowel-acknowledge-yeahodim preparation day; for the sepulchre was nigh at hand.

20

the first day of the week cometh bitter-merry-miriam tower-magdalene early, when it was yet dark, to the sepulchre, and seeth the stone turned aside from the sepulchre. then she runneth, and cometh to hear-simon stone-peter, and to the other learner, whom vowelconsonants-stick-safe-yeahoshua loved, and saith to them, they have turned aside vowelconsonants-ohyeah out of the sepulchre, and we know not where they have laid him. stone-peter therefore went forth, and that other learner, and came to the sepulchre. so they ran both together: and the other learner did outrun stone-peter, and came first to the sepulchre. and he stooping down, and looking in, saw the linen clothes lying; yet went he not in. then cometh hear-simon stone-peter following him, and went into the sepulchre, and seeth the linen clothes lie, and the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. then went in also that other learner, which came first to the sepulchre, and he saw, and hide-trained. for as yet they knew not the writing, that he must rise again from the dead. then the learners

went away again to their own home, but bitter-merry-miriam stood without at the sepulchre weeping; and as she wept, she stooped down, and looked into the sepulchre, and seeth two messengers in white sitting, the one at the head, and the other at the feet, where the body of vowelconsonants-stick-safe-yeahoshua had lain. and they say to her, woman, why weepest thou? she saith to them, because they have turned aside my mister, and i know not where they have laid him. and when she had thus said, she turned herself back, and saw vowelconsonants-stick-safe-yeahoshua standing, and knew not that it was vowelconsonants-stick-safe-yeahoshua. vowelconsonants-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. vowelconsonants-stick-safe-yeahoshua saith to her, bitter-merry-miriam. she turned herself, and saith to him, rabboni; which is to say, teacher. vowelconsonants-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 tohwards, and your tohwards. bitter-merry-miriam tower-magdalene came and told the learners that she had seen vowelconsonants-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 fear of the vowel-acknowledge-yeahodim came vowelconsonants-stick-safe-yeahoshua and stood in the midst, and saith to them, completeness 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 vowelconsonants-ohyeah. then said vowelconsonants-stick-safe-yeahoshua to them again, completeness be to you: as my father hath sent me, even so send i you. and when he had said this, he breathed on them, and saith to them, receive ye the dedicated breathwind: whose soever misses ye remit, they are remitted to them; and whose soever misses ye retain, they are retained. but twin-thomas, one of the twelve, called twin-didymus, was not with them when vowelconsonants-stick-safe-yeahoshua came. the other learners therefore said to him, we have seen vowelconsonants-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 hide-train. and after eight days again his learners were in near-inwards, and twin-thomas with them: then came vowelconsonants-stick-safe-yeahoshua, the doors being shut, and stood in the midst, and said, completeness be to you. then saith he to twin-thomas, reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not hide-trainingless, but believing. and twin-thomas answered and said to him, my mister and my tohwards. vowelconsonants-stick-safe-yeahoshua saith to him, twin-thomas, because thou hast seen me, thou hast hide-trained: happy are they that have not seen, and yet have hide-trained. and many other signs truly did vowelconsonants-stick-safe-yeahoshua in the presence of his learners, which are not written in this book: but these are written, that ye might hide-train that vowelconsonants-stick-safe-yeahoshua is the swimmer, between of tohwards; and that believing ye might have life through his there-name.

after these things vowelconsonants-stick-safe-yeahoshua shewed himself again to the learners at the sea of good-vision-navel-tiberias; and on this wise shewed he himself. there were together hear-simon stone-peter, and twin-thomas called twin-didymus, and given-nataanel of nest-buy-kana in rolling-galilee, and the betweeners of vowel-given-zebedeeyeah, and two other of his learners. hear-simon stone-peter saith to them, i go a fishing. they say to him, we also go with thee. they went forth, and entered into a ship immediately; and that night they caught nothing. but when the morning was now come, vowelconsonants-stick-safe-yeahoshua stood on the shore: but the learners knew not that it was vowelconsonants-stick-safe-yeahoshua. then vowelconsonants-stick-safe-yeahoshua saith to them, betweeners, 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 vowelconsonants-stick-safe-yeahoshua loved saith to stone-peter, it is vowelconsonants-ohyeah. now when hear-simon stone-peter heard that it was vowelconsonants-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. vowelconsonants-stick-safe-yeahoshua saith to them, bring of the fish which ye have now caught. hear-simon stone-peter upped, 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. vowelconsonants-stick-safe-yeahoshua saith to them, come and dine. and none of the learners durst ask him, who art thou? knowing that it was vowelconsonants-ohyeah. vowelconsonants-stick-safe-yeahoshua then cometh, and taketh bread, and giveth them, and fish likewise. this is now the third time that vowelconsonants-stick-safe-yeahoshua shewed himself to his learners, after that he was risen from the dead. so when they had dined, vowelconsonants-stick-safe-yeahoshua saith to hear-simon stone-peter, hear-simon, between of dove-jonah, lovest thou me more than these? he saith to him, yea, mister; thou knowest that i love thee. he saith to him, watch-feed my lambs. he saith to him again the second time, hear-simon, between of dove-jonah, lovest thou me? he saith to him, yea, mister; thou knowest that i love thee. he saith to him, watch-feed my sheep. he saith to him the third time, hear-simon, between of dove-jonah, lovest thou me? stone-peter was grieved because he said to him the third time, lovest thou me? and he said to him, mister, thou knowest all things; thou knowest that i love thee. vowelconsonants-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 wilt be old, thou wilt 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 tohwards. and when he had spoken this, he saith to him, follow me. then stone-peter, turning about, seeth the learner whom vowelconsonants-stick-safe-yeahoshua loved following; which also leaned

on his breast at supper, and said, mister, which is he that betrayeth thee? stone-peter seeing him saith to vowelconsonants-stick-safe-yeahoshua, mister, and what will this man do? vowelconsonants-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 vowelconsonants-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 vowelconsonants-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. hide-train

the discovering of vowelconsonants-stick-safe-yeahoshua swimmer, which tohwards 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 vowel-camping-yeahoannan: who bare record of the word of tohwards, and of the witness of vowelconsonants-stick-safe-yeahoshua 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. vowel-camping-yeahoannan to the seven called-outs which are in heal-sorrow-asia: camping be to you, and completeness, from him which is, and which was, and which is to come; and from the seven breathwinds which are before his throne; and from vowelconsonants-stick-safe-yeahoshua swimmer, who is the hide-trainingful 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 hath made us kings and darkener to tohwards and his father; to him be heavy-weight and dominion into the worlds and into the world. hide-train behold, he cometh with clouds; and into the worldly eye will see him, and they also which pierced him: and all kindreds of the land will wail because of him. even so, hide-train i am alanine-a and tyrosine-z the heading and the ending, saith vowelconsonants-ohyeah, which is, and which was, and which is to come, the almighty. i vowel-camping-yeahoannan, who also am your brother, and in-sight in tribulation, and in the kingdom and patience of vowelconsonants-stick-safe-yeahoshua swimmer, was in the isle that is called thread-patmos, for the word of tohwards, and for the witness of vowelconsonants-stick-safe-yeahoshua swimmer. i was in breathwind on vowelconsonants-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 heal-sorrow-asia; to after-ephesus, and to strong-bitter-smyrna, and to capital-pergamos, and to perfume-sacrifice-of-labor-thyatira, and to joy-prince-sardis, and to love-siblings-philadelphia, and to people-justice-laodicea. and i turned to see the voice that spake with me. and being turned, i saw seven golden stream-candle-lights; and in the midst of the seven stream-candle-lights one like to the betweener of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. his head and his ruin-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 shined 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, fear not; i am the first and the last: i am he that liveth, and was dead; and behold, i am alive into the world, hide-train and have the keys of asking and of death. write the things which thou hast seen, and the things which are, and the things which will be hereafter; the mystery of the seven stars which thou sawest in my right hand, and the seven golden stream-candle-lights. the seven stars are the messengers of the seven

called-outs: and the seven stream-candle-lights which thou sawest are the seven called-outs.

to the messenger of the called-out of after-ephesus write; these things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden stream-candle-lights; i know thy doings, and thy labour, and thy patience, and how thou canst not bear them which are looks-di-vide: 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 there-name'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 people-win-nicolaianes, 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 tohwards. and to the messenger of the called-out in strong-bitter-smyrna write; these things saith the first and the last, which was dead, and is alive; i know thy doings, and tribulation, and poverty, (but thou art rich) and i know the blasphemy of them which say they are vowel-acknowledge-yeahodim and are not, but are the come-together-synagogue of opposition. fear none of those things which thou wilt suffer: behold, the opposition will cast some of you into prison, that ye may be tried; and ye will have tribulation ten days: be thou hide-trainingful to death, and i will give thee a crown of life. he that hath an ear, let him hear what breathwind saith to the called-outs; he that overcometh will not be hurt of the second death. and to the messenger of the called-out in capital-pergamos write; these things saith he which hath the sharp sword with two edges; i know thy doings, and where thou house-dweltest, even where opposition's seat is: and thou holdest fast my there-name, and hast not denied my hide-training, in those days wherein for-all-against-all-antipas was my hide-trainingful martyr, who was slain among you, where opposition house-dweltest. but i have a few things against thee, because thou hast there them that hold the teaching of swallow-baalam, who taught devastate-balaq to cast a stumblingblock before betweeners of to-song-immersed-isra'al to eat things butchered to ideal-image-idols, and to commit fornication. so hast thou also them that hold the teaching of the people-win-nicolaianes, which thing i hate. repent; or else i will come to thee quickly, and will fight against them with the sword of my mouth. he that hath an ear, let him hear what breathwind saith to the called-outs; to him that overcometh will i give to eat of the hidden from-manna, and will give him a white stone, and in the stone a new there-name written, which no man knoweth saving he that receiveth it. and to the messenger of the called-out in perfume-sacrifice-of-labor-thyatira write; these things saith betweener of tohwards, 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 hide-training, and thy patience, and thy doings; and the last to be more than the first. notwithstanding i have a few things against thee, because thou sufferest that woman fade-fun-jaicebel, which calleth herself a come-brin-

geress, to teach and to seduce my workers to commit fornication, and to eat things butchered 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 betweeners with death; and all the called-outs will know that i am he which searcheth the kindeys and hearts: and i will give to every one of you according to your doings. but to you i say, and to the rest in perfume-sacrifice-of-labor-thyatira, as many as have not this teaching, and which have not known the depths of opposition, 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 to the finish to him will i give charge over the nations: and he will rule them with a branch of iron; as the tools 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 joy-prince-sardis write; these things saith he that hath the seven breathwinds of tohwards, and the seven stars; i know thy doings, that thou hast a there-name that thou livest, and art dead. be watchful, and strengthen the things which remain, that are ready to die: for i have not found thy doings fixed before tohwards. remember therefore how thou hast received and heard, and hold fast, and repent. if therefore don't watch, i will come on thee as a thief, and don't know what hour i will come upon thee. thou hast a few there-names in joy-prince-sardis which have not ceased their garments; and they will walk with me in white: for they are worthy. he that overcometh, the same will be clothed in white raiment; and i will not wipe out his there-name out of the book of life, but i will confess his there-name before my father, and before his messengers. he that hath an ear, let him hear what breathwind saith to the called-outs. and to the messenger of the called-out in love-siblings-philadelphia write; these things saith he that is dedicated, he that is true, he that hath the key of dude-david, 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 there-name. behold, i will make them of the come-together-synagogue of opposition, which say they are vowel-acknowledge-yea-hodim and are not, but do lie; behold, i will make 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 make a standstay in the temple of my tohwards, and he will go no more out: and i will write upon him the there-name of my tohwards, and the there-name of the city of my tohwards, which is new cast-complete-jerusalem, which cometh down out of namespaces from my tohwards: and i will write upon him my new there-name. he that hath an ear, let him hear what breathwind saith to the called-outs. and to the messenger of the called-out of the people-justice-laodiceans write; these things

saith the hide-train the hide-trainingful and true witness, the heading of the creation of tohwards; i know thy doings, that thou art neither cold nor hot: i would thou wert cold or hot. so then because thou art lukewarm, and neither cold nor hot, i will spue thee out of my mouth. because thou sayest, i am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: i counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and swim thine eyes with eyesalve, that thou mayest see. as many as i 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, 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 tohwards. 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, mister tohwards 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 mister, 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 read-calling 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 vowel-acknowledge-yeahodah the root of dude-david, hath prevailed to open the book, and to loose the seven seals thereof. and i beheld, and, lo, in the midst of the throne and of the four animals, and in the midst of the elders, stood a lamb as it had been slain, having seven ray-horns and seven eyes, which are the seven breathwinds of tohwards 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 crimings 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 redeemed us to tohwards by thy blood out of every kindred, and language, and people, and nation; and hast made us to our tohwards 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 wisdom, 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, hide-train 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 completeness from the land, and that they should kill one his in-sight: 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 branchny, and three measures of barley for a branchny; 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 there-name 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 persons of them that were slain for the word of tohwards, and for the witness which they held: and they cried with a loud

voice, saying, how long, o mister, 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 sack-cloth of ruin-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 tohwards: and he cried with a loud voice to the four messengers, to whom it was given to hurt the land and the sea, saying, hurt not the land, neither the sea, nor the trees, till we have sealed the workers of our tohwards 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 to-song-immersed-isra'al of the branch of vowel-acknowledge-yeahodah were sealed twelve thousand. of the branch of see-child-rauben were sealed twelve thousand. of the branch of tell-luck-gad were sealed twelve thousand. of the branch of happy-confirm-asher were sealed twelve thousand. of the branch of cunning-twist-naftali were sealed twelve thousand. of the branch of sleep-change-manasseh were sealed twelve thousand. of the branch of hear-home-simeon were sealed twelve thousand. of the branch of borrow-join-levi were sealed twelve thousand. of the branch of hire-wage-issachar were sealed twelve thousand. of the branch of garbage-fertile-cebulun were sealed twelve thousand. of the branch of add-increase-josef were sealed twelve thousand. of the branch of righthand-child-benjamin were sealed twelve thousand. after this i beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and languages, stood before the throne, and before the lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, stick-safety to our tohwards 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 tohwards, saying, hide-train first-pooling, and heavyweight, and wisdom, and thanks, and honour, and dynamic, and might, be to our tohwards into the worlds and into the world. hide-train 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 made them white in the blood of the lamb. therefore are they before the throne of tohwards, and work him day and night in his temple: and he that sitteth on the throne will tent 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 tohwards will wipe away all tears from their eyes.

8

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 tohwards; 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 onup it with the crimings of all dedicated upon the golden butcher-place which was before the throne. and the smoke of the incense, which came with the crimings of the dedicated, ascended up before tohwards out of the messenger's hand. and the messenger took the censer, and filled it with fire of the butcher-place, and cast it into the land: and there were voices, and thunderings, and lightnings, and an landquake. and the seven messengers which had the seven trumpets prepared themselves to sound. the first messenger sounded, and there followed ruin-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 there-name of the star is called wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter. and the fourth messenger 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!

9

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 tohwards 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 ruin-eir as the ruin-eir of women, and their teeth were as the teeth of gather-lions. and they had hasteners, as it were hasteners of iron; and the sound of their wings was as the sound of chariots of many horses running to battle. and they had tails like to scorpions, and there were stings in their tails: and their charge was to hurt men five months. and they had a king over them, which is the messenger of the bottomless pit, whose there-name in the cross-over-hebrew language is destroyer-abaddon, but in the hellene-greek language hath his there-name destroyer-apollyon. one woe is past; and, behold, there come two woes more hereafter. and the sixth messenger sounded, and i heard a voice from the four ray-horns of the golden butcher-place which is before tohwards, saying to the sixth messenger which had the mouthpiece-horn loose the four messengers which are bound in the great river cow-euphrates-parat. and the four messengers were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men. and the number of the army of the horsemen were two hundred thousand thousand: and i heard the number of them. and thus i saw the horses in the vision, and them that sat on them, having 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.

10

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 cried with a loud voice, as when a gather-lion roareth: and when he had cried, seven thunders uttered their voices. and when the seven thunders had uttered their voices, i was about to write: and i heard a voice from namespaces saying to me, seal up those things which the seven thunders uttered, and write them not. and the messenger which i saw stand upon the sea and upon the land lifted up his hand to namespaces, and sware by him that liveth into the worlds and into the world, who created namespaces, and the things that therein are, and the land, and the things that therein are, and the sea, and

the things which are therein, that there should be time no longer: but in the days of the voice of the seventh messenger, when he will begin to sound, the mystery of tohwards 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 make 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 tohwards, 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 tohwards 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 make war against them, and will overcome them, and kill them. and their dead bodies will lie in the street of the great city, which breathwindually is called splint-blood-sodom and narrows-develop-egypt, where also our mister was staked. 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 make 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 tohwards entered into them, and they stood upon their feet; and great fear fell upon them which saw them. and they heard a great voice from namespaces saying to them, up hither. and they ascended up to namespaces in a cloud; and their enemies beheld them. and the same hour was there a great landquake, and the tenth part of the city fell, and in the landquake were slain of men seven thousand: and the remnant were affrighted, and gave heavy-weight to the tohwards 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 mister, and of his swimmer; and he will king into the worlds and into the world. and the four and twenty elders, which sat before tohwards on their seats, fell upon their face-turnings, and bowed tohwards, saying, we give thee thanks,

o mister tohwards 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 shouldst give reward to thy workers the come-bringers, and to the dedicated, and them that fear thy there-name, small and great; and shouldst destroy them which destroy the land. and the temple of tohwards 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 ruin-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 betweener cried, travailing in birth, and laboured to be snatched. and there appeared his insight wonder in namespaces; and beheld 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 snatched, for to devour her betweener as soon as it was born. and she brought forth a man betweener, who was to rule all nations with a branch of iron: and her betweener was caught up to tohwards, and to his throne. and the woman fled into the word-desert, where she hath a place prepared of tohwards, that they should watch-feed her there a thousand two hundred and sixty days. and there was war in namespaces: who-like-to-mika'al and his messengers fought against the dragon; and the dragon fought and his messengers, and prevailed not; neither was their place found any more in namespaces. and the great dragon was cast out, that old serpent, called the opposition, and opposition, 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 tohwards, and the charge of his swimmer: for the accuser of our brethren is cast down, which accused them before our tohwards 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 opposition 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 betweener. and to the woman were given two wings of a great eagle, that she might fly into the word-desert, into her place, where she is nourished for a time, and times, and half a time, from the face-turnings of the serpent. and the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. and the land helped the woman, and the land opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. and the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the directives of tohwards, and have the witness of vowelconsonants-stick-safe-yeahoshua swimmer.

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 there-name 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 make 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 tohwards, to blasphem his there-name, and his tent, and them that house-dwell in namespaces. and it was given to him to make 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 there-names are not written in the book of life of the lamb slain from the foundation of the cosmos. if any man have an ear, let him hear. he that leadeeth into captivity will go into captivity: he that killeth with the sword must be killed with the sword. here is the patience and the hide-training 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 maketh 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 make 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 hammer-polite-mark in their right hand, or in their foreheads: and that no man might buy or sell, secure he that had the hammer-polite-mark or the there-name of the animal, or the number of his there-name. here is wisdom. let him that hath understanding count the number of the animal: for it is the number of a man; and his number is six hundred sixty and six.

and i looked, and, lo, a lamb stood on the mountain zenith-sion, and with him an hundred forty and four thousand, having his father's there-name written in their foreheads. and i heard a voice from namespaces, as the voice of many waters, and as the voice of a great thunder: and i heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne, and before the four animals, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the land. these are they which were not ceased with

women; for they are virgins. these are they which follow the lamb whithersoever he goeth. these were redeemed from among men, being the firstfruits to tohwards and to the lamb. and in their mouth was found no guile: for they are without cloudy before the throne of tohwards. and i saw his in-sight messenger fly in the midst of namespaces, having the world information 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, fear tohwards, and give heavy-weight to him; for the hour of his criterion is come: and bow him that made namespaces, and land, and the sea, and the fountains of waters. and there followed his in-sight messenger, saying, in-mix-fade-babel is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. and the third messenger followed them, saying with a loud voice, if any man bow the animal and his image, and receive his hammer-polite-mark in his forehead, or in his hand, the same will drink of the wine of the wrath of tohwards, 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 hammer-polite-mark of his there-name. here is the patience of the dedicated: here are they that keep the directives of tohwards, and the hide-training of vowelconsonants-stick-safe-yeahoshua. and i heard a voice from namespaces saying to me, write, happy are the dead which die in vowelconsonants-ohyeah 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 betweenner 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 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 tohwards. and the winepress was trodden without the city, and blood came out of the winepress, even to the horse bridles, by the space of a thousand and six hundred furlongs.

and i saw 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 tohwards. 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 hammer-polite-mark and over the number of his there-name, stand on the sea of glass, having the harps of tohwards. and they sing the song of extract-mose the worker of tohwards, and the song of the lamb, saying, great and wonderful are

thy doings, mister tohwards almighty; right and true are thy ways, thou king of dedicated. who will not fear thee, o mister, and heavyweigh thy there-name? for thou only art dedicated: for all nations will come and bow before thee; for thy criteria are made 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 tohwards, who liveth into the worlds and into the world. and the temple was filled with smoke from the heavyweight of tohwards, and from his dynamic; and no man was able to enter into the temple, till the seven plagues of the seven messengers 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 tohwards upon the land. and the first went, and poured out his vial upon the land; and there fell a shit and looks-di-vidе sore upon the men which had the hammer-polite-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 person 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 mister, 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 insight out of the butcher-place say, even so, mister tohwards almighty, true and right are thy criteria. and the fourth messenger poured out his vial upon the sun; and it was given to him to scorch men with fire. and men were scorched with great heat, and blasphemed the there-name of tohwards, 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 tohwards of namespaces because of their labours and their sores, and repented not of their deeds. and the sixth messenger poured out his vial upon the great river cow-euphrates-parat; and the water thereof was dried up, that the way of the kings of the east might be prepared. and i saw three stained breathwinds like frogs came 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 tohwards almighty. behold, i come as a thief. happy is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. and he added them together into a place called in the cross-over-hebrew language hill-high-cut-invade-armageddon. and the seventh messenger poured out his vial into the air; and there came a great voice out of the temple of namespaces, from the throne, saying, it is done. and there were voices, and thunders, and lightnings; and there was a great landquake, such as was not since men were

upon the land, so mighty an landquake, and so great. and the great city was divided into three parts, and the cities of the nations fell: and great in-mix-fade-babel came in remembrance before tohwards, 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 ruin-eil out of namespaces, into the worldly stone about the weight of a talent: and men blasphemed tohwards because of the plague of the ruin-eil; 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 criterion of the great whore that sitteth upon many waters: with whom the kings of the land have missed fornication, and the inhabitants of the land have been made drunk with the wine of her fornication. so he carried me away in breathwind into the word-desert: and i saw a woman sit upon a two caterpillars coloured animal, full of there-names of blasphemy, having seven heads and ten ray-horns. and the woman was arrayed in purple and two caterpillars colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of taboos and stainedness of her fornication: and upon her forehead was a there-name written, mystery, in-mix-fade-babel the great, the mother of 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 vowelconsonants-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 there-names 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 wisdom. the seven heads are seven mountains, on which the woman sitteth. and there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space. and the 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 make war with the lamb, and the lamb will overcome them: for he is mister of misters, and king of kings: and they that are with him are called, and chosen, and hide-trainingful. 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 make her desolate and naked, and will eat her flesh, and burn her with fire. for tohwards hath put in their hearts to fulfil his will, and to agree, and give their kingdom to the animal, until the words of tohwards will be fulfilled. and the woman which thou sawest is that great city, which kingeth over the kings of the land.

and after these things i saw his in-sight messenger come down from namespaces, having great charge; and the land was lightened with his heavyweight. and he cried mightily with a strong voice, saying, in-mix-fade-babel 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, came 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 towards 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 vowelconsonants-ohyeah towards 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 fear of her torment, saying, alas, alas that great city in-mix-fade-babel, that mighty city! for in one hour is thy criterion come. and the buy-guys of the land will weep and mourn over her; for no man buyeth their merchandise any more: the merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and two caterpillars, and all thine wood, and all manner tools of ivory, and all manner tools 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 persons of men. and the fruits that thy person 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 made rich by her, will stand afar off for the fear of her torment, weeping and wailing, and saying, alas, alas that great city, that was clothed in fine linen, and purple, and two caterpillars, and decked with gold, and precious stones, and pearls! for in one hour so great riches is come to nought. and every shipmaster, and all the in-sight in ships, and sailors, and as many as trade by sea, stood afar off, and cried when they saw the smoke of her burning, saying, what city is like to this great city! and they cast dust on their heads, and cried, weeping and wailing, saying, alas, alas that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate. rejoice over her, thou namespaces, and ye dedicated sent-outs and come-bringers; for towards 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 in-mix-fade-babel 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 vowelconsonants-ohyeah our tohwards: for true and right are his criteria: 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 tohwards that sat on the throne, saying, hide-train hell yeah. and a voice came out of the throne, saying, eye-well-eineopraise our tohwards, all ye his workers, and ye that fear him, both small and great. and i heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, hell yeah: for vowelconsonants-ohyeah tohwards omnipotent kingeth. let us be glad and rejoice, and give honour to him: for the marriage of the lamb is come, and his woman hath made 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 tohwards. and i fell at his feet to bow him. and he said to me, see thou do it not: i am thy in-sightservant, and of thy brethren that have the witness of vowelconsonants-stick-safe-yeahoshua: bow tohwards: for the witness of vowelconsonants-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 hide-trainingful and true, and in being right he doth critical and make war. his eyes were as a flame of fire, and on his head were many crowns; and he had a there-name written, that no man knew, but he himself. and he was clothed with a vesture dipped in blood: and his there-name is called the word of tohwards. and the armies 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 tohwards. and he hath on his vesture and on his thigh a there-name written, king of kings, and mister of misters. and i saw an messenger standing in the sun; and he cried with a loud voice, saying to all the birds that fly in the midst of namespaces, come and gather yourselves together to the supper of the great tohwards; 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 armies, added together to make 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 hammer-polite-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 opposition, and opposition, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. and i saw thrones, and they sat upon them, and criterion was given to them: and i saw the persons of them that were beheaded for the witness of vowelconsonants-stick-safe-yeahoshua, and for the word of tohwads, and which had not bowed the animal, neither his image, neither had received his hammer-polite-mark upon their foreheads, or in their hands; and they lived and kinged with swimmer a thousand years. but the rest of the dead lived not again until the thousand years were finished. this is the first standing up. happy and dedicated is he that hath part in the first standing up: on such the second death hath no charge, but they will be darkener of tohwads and of swimmer, and will king with him a thousand years. and when the thousand years are expired, opposition will be loosed out of his prison, and will go out to deceive the nations which are in the four quarters of the land, roof-maximum-gog, and from-roof-magog, to gather them together to battle: the number of whom is as the sand of the sea. and they upped on the breadth of the land, and compassed the camp of the dedicated about, and the beloved city: and fire came down from tohwads out of namespaces, and devoured them. and the opposition 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 tohwads; and the books were opened: and his insight 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 snatched 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 vowel-camping-yeahoannan saw the dedicated city, new cast-complete-

jerusalem, coming down from tohwads 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 tohwads is with men, and he will tent with them, and they will be his people, and tohwads himself will be with them, and be their tohwads. and tohwads 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 make all things new. and he said to me, write: for these words are true and hide-trainingful. 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 tohwads, and he will be my betweener but the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and ideal-image-idolaters, and all liars, will have their part in the lake which burneth with fire and brimstone: which is the second death. and there came to me one of the seven messengers which had the seven vials full of the seven last plagues, and talked with me, saying, come hither, i will shew thee the bride, the lamb's woman. and he carried me away in breathwind to a great and high mountain, and shewed me that great city, the dedicated cast-complete-jerusalem, descending out of namespaces from tohwads, having the heavyweight of tohwads: 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 there-names written thereon, which are the there-names of the twelve branch of betweeners of to-song-immersed-isra'el 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 there-names of the twelve sent-outs of the lamb. and he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. and the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. the length and the breadth and the height of it are equal. and he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the messenger. and the between-building of the wall of it was of jasper: and the city was win-pure gold, like to clear glass. and the foundations of the wall of the city were garnished with all manner of precious stones. the first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. and the twelve gates were twelve pearls: every several gate was of one pearl: and the street of the city was win-pure gold, as it were transparent glass. and i saw no temple therein: for vowelconsonants-ohyeah tohwads 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 tohwads did lighten it, and the lamb is the light thereof. and the nations of them which are secure 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 maketh 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 tohwards 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 lighten-curse: but the throne of tohwards and of the lamb will be in it; and his workers will work him: and they will see his face-turnings; and his there-name will be in their foreheads. and there will be no night there; and they need no candle, neither light of the sun; for vowelconsonants-ohyeah tohwards giveth them light: and they will king into the worlds and into the world. and he said to me, these sayings are hide-trainingful and true: and vowelconsonants-ohyeah tohwards of the dedicated come-bringers sent his messenger to shew to his workers the things which must shortly be done. behold, i come quickly: happy is he that keepeth the sayings of the come-bringing of this book. and i vowel-camping-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 tohwards. 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 maketh a lie. i vowelconsonants-stick-safe-yeahoshua have sent mine messenger to witness to you these things in the called-outs. i am the root and the off-spring of dude-david, 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, tohwards will add to him the plagues that are written in this book: and if any man will turn aside from the words of the book of this come-bringing, tohwards will turn aside 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. hide-train even so, come, mister vowelconsonants-stick-safe-yeahoshua. the camping of our mister vowelconsonants-stick-safe-yeahoshua swimmer be with you all. hide-train

